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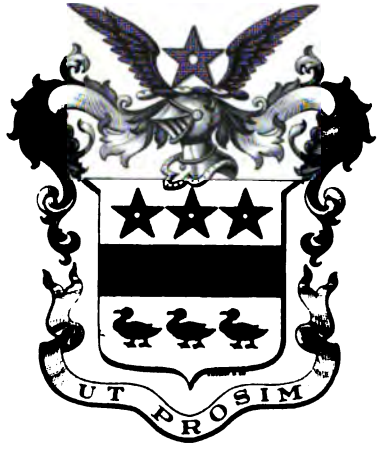

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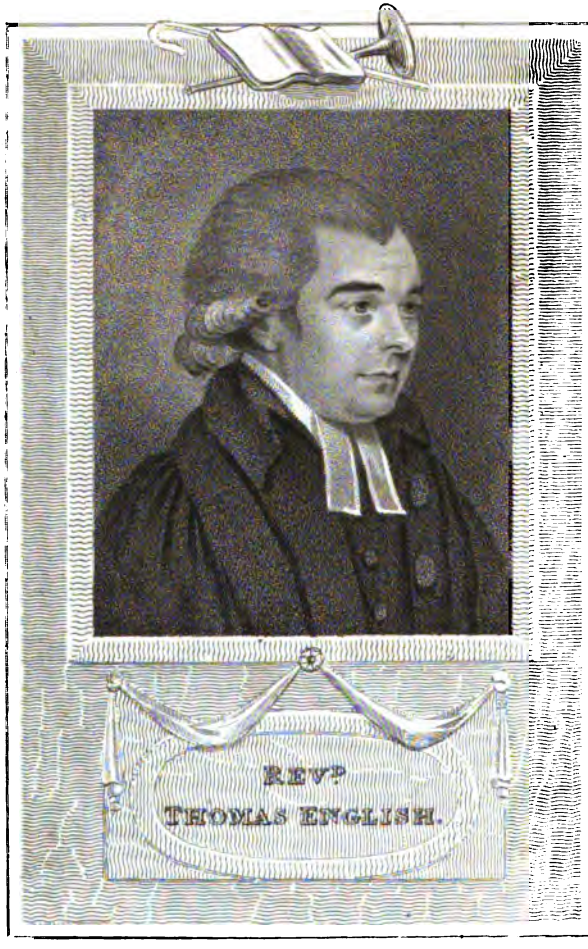
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EVANGELICAL BIOGRAPHY;

being

a Complete and Faithful Account

of the

Lives, Sufferings, Experiences & Happy Deaths,

OF

Eminent Christians,

Who have shone with Distinguished Lustre,

Alphabetically Arranged,

with

LISTS OF THEIR PRINCIPAL WORKS,

in Chronological order,

and

Occasional Extracts.

Volume III.

These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Rev. 6. 14.

The Lord forsaketh not his Saints, they are preserved for ever. Psalm 37. 28.

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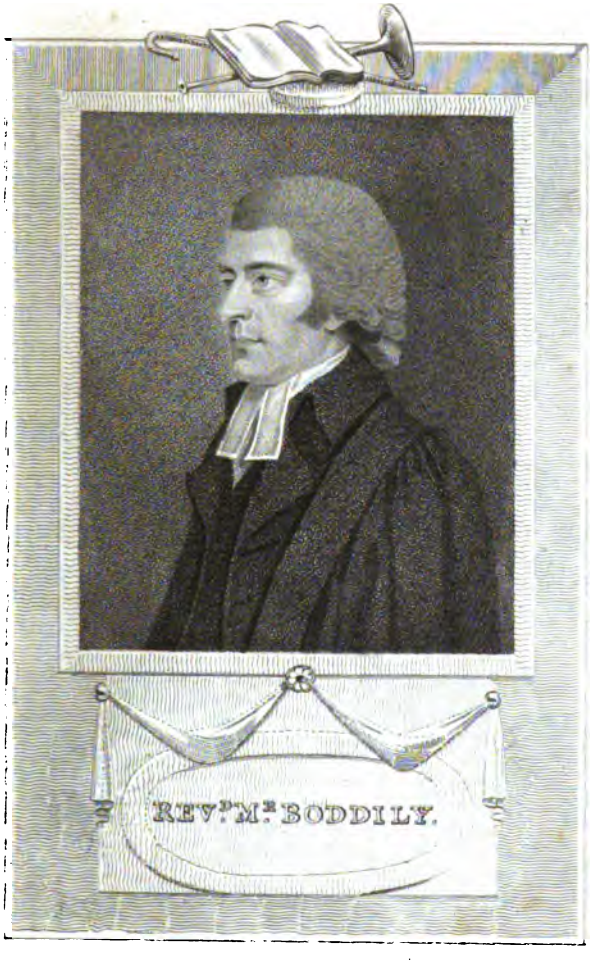
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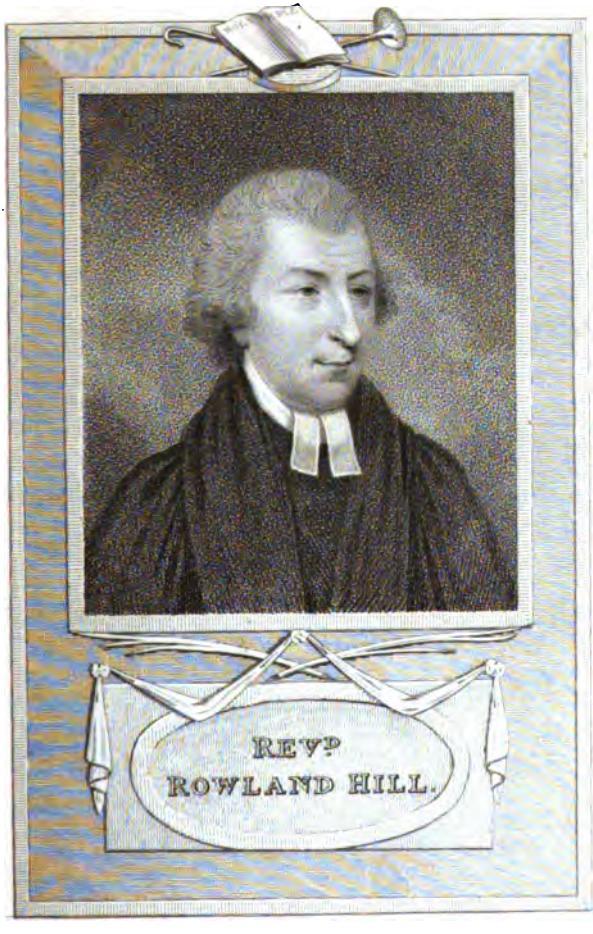
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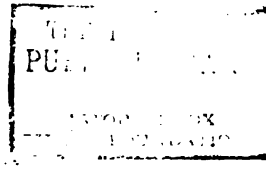

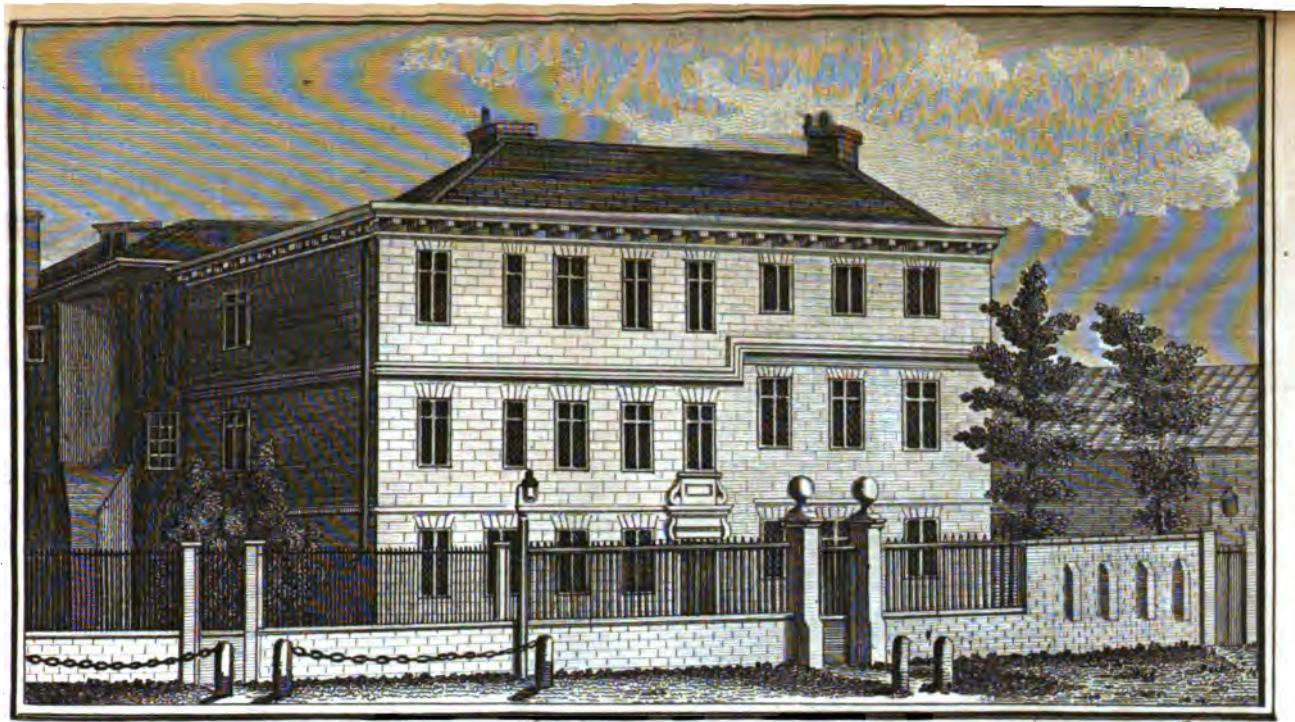

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Independant Academy, Homerton.

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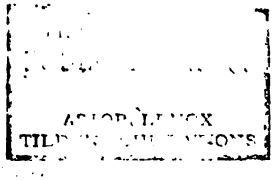
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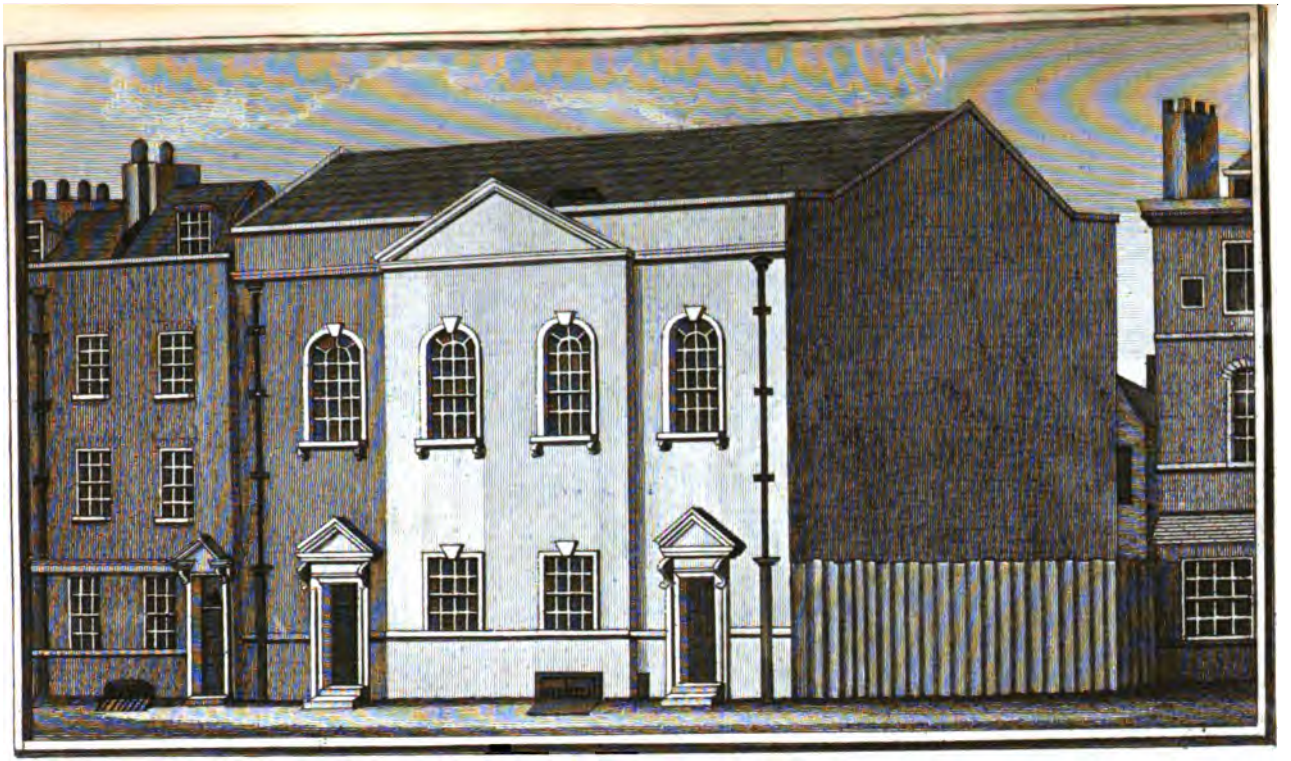

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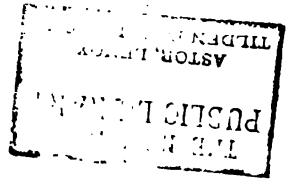
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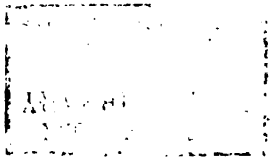

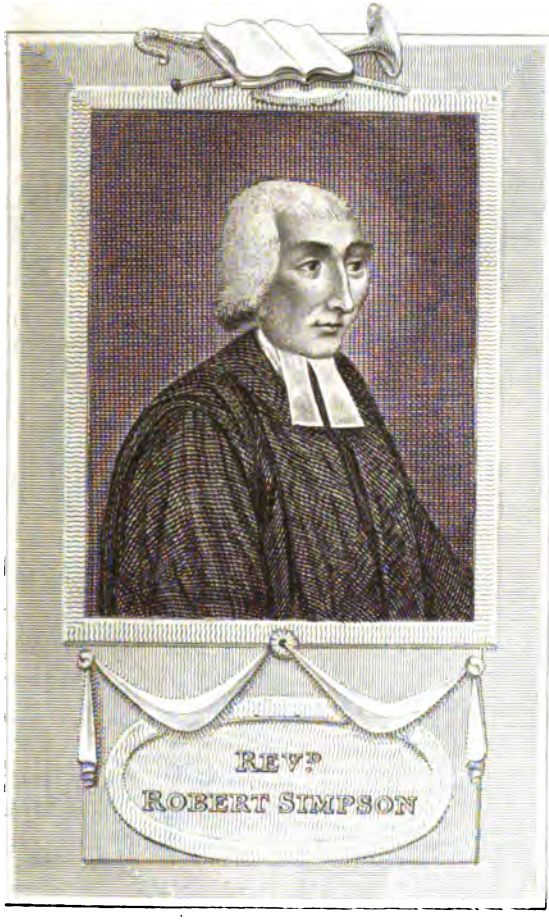
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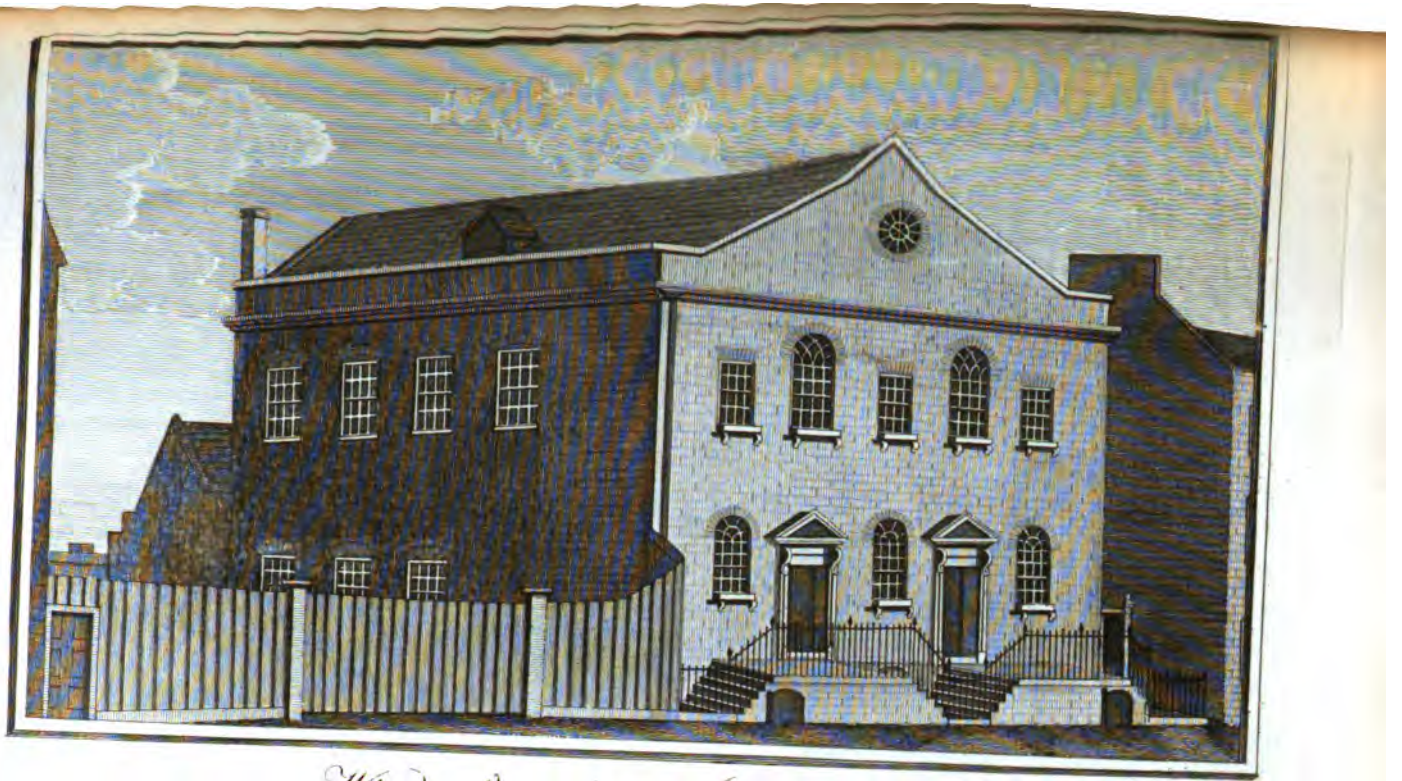

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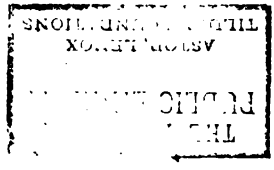
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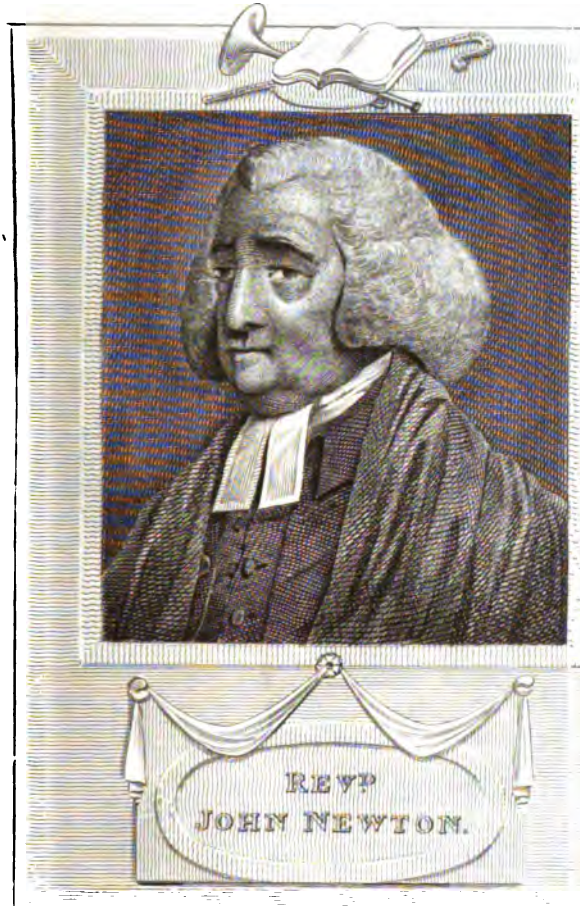
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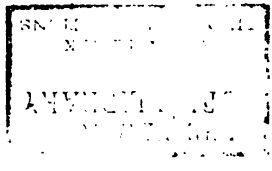

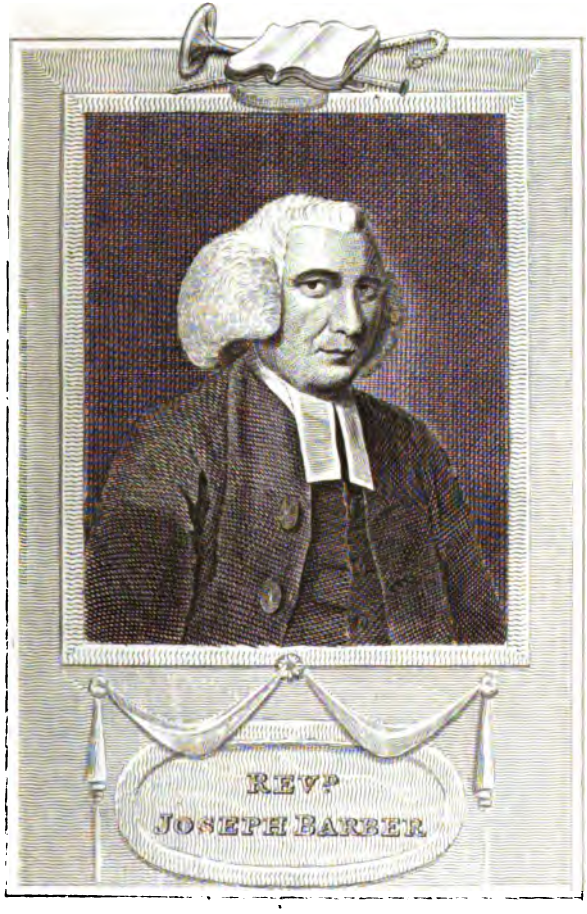
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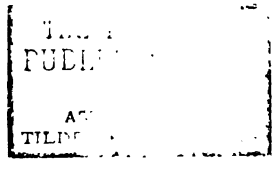
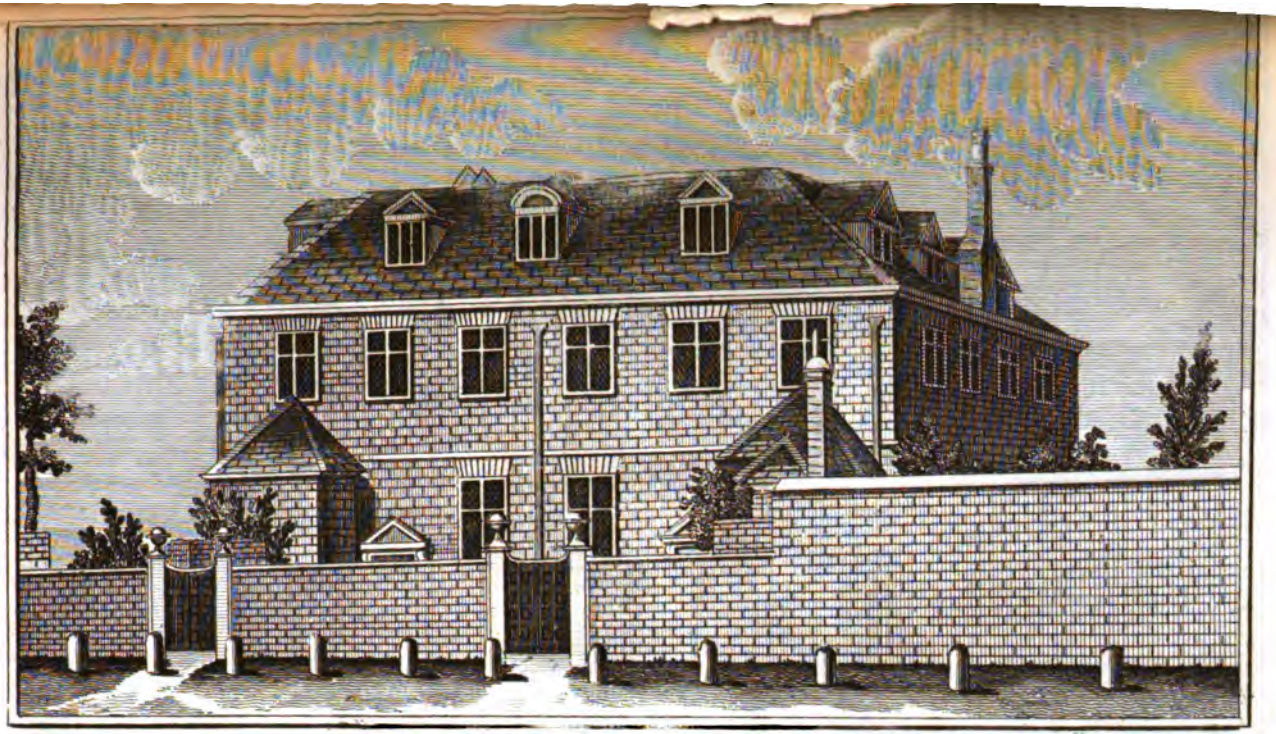
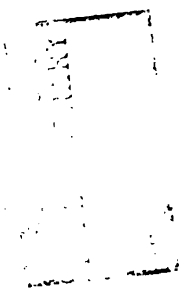
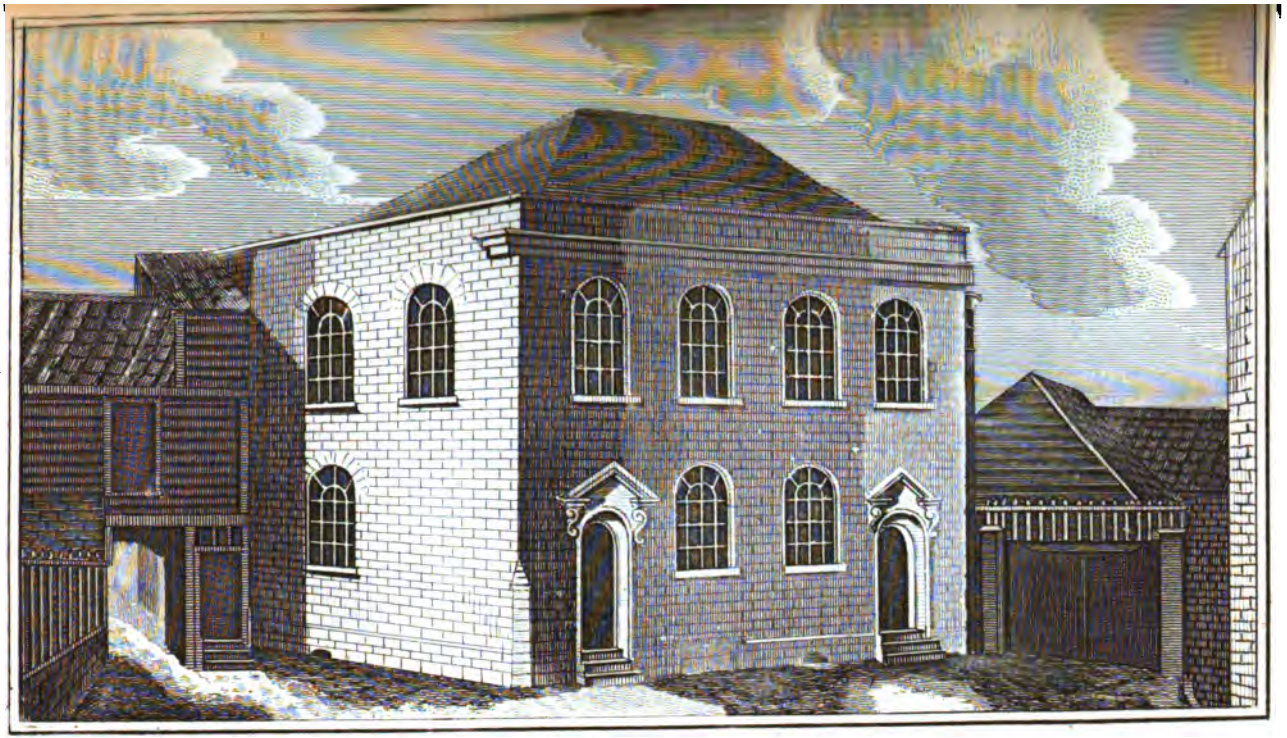




Independant Meeting Stepney.





Hare Court Meeting, Aldersgate Street.

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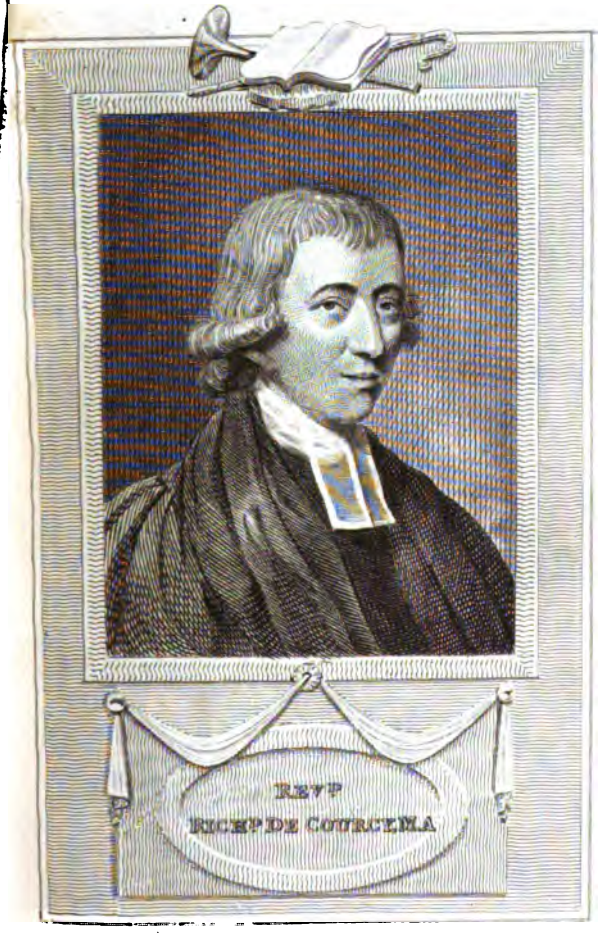
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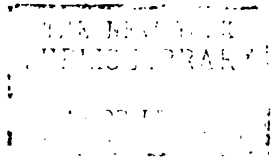
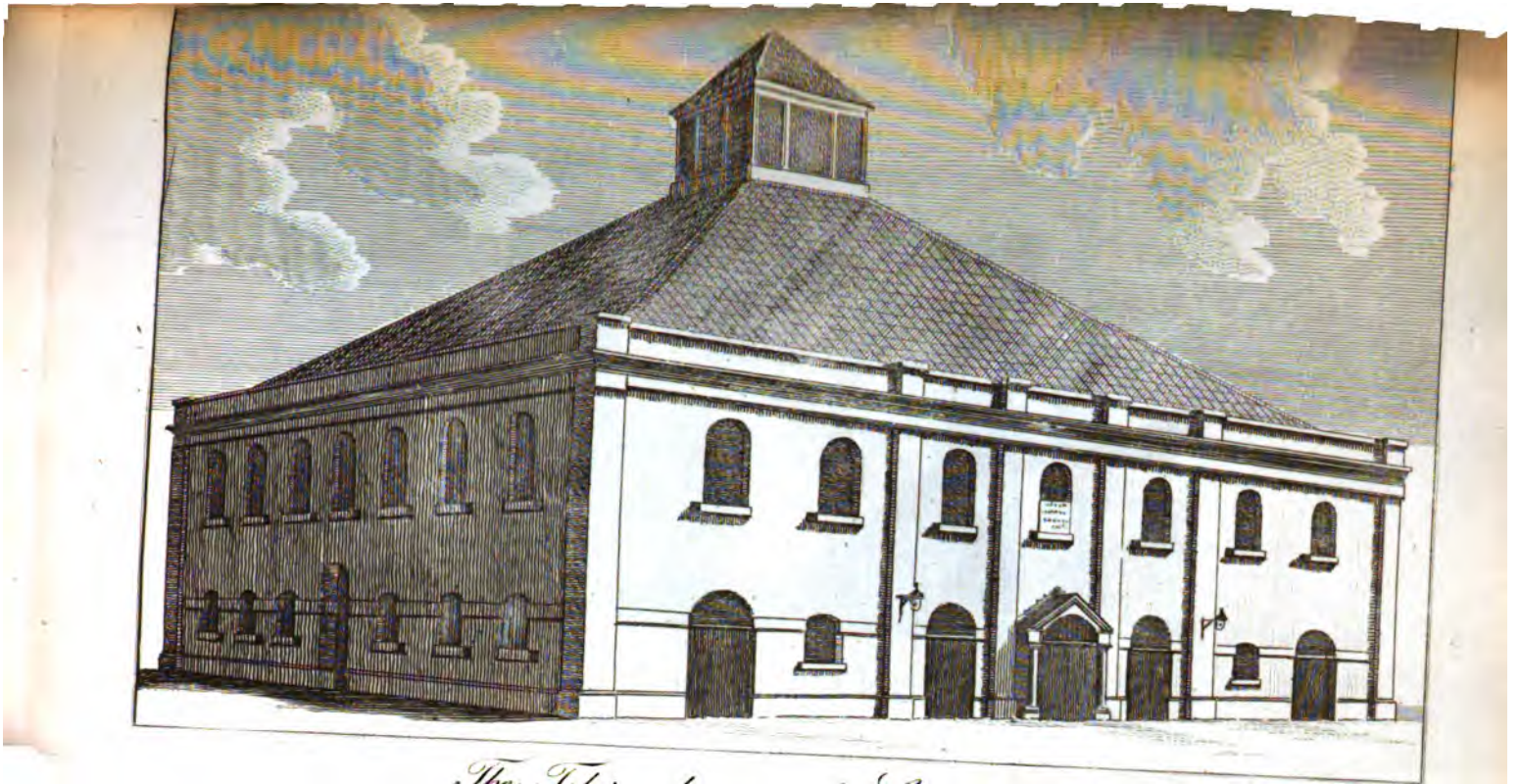
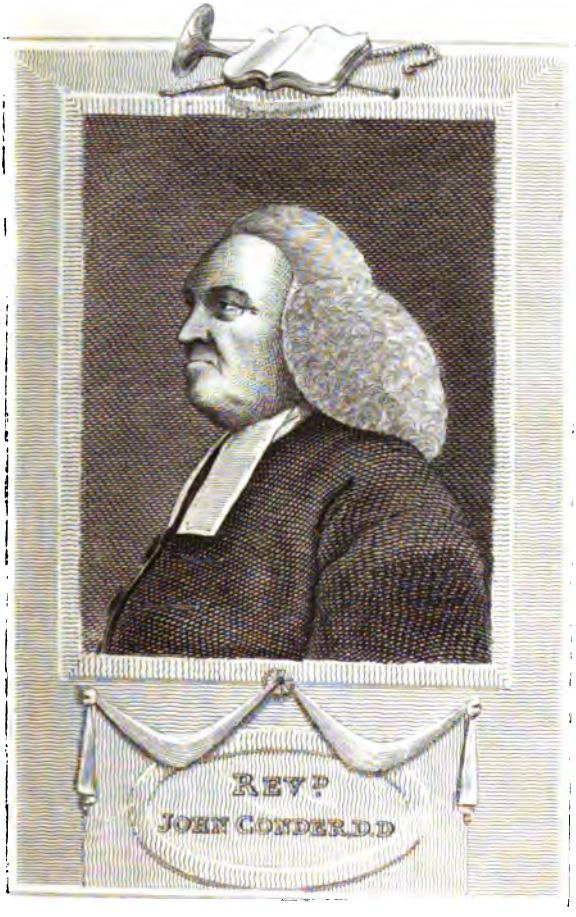




The Tabernacle, near the City Road.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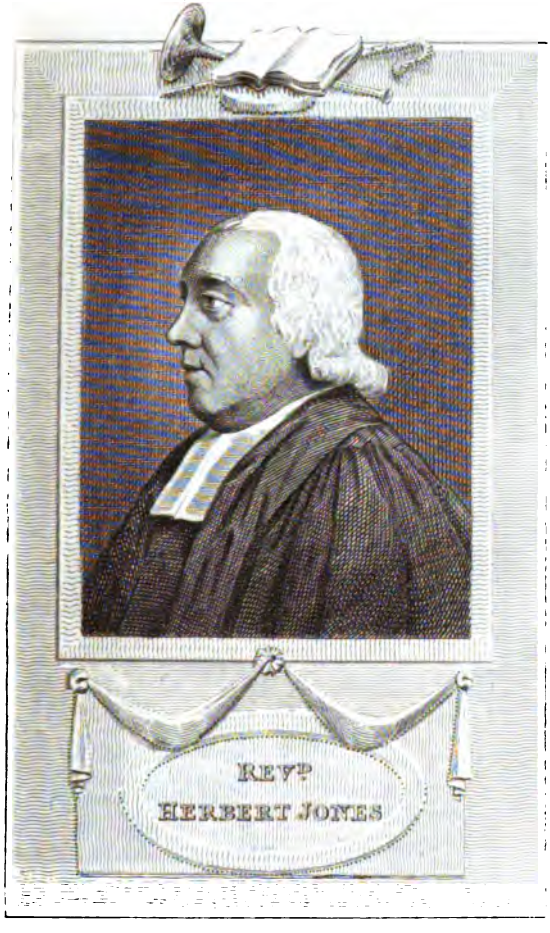
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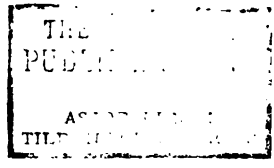
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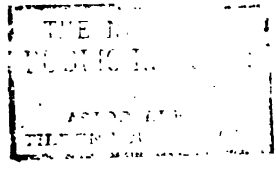
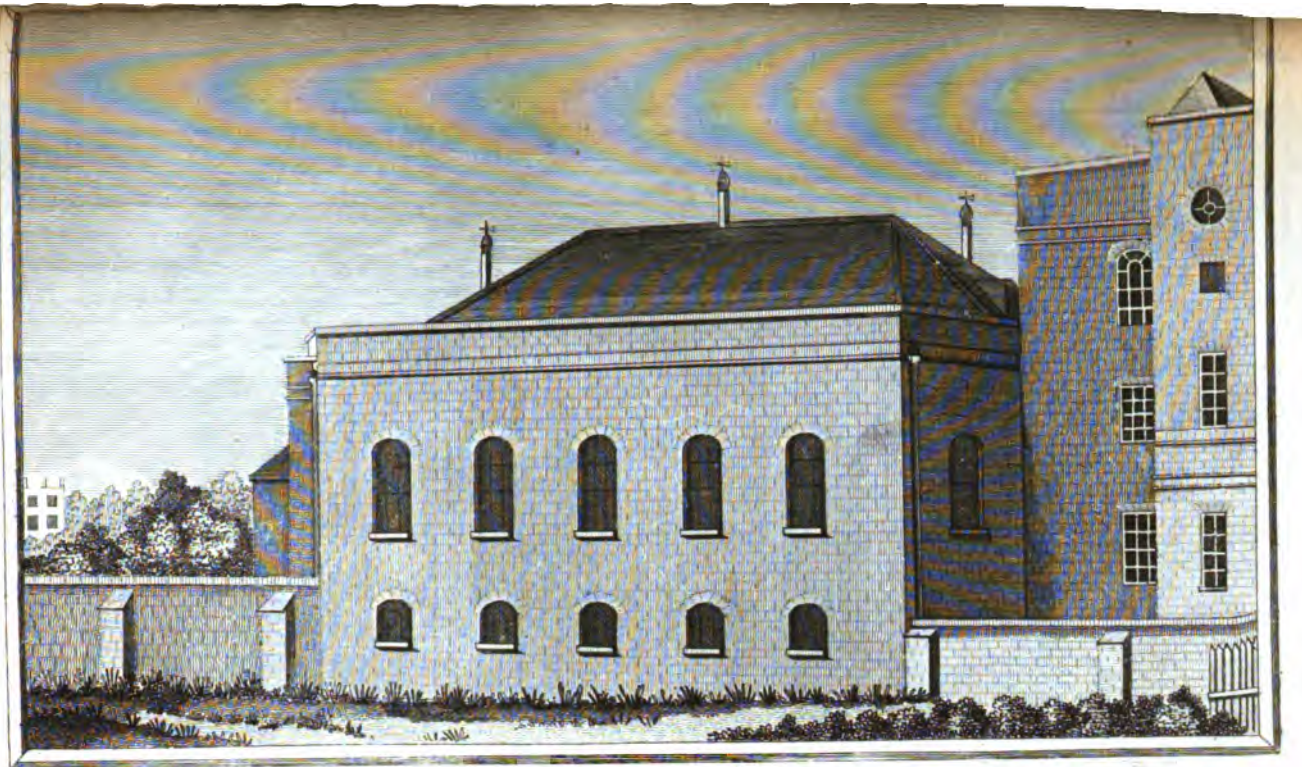
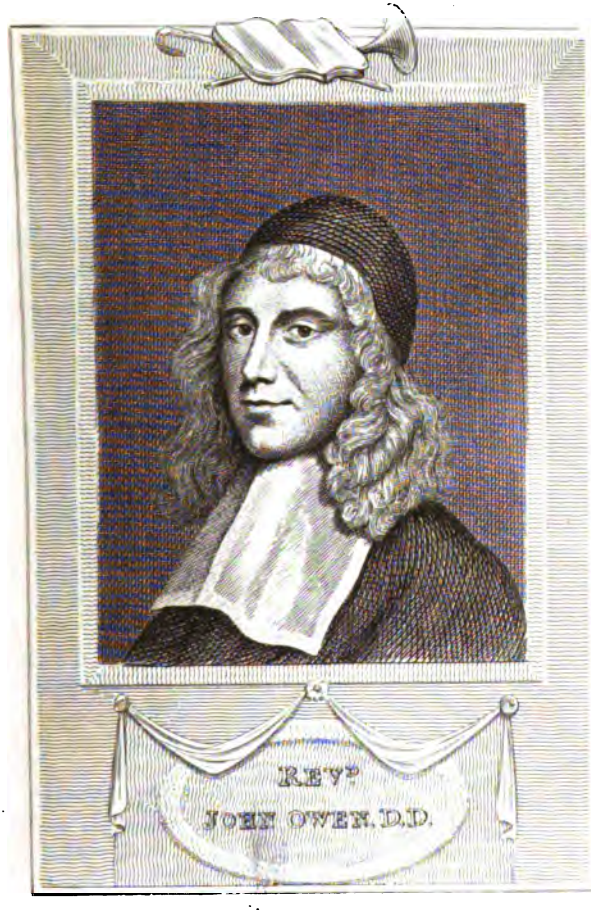




The Lock Chapel.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EVANGELICAL

BIOGRAPHY.

JACKSON, ARTHUR, was born at Little Waldingfield in Suffolk, in 1593. His father, who was a Spanish merchant in London, died when he was young, and his mother who afterwards married sir T. Crooke, bart. dying in Ireland, he was sent by his guardian, Mr. Jos. Jackson of Edmonton, to Trinity College, Cambridge, where he was placed under a tutor, who was so inattentive to his pupils, that any of them, as he said, might have been for months absent without his knowing it. But being, through the grace of God, of a studious disposition, he was careful to improve his time. At that early period he commenced a habit, which he continued till the time of his death, of rising at three or four o'clock both summer and winter, seldom studying less than fourteen or sixteen hours in the day. His sight was so good, even to the last, that he could read the smallest Greek print without spectacles, by moon light. But he was so short-sighted that he could not distinguish his friends when he met them in the street; which occasioned some who did not thoroughly know him, to accuse him of pride, for not returning their civilities. He continued in the college till 1619, when he married the the eldest daughter of Mr. T. Bownert of Stoneberry, Herts, with whom he lived above forty-seven years in the greatest endearment, and by whom he had three sons and five daughters. Soon after his marriage he was chosen by the inhabitants of St. Michael's, Wood Street, to be their lecturer, and after the death of Mr. Brogden, called to be their pastor. When the plague broke out in 1624, he sent his wife and children to her father in Hertfordshire, being determined to continue in the city, where he discharged all the duties of a faithful pastor; hazarding his own life

to save the souls of his flock, often visiting persons infected with that dreadful disease: and the Lord wonderfully preserved him from the infection, when thousands fell around him. He preached constantly twice on the Lord's day, and catechized the children before sermon. He also repeated a sermon in the evening in his own family, to which many of his hearers resorted. During Lent he always spent some hours in the church two days in the week, examining and instructing men and maid servants and others, in order to prepare them for the Lord's Supper: and many long afterwards thankfully acknowledged the benefit they received from his labours. Not long after his coming to London, the Clothworkers' Company, of which his father and uncle were members and governors, chose him to be their chaplain, to whom he preached once every quarter at Lamb's Chapel, where also he sometimes dispensed the communion, on a turn-up-table, which was used at other times for different purposes. Laud, then bishop of London, hearing of this, sent for Mr. Jackson, and expressed his dislike of it; saying, "I know not what you young divines think, but for my part, I know no other place of residence that God hath on earth, but the high altar:" forgetting the doctrine of Scripture and of the homily concerning the bodies and souls of true Christians, as the special temples of God. Mr. Jackson never read, and resolved not to read, "the Book of Sports;" but through God's providence he was preserved from being ever disturbed on that account. Some persons complained of him to the then archbishop, Laud, for this omission, who answered, "Mr. Jackson is a quiet peaceable man, and therefore I will not have him meddled with." Archbishop Sheldon likewise passed the like encomium upon him, notwithstanding his known difference in judgement concerning church government and ceremonies. He continued many years in the rectory of St. Michael's, though the income was so small that he spent two thousand pounds of his own during the time he was there. And though he was chosen at Wapping, with the offer of one hundred and twenty pounds a year, he yielded to the request of his former hearers to continue with them, on their promising him one hundred pounds per annum. But in two years the sum fell so far short, that some of his best friends persuaded him to accept any better situation that might be offered. Such an one there

soon

soon was from the inhabitants of St. Faith's, whose parish church was under St. Paul's, and he accepted it. Here he continued preaching twice every Lord's day, till Aug. 24, 1662, excepting about seventeen weeks, when he was confined to the Fleet for refusing to give evidence against Mr. Love, before what was called a high Court of Justice, who also fined him five hundred pounds. He paid a special attention to young persons in private as well as in public, several of whom he engaged to meet every week for prayer and religious conversation. He advised them to propose a question at one meeting, to be discussed at the next; and he not only prayed with them, but directed them how to manage these meetings to the best advantage, and cautioned them against those evils of which they might otherwise have been productive. The benefit of them many long remembered with pleasure and thankfulness. When Charles II. upon his restoration, made his entrance into the city, Mr. Jackson was appointed by the ministers to present to him a Bible as he passed through St. Paul's Church Yard, which was in his parish; when he addressed his majesty in a short congratulatory speech, which was graciously received *. He was also one of the commissioners of the Savoy. After Mr. Jackson, with his brethren, was discharged from public service, he retired first to Hadley near Barnet, and afterwards to his eldest son's at Edmonton. When the plague again broke out, some of his friends in the city made him a visit, lamenting that he had left them; upon which he offered to go and preach to them again if they could procure him liberty; which they promised to attempt, but in vain. When the Five Mile Act passed, he was much concerned to be banished so far from his flock, among whom he had laboured forty years; but upon prayer and serious consideration, he could not be satisfied to comply with the terms required, and resolved patiently to bear whatever might befal him; saying with Luther, "I shall have a place either under heaven or in heaven." In the country he employed most of his time in completing his "Annotations on the Bible." He had gone so far as the

* It is worthy of being recorded, That his Majesty, in his answer to the address of these ministers, on this occasion, told them, "That he must attribute his Restoration, under God, to their prayers and endeavours." If so, as Dr. Calamy remarks, he made them a sad return afterwards.

third chapter of Jeremiah when he was called from his labour. His disorder was the stone in the kidneys, of which he had before had many sharp fits. The last suddenly seized him as he was reaching down a book from the shelf. The stone being by this exertion dislodged from the kidneys fixed in the urinary passage, from whence it could never be removed. For several hours it gave him exquisite pain, which afterwards ceased; when he compared his situation to that of a woman in labour, whose pains were gone off; and pointing to the place, said to his son "Hæret lateris lethalis arundo." After using the means of relief for a week, he went to his friend Mr. Major in London, to whom his first salutation was, "I am come now not to preach to you, but to die with you." Here he received any of his friends who wished to see him, and entertained them with such undisturbed discourse, that they could scarcely believe him to be so ill as he was; but he declared himself to be a dying man. When he perceived any of them weeping for him, he told them with a smile, "that they were fools to weep to see an old man die." He earnestly exhorted them to practise the things which he had taught them, assuring them they were the truths of God. To some of them he expressed much satisfaction in regard to his Nonconformity; declaring that he had many times asked God forgiveness for his former errors in complying too much with unwarrantable impositions. During the whole of his illness he manifested great serenity and composure of spirit. When his wife asked him whether he were willing to leave her, he answered, "that he would not leave her for all the world; but she could not expect that after striving so long for a crown he should be unwilling to receive it." Having continued in London about a week, without obtaining any relief, he returned home, where he lived but a little while. The night in which he died, he called for those of his children who were then in the house, and told them he was dying. He desired them to call their mother if she were awake; but if not, wished her not to be disturbed. However she quickly came, when he spoke cheerfully to her, thanked her for all her kindness, and shewing the symptoms of his approaching dissolution, said, "It is hard work to die," though he made no bitter complaint. His death was long and lingering. He told those who attended him, "Now this leg is dead, and

and then the other." Having a cordial offered him, he refused to take it, saying with a smile, "No revival now." Presently feeling great violence of pain, he exclaimed, "Lord deliver me, deliver me! for I cannot bear this," and he was graciously heard, for he immediately expired, Aug. 5, 1666, aged seventy-three. The general excellence of his character, procured the esteem of all parties, so that a stranger once hinted to him his danger of our Saviour's "woe," because "all men spake well of him."

He was author of "Annotations on several Parts of the Bible," in 4 vols. 4to. The last of these, on the prophecy of Isaiah, was published by his son, who prefixed to it some memoirs of the author.

JACKSON, JOHN, was born at Oxton in Nottinghamshire, in 1622. He was son of Mr. W. Jackson, a conforming Puritan minister, a good preacher, and an eminently holy man, who continued his labours till he was above one hundred years old, and left many manuscripts behind him. This his son, at the time of his ejectment, from Bleasbey in Nottinghamshire, was offered a much better benefice, if he could have conformed. He afterwards removed to Morton near Southwell, where he taught school, and preached in his own house, and other places, as he had opportunity. He was often disturbed by informers, but it doth not appear that he was ever fined or imprisoned for his nonconformity; though he was cited into the spiritual court, and excommunicated. He afterwards kept a school at Keesall, a place noted for Puritans, where he preached every Lord's day, till sickness and infirmities of age disabled him, but continued his service in the afternoon till his death, Dec. 26, 1696. His funeral sermon was preached by Mr. S. Coates of Mansfield, to a numerous auditory, from John ix. 4.

JACKSON, EDWARD DUDLEY, was paternally descended from a very respectable family. He was called by his mother's family-name, Dudley, Mrs. Jackson being descended from an ancestor of Lord Dudley Ward. Mr. and Mrs. Jackson's union took place with more flattering prospects than they lived to be realized. They soon proved that riches take to themselves wings, and flee away: their property

property being reduced by entering into trade, which pro unsuccessful. When the subject of this memoir was five years of age, his father became insolvent. From period he sunk into poverty, from which, through extre debility, the effect of a cold, he was never able to emer This circumstance proved the source of frequent regret his son, it having deprived him of that education he mig otherwise have enjoyed. When six years of age, throu the interest of a nobleman, he had the promise a presen tion to the Blue-coat School. Providence, however, h determined otherwise, that his future advancement migh appear to be of God; for disappointment took place, fro his not having fully attained his seventh year when th vacancy occured. The promise of admission the nex Easter was indeed renewed; but never fulfilled. He entered immediately upon the world, having just received education sufficient to enable him to read, and write a plain hand. His first employ was in a printing-office, where, as in several subsequent situations, he gave such satisfaction as procured his removal to a more advantageous place. At length he entered into the service of a corn-chandler, at Newington Butts, and discovered such worth, as obtained the promise of much encouragement if he would continue; but, though young, his reasoning was just; and he determined to learn some mechanical business, that, when a man, he might have a more certain dependence. He accordingly articled himself, at thirteen years of age, to a silk-dyer, in Green Street, Leicester Fields. His new master soon proved himself a very depraved character; and, at the expiration of six months, the charge of the whole concern devolved upon the apprentice. Such was his engaging manners, his attention and skilfulness, that he soon ingratiated himself into the esteem of the customers, and increased the trade.

He appears from his infancy to have been of an inquisitive, reasoning, and solid turn. He was early impressed with veneration for the Deity, and attachment to worship. At an almost incredibly early age, he voluntarily and constantly attended Divine Service twice a day, at St. George's Church in the Borough, taking a Prayer Book with him, and conducting himself as orderly as if attained to mature age and understanding. At four years old, he went one Sacrament Sabbath by himself; but instead of leaving with the

e congregation, he remained with the communicants, to e no small alarm of his mother, who, making ineffectual quiry for him, concluded he was stolen. From this fear, s. Jackson was happily relieved by his return with the dle, who stated that, at the earnest solicitation of the ild, the minister was prevailed on to allow him to be esent; that he went to the table with the communicants, d kneeling with them, partook of the bread; but was mitted in the handing of the wine;—"Because," said ttle Jackson to his mother, "by being so small, I was verlooked by the clergyman," He was accustomed, at his period, to bring home and repeat the text and parts of he discourse; would be very frequent and fervent in pri- ate prayer; and, to use the apostle's expression, since dopted by himself, "he was a Pharisee of the Pharisees." Before he was six years old, he gave a striking proof of his conviction of the omniscience of God: playing in a field, he lost one of his shoe-buckles, which, being silver, distressed him much; and he immediately retired to a corner of the field, and kneeling down, prayed to God in great earnest- ness that he might be directed to it; and rose with strong, though delusive, hope of his success. About the same time he had also convictions of sin, and reasoned much upon the plan of salvation. One day he addressed his mother, "You tell me, God made you, and me, and every thing; now Mr. D. (the minister of the church before mentioned) said a great deal to-day about the sufferings of the Son of God; how he was nailed on a cross, and his side pierced; and they gave him vinegar, mixed with gall, to drink. As you say God can do every thing, he could have forgiven men their sins without Christ's suffering, could he not, mother? Tell me, for I have been thinking of it ever since I came from church." These enquiries and impressions, cherished by a pious parent, excited the fond hope of seeing another Timothy fearing God from his youth; but the apostolic remark was soon verified, "Evil communications corrupt good manners." He no sooner mingled with a herd of boys, than he became acquainted with a host of sins; and the plant, which in better soil and tillage had promised such an ample store of fine fruit, soon began to shed untimely leaves.

His time now being divided between a shop of profane workmen and a school of mischievous boys, he soon lost all serious

serious impressions; but was preserved from plunging in very gross immorality. The profanation of the Sabbath and an attendance upon the amusements of the stage, appear to have been his ruling vices. A great fondness for being on the water, though it had nearly cost him his life, proved a strong temptation to the former; while the nearness of his residence to the theatres, and his being employed in dying for the actors, gave him frequent opportunities of indulging his inclination for the latter. On one of these occasions, a slip of the foot precipitated him into the Thames, from a float of timber, on which he was entertaining himself, when he twice sank in a very narrow opening between it and a barge; but providentially rising perpendicularly a third time, he seized the boat, and was saved. At another time, while swimming in Hyde Park Canal and beyond his depth, he was snatched from death by the humanity of a passing stranger, who plunged in to assist him. So thoughtless, however, was his youth, and so insensible was he either to the danger he had escaped, or the gratitude his rescue demanded, that he was no sooner out of the water, and found himself on the opposite bank to his clothes, than, to avoid a longer route, he plunged in again, and reached them in safety.

Mr. Jackson, about the sixteenth year of his age, was one Lord's Day pursuing his pleasure, when seeing the people go into church, where the rev. Mr. Foster was preaching, he went in with them, and a part of his discourse made a deep impression on his mind. This, however, did not at first hinder his visits to the playhouse; for having mistaken the sentiment of Dr. Watts, that

> "Religion never was design'd
> To make our pleasures less,"

he endeavoured to reconcile his attendance upon these opposite places, till what he heard in the one, produced a complete disgust with the productions of the other. He took his final leave of the theatres, on the perusal of a pamphlet, which he was at first reluctantly persuaded to look at by a serious friend who was printing it. Thus God was pleased to illumine his understanding, to bring him to the knowledge of himself as a sinner, and to acquaint him with Jesus Christ, as a Saviour; so that he grew rapidly in grace. Old things now passed away; and in Christ Jesus he became a new creature.

creature. Possessing a new nature, new appetites, and new desires, he found in the preaching of Messrs. Foster, Cecil, and some others, the food he wanted. But food is not the only requisite: babes in grace, as well as nature, need a nursing parent. This he was also provided with, in the acquaintance of "a mother in Israel," whose heart and house were open to God and his people. She possessed a discerning spirit; and discovered in young Jackson, talents that promised future glory to God, in usefulness to his church. To her he frequently resorted, and benefited by her counsel. On one of these occasions, she insisted upon his praying with her. Startled at the request, he refused; but she was firm, and resolved to accept no excuse. On hearing him, she was confirmed in this unexpected opinion. She next persuaded him to engage in a select company who assembled at her house for prayer and exhortation. With this society he met constantly, sometimes praying; but never attempted to speak, till one evening, when being disappointed of their speaker, the old lady fixed upon Mr. Jackson to supply the lack of service. A call so public and unexpected overwhelmed him for a time; but all waiting in silence, and every eye being fixed upon him, he felt the attempt a duty; and intreating the Lord for assistance, he addressed them in such a way, as left no hesitation on the mind of any present, respecting his fitness for the work of the ministry.

He was now about eighteen, and no longer permitted to inclose his light in a bushel; but continued to preach in London, and its environs, till the expiration of his apprenticeship; before which, he had attracted the attention of the rev. Mr. Townsend, of Rotherhithe, Mr. Aldridge, of Jewry Street, and other respectable ministers, whose pulpits he frequently filled, to the edification of their hearers. As soon as he was at liberty from his master, he accepted an invitation from Bromyard, in Worcestershire, where he remained about ten months; and left the congregation much increased, and the church very desirous of his taking the pastoral charge of them. During his residence at Bromyard, he frequently visited Worcester (fourteen miles distant). There he frequently preached, in the meeting afterwards Mr. Osborne's; in which, at that time, the sentiment was heterodox, and the interest so low, that the place was nearly deserted; but, through a blessing on his

preaching, it quickly filled; and the old minister, for thirty pounds, assigned the pulpit to the new hearers, who formed the church afresh, and invited a very valuable pastor.

At the close of 1790, he visited Bristol Hot Wells; and supplied Hope Chapel, where he had the unanimous invitation to settle; but conscientious motives induced his declining it, as he from principle dissented from the ceremonies, as well as government, of the Established Church.

Early in 1792, he rather accidentally visited Yeovil, in Somersetshire, having spent most of the intermediate months very usefully at Cradely, in Worcestershire; and a few in Ireland. While he laboured in Somersetshire, there was a great revival of religion: a new meeting house was erected, and filled; and he twice received an united call, and intended to accept it; but the unexpected disclosure of some sentimental difference, in a few individuals of the church, determined him otherwise. In October he spent a single Sabbath at Warminster, where neither his person nor name were known when he entered the pulpit; but his first sermon was blessed to two persons, who became ornamental members of the church; and such was the general sentiment, that many observed, "If this man be not to settle, and live and die among us, we hope we shall never hear him again." On leaving Yeovil, in April, 1793, he re-visited Warminster; and, after profitably spending six months were, was ordained to the pastoral office, Nov. 9, of the same year *.

Previous to Mr. Jackson's settlement at Warminster, the interest was reduced very low, and the church divided; but under his ministry, by the uniting influence of the great Head of the Church, they soon became an harmonious body; and the congregation continued to increase till the old inconvenient house gave place to a new, neat, and commodious building, calculated to seat eight hundred

* Warminster is a manufacturing town in Wilts, containing 4700 inhabitants. The Independent Meeting, in which Mr. Jackson first preached there, was originally a cottage, converted into a place of worship by a few pious persons, who separated, on account of religious sentiments, about 1720, from the Presbyterian church in the town. After forming into a church, under a pastor much beloved, Mr. Pike, the charge successively devolved on Messrs. Horsey, Pearsall, Dr. Fisher, Mr. Jamieson, Mr. Fry, and Mr. Gibbons, not one of whom died with them.

persons.

persons. In June following his ordination, he was united to Miss Eliza Butt, an amiable and serious daughter of a late venerable deacon of the church at Yeovil. So soon as he thus became settled, he applied himself, with great assiduity, to increase his mental stores; and his mind rapidly expanded. At home, he continually grew in the affections of his people; and abroad, he stood high in the esteem of his neighbouring brethren in the ministry. No sooner had he felt the pleasing emotions of a parent, that a man child was born unto him, than he had to sustain the poignant feelings of a bereaved husband. Mrs. Jackson died December, 1798, soon after the birth of her first child, of a complaint in her head, to which she had been long subject. Scarcely were six months more elapsed, when he was called to the painful office of closing the eyes of his father-in-law, who had followed his daughter from Yeovil to Warminster, chiefly for the advantages of her husband's ministry. These strokes were deeply felt by a mind possessing, as Mr. Jackson's did, exquisite sensibility; and yet, through the power of divine grace, "In all this he sinned not, nor charged God foolishly;" but restless nights and hard study impaired his nervous system, if not his constitution, and occasioned a slight, paralytic stroke while in the pulpit, which excited considerable alarm among his friends.

In May, 1800, he married Miss Prescott, a young lady of genteel fortune, ward of the rev. Matthew Wilks, of London. In this connection he had fresh proof that "man is born to trouble." Within a few months he was again threatened with one of the chief of human trials; but mercy was mingled with judgement, and Mrs. Jackson was graciously restored.

From his first settlement with the people at Warminster, his congregation gradually increased; and he now saw a constant audience attendant upon his ministry, which, with every accommodation, the new meeting could not seat. Accompanying proofs of his usefulness were not wanting, though to himself they sometimes appeared inadequate; and the hope of more extensive usefulness in new ground, with a warm attachment to the scenes of his youthful labours, occasioned his seriously thinking of a removal to the vicinage of London: but the affectionate appeals of his people, and the concurring sentiments of his friends, deter-

mined him to wait a farther revelation of the will of Providence. For this he did not tarry in vain. The winter of 1801 witnessed a great revival. The attendance on week-night ordinances increased in three-fold proportion. Conviction was general, especially among the poor, who lay very near his heart, and conversions were numerous. At the Common, the chief residence of the manufacturing poor, about a mile from the town, the inhabitants, extremely indigent, were also notoriously immoral when he began to visit them. He at first delivered a weekly lecture in a large room; but his affectionate and ingratiating manner induced such numbers to attend, that it became almost impossible to respire in the place; and a plain meeting was built in 1802 for their accommodation, where from two hundred and fifty to three hundred persons attended on his ministry.

In April, 1803, he met a new and severe trial. He had always manifested a peculiar attachment to female children; and frequently expressed a wish that Providence might favour him with a daughter. This favour was conferred in March, 1802: a sweet babe entwined herself about his heart, alas! only to prove that "roses grow on thorns, and honey wears a sting." The Lord saw meet to take back what he gave. The child was seized during Mr. Jackson's absence on a visit to Bristol tabernacle, and scarcely survived twenty-four hours. This affliction was very severely felt, and was, doubtless, the exciting cause of complaints, which close and constant study, and frequent labours had been long generating. His conduct and conversation on this occasion peculiarly excited the admiration of his friends; and have frequently produced the remark from his widow, that it proved a gracious preparation for her fiery trial, having not a little influenced and supported her since his removal. Indeed, he afterwards acknowledged that, fearing to dishonour God by indulging his feelings, he had, by endeavouring to suppress them, greatly increased his bodily disorder.

In June, Mr. Jackson was attacked with dizziness and faintings, accompanied by symptoms of general debility. He nevertheless, preached as usual three times on the Sabbath, and twice beside in the week, till finding his complaints increasing, he took the opinion of a physician, but did not fully communicate it to any one, having been recommended

commended to discontinue preaching: an idea so unpleasant to his mind, that shortly after, writing to a member of the church, he says, "It is of all trials the most painful to me; I am even now (the physician's opinion having been corroborated) afraid to give it up; and think I should prefer dying in it, to living out of it." Attributing the increase of his complaint to the heat of the weather, he was prevailed upon to try the effects of sea breezes and bathing. He accordingly visited Weymouth, took medical advice there, and used every mean, but in vain, for the restoration of his health. During a month's continuance at Weymouth, he preached twice only; but found the last service so difficult, as to compel him to be very short; and he remarked to his hearers, it was most likely the last sermon he should ever preach. His text was taken from Job, "Deliver him from going down to the pit; I have found a ransom." His language and manner were, on this occasion, energetic and impressive; and there appeared scarcely an unaffected person in the place.

Tuesday, September 26, he returned to Warminster, and appeared the next day very little affected by his journey. Thursday he kept his chamber; but rather to prevent his being exhausted in conversing with his friends, whose solicitude prompted them to make personal enquiries, than from any sensible increase of indisposition. In the evening he had a return of the violent vomitings, to which he had been subject at Weymouth; but which had there been considered as the effect of extreme debility. The continuance of these symptoms, and the very great stricture on his breath, obliged him again to seek the advice of a physician, who visited him on Friday evening, and pronounced his disorder an extension of the liver; but gave flattering hope that it would be easily reduced. On Saturday morning appearances were less favourable; and while communicating his apprehensions to a friend of Mr. Jackson, the Doctor was surprized by the abrupt annunciation, "He is going." This was a mistake, produced by a convulsion fit; a succession of which terminated his sufferings. He continued through Saturday with his symptoms apparently so far improved, that, when leaving the house, the physician congratulated him on the favourable turn of his complaints; and inspired him with the expectation of being restored to health and usefulness. Throughout Saturday night he laboured

boured hard for breath, and begged to have the windo[w] open, as he suffered the continual sensation of faintin[g] which, as often as he was inclined to doze, prevented hi[m] On Sabbath morning he became conscious that his case wa[s] critical; but was not apprehensive of his approaching di[s]solution till within twelve hours of his death. On recove[r]ing from a convulsion fit in the afternoon, he blessed Go[d] for so good a night; and observing the light, enquired th[e] hour; being informed it was half past two, he said, "Is i[t] Sabbath afternoon still? how long have I been asleep?" Learning that it had been but a few minutes, he observed, "How strange I should feel so refreshed!" A friend took this opportunity of apprizing him of his state, and noticed to him that he would soon enjoy a new Sabbath. He answered, "Not so soon, perhaps, as you expect;" but the opinion being acquiessed in by another friend, he replied immediately,

"If sin be pardon'd I'm secure,
Death has no sting beside;
The law gave sin its damning pow'r,
But Christ, my ransom, dy'd."

He then spake in a highly experimental and evangelic strain, encouraging his surrounding friends to stand fast in the ways of God. As frequently as his breath allowed him, he continued to animate his attendants, especially those who were members of his church; observing to them, the ground of their hope must be the same as his,—the blood and righteousness of Jesus Christ. He added, "Oh, live near to God; that is the way to live comfortable, and die happy." Sometime after, seeing him unappalled by the rapid approach of death, one of them enquired into his present views of the Gospel; he answered,

"Firm as the earth thy Gospel stands,
My Lord, my hope, my trust;
If I am found in Jesu's hands,
My soul can ne'er be lost!"

One of his deacons enquiring if he preferred any text, from which his death might be improved to his people; he said, "No;" but, pausing a moment, added, "except that which has been my living doctrine, and is now my dying hope: 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.' Give my love to my church, and say,

ay, that I wish them a better and more faithful pastor." On account of his frequent convulsions, and the agitation of his mind on seeing Mrs. Jackson, together with her very weak state, their friends kept her from his chamber the greater part of the day: but hoping an interview in his present happy frame might prove to her a source of future consolation, she was introduced; but it proved a scene too painful for either; and he could only say, as she was carried out, "My dear Mary, I commit you to the care of a covenant God." On a relative's leaving his room about eleven o'clock, he impressively said, "Mary, I have always loved you; be kind to my wife and children.—Good night:—good night for ever!"

His convulsions now succeeded quicker, and with greater violence; nature continued to struggle, and grace to triumph. A few days before, he had said to a friend, "I do not wish the stroke lighter;" and in his last minutes, on telling another that he had never before known bodily affliction, he added,

"He will not always chide;
And when his strokes are felt,
His strokes are fewer than our crimes,
And lighter than our guilt."

At his urgent request he was again assisted to his chair; and, when seated, he said, "Once more, and I shall cease to trouble you: you take great pains to keep a worthless creature here; but it is in vain." As he was guided back to his bed, he prayed, "O Lord, cut short thy work in righteousness, and let me enter into rest;—Lord Jesus, receive my spirit!" On lying down, he looked up on his attending friends, and seeing them much affected, said, "You must be pleased with your Father;" and, turning on his side, was again convulsed, and received the accomplishment of his last petition; thus illustrating his own remarks on a funeral occasion, "That the departure of good men naturally tends to impress us with the vanity of life, to convince us of the worth of religion, to affect us with the preciousness of Jesus, to deliver us from the fear of death, and to animate us in the expectation of eternity."

In the pulpit he had few equals, and still fewer superiors. Whatever subject he took up was thoroughly investigated. He read and reflected much; was always full, and ready. If in preaching he had a fault, it was excess; and yet his divisions

divisions were so just and natural, so comprehensively expressed, and eminently simple, that an attentive hearer could, without pain, carry away nearly his whole discourse. He was peculiarly happy in exhibiting divine truth in its own most lively colours. And, full of fruit, in the midst of usefulness, and in the prime of life, he "finished his course with joy"—but only to himself. The most unfeigned concern was visible throughout the town, as well in those that differed from him in religious sentiment, as in the members of his own congregation. Every token *of respect* was manifested at his interment; which, at the solicitations of his people, was conducted by themselves. The ministers, residing within twenty miles, preceded his corpse, and his congregation followed. Mr. Morren, of Shaftesbury, and Mr. Kingdom, of Frome, prayed; and Mr. Sibree delivered the funeral oration. Mr. Wilks, of London, preached a funeral sermon on the succeeding Sabbath evening.

The pulpit and galleries were hung with black on the occasion; and an elegant monument will testify to posterity the affliction of his people in the following lines:—

"This tablet records
the mournful feelings of
This Church and Congregation,
On the death of their beloved Pastor,
the Rev. EDWARD DUDLEY JACKSON,
who entered into rest Oct. 3, 1808, aged thirty-four years;
(and whose mortal remains
are deposited in the vault beneath.)
Superior talents, an amiable disposition,
glowing zeal, and eminent success,
distinguished his labours
during a residence of near ten years
in this part of the Lord's vineyard.
The cross of Christ was his glory;
Salvation by Him alone was his doctrine;
and that faith
which worketh by love,
and produceth the fruits of holiness,
was his constant and delightful theme.
Such was the preacher:—as a Christian,
his *life* was a continued sermon;
and the *end* of this excellent man
was *peace*.

O may his death a lesson still impart,
And write "PREPARE TO DIE" on every heart."

JACOB,

JACOB, NATHAN, was born in 1629. His father, Mr. John Jacob, was a major in the parliament army, and might have been a colonel under Cromwell, but refused all offers of preferment from that quarter. He lived many years in good reputation at Totness, being, after the Restoration, a captain in the militia. He designed this his son for the ministry from his cradle, if it should please God to qualify him for it; and his promising parts and early seriousness were such as raised the expectations of all that knew him. He was well furnished with grammar learning at the age of fifteen; and continued an indefatigable student at University College, Oxford, about four years. He then went into the country to visit his friends, with a design to return. But Mr. Garret the vicar of Totness, and other ministers, observing his uncommon genius and improvement, persuaded his relations to use all their interest to prevail with him to enter upon the ministry immediately. Their importunity at last drew him into the pulpit, and after he had given them a proof of his great abilities, they left no means unattempted to hinder his return to Oxford, and to get him settled in the country; in which at length they succeeded. At first he assisted Mr. William Stidson, of Mary Church, whose daughter he afterwards married. About 1651, he preached at Coffins Well, a church which sprang from this, and was ordained by the classical Presbytery of Salisbury, June 3, 1652. During his stay here he had an augmentation of fifty pounds per ann. but was soon presented to the vicarage of Uxborough, in Devonshire, by Servington Savery, esq. Several gentlemen of considerable estates and character had their seats in this parish, to whom Mr. Jacob's great learning, exemplary piety, and obliging behaviour endeared him; and after king Charles's restoration, when men of his persuasion were under public marks of infamy, he was treated with a distinguished respect. The income of the place was not very considerable; but the people had gained such an interest in his affections, that he could not be prevailed upon to remove, though a good living in Somerset, and another in Cornwall, worth two hundred pounds per ann. were offered him; so that he continued with them till Bartholomew day, 1662. When he could no longer instruct them in public, he did it in private, as he had opportunity; preaching sometimes at Shilston, and sometimes at his own

house, having the Shilston family, and other neighbours, for his hearers. His patron Mr. Savery, who knew how to value substantial learning and piety, was his hearty friend in the worst of times. He gave him twenty pounds a year, and committed his eldest son, to his care. He rode once a fortnight to Plymouth, and preached to Mr. Thomas Martyn's people, after whose death he took upon him the pastoral care of that congregation. There he was convicted upon the Act against Conventicles, and with Mr. S. Martyn about 1684, was committed to Exeter jail for six months. He sometimes attended the established worship, and all his days maintained a friendly correspondence with some worthy neighbouring clergymen, who did him many good offices. Mr. Nosworthy of Dipford, afforded him shelter in his parish, when the Five Mile Act drove him from Plymouth. He outlived those melancholy days; and returned to the public exercise of his ministry at Plymouth, to a numerous congregation, where he lived beloved, and died lamented, 1690; justifying moderate Nonconformity to the last. His funeral sermon was preached by canon Gilbert, vicar of St. Andrew's in Plymouth, who gave him a great character for piety and learning.

JACOMB, THOMAS, D. D. was born near Melton Mowbray in Leicestershire. He was educated at Magdalen Hall, Oxford, but when B. A. he removed to Emanuel College, Cambridge. He was sometime Fellow of Trinity, and much esteemed there. He came to London in 1647, and being received into the family of that excellent, pious, and devout lady, the countess-dowager of Exeter, (daughter to the earl of Bridgewater) as her chaplain, he had the opportunity of preaching in the city, and was soon fixed in Ludgate parish, where his ministry was both acceptable and useful. He had a happy art of conveying saving truths into the minds of men. He did not entertain his hearers with curiosities, but with spiritual food. He dispensed the bread of life, whose vital sweetness and nourishing virtue is both productive and preservative of the life of souls. He preached Christ crucified, our only wisdom, righteousness, sanctification, and redemption. This is to water the tree at the root. His sermons were clear, solid, and affectionate. He dipped his words in his own soul, in warm affections, and breathed a holy fire into the breasts of his hearers.

ers. His zeal for the glory of his Master, and his love to the souls of men, made him constant and diligent in his work, which he esteemed both his honour and pleasure. At the first appearance of a cancer in his mouth, he seemed not more concerned about it, than as it was likely to hinder his preaching; and when, after a wasting sickness, he was restored to some degree of ease and strength, he joyfully returned to his duty; nay, when his pains were tolerable, preaching was his best anodyne; and the reflection upon the divine goodness, which enabled him for it, was a great relief of his pains. His life was suitable to his holy profession. His sermons were printed in a fair and lively character in his conversation. He was of a staid mind, and temperate passions. In managing affairs of moment he was not vehement and confident, not imposing and overbearing, but receptive of advice, and yielding to reason. He was full of compassion, charity, and beneficence. He was a Nonconformist upon moderate principles; much rather desiring to have been comprehended in the national church, than to have separated from it. He met with trouble after his ejection from St. Mastin's, but the divine providence secured him, by disposing of him into the family of the honourable lady abovementioned; who, to the utmost of her power, comforted and supported pious Nonconformist ministers and people, when the stream ran so strong against them. Her respect for the Doctor was peculiar, and her favours conferred upon him extraordinary; for which he made the best return by his constant care to promote religion in her family. And as his life, so his death, adorned the Gospel, being exemplary to others, and comfortable to himself. In his last sickness his pains were very severe, the cancerous humour having spread through his joints and the tenderest membranes; but his patience was invincible, and a humble submission to the divine pleasure was the habitual frame of his soul. When an intimate friend first visited him, he said, "I am using the means, but I think my appointed time is come. If my life might be serviceable to convert or build up one soul, I should be content to live: but if God hath no more work for me to do, here I am, let him do with me as he pleaseth." At another time he told the same person, it was a determined case, and therefore desired him to resign him to God, saying, "It will not be long before we meet in hea-

ven, never to part more; and there we shall be perfectly happy: there neither your doubts and fears, nor my pains shall follow us; nor our sins, which is best of all." After a long languishing, without any visible alteration, being asked how he did, he replied, "I lie here, but get no ground for heaven or earth,"—"except (says one) in your preparations for heaven:"—"O yes (said he) there I sensibly get ground, I bless God." He had a substantial joy in the reflection upon his life spent in the faithful service of Christ, and the prospect of a blessed eternity. This made him long to be above; so that he said with some regret, "Death flies from me; I make no haste to my Father's house." He died at the countess of Exeter's, March 27, 1687, leaving an incomparable library of the most valuable books in all kinds of learning, which were sold by auction for thirteen hundred pounds. Dr. Bates preached his funeral sermon, from which the above account is principally extracted.

Dr. Jacomb's farewell sermon at the time of his ejectment was on John viii. 29. "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." The whole is so excellent and sententious, that it is not easy to do justice to it by an analysis.

He was author of, 1. "A Commentary, or Sermons, on Rom. viii. 1—4."—2. "Treatise on holy Dedication, personal and domestic."—3. "Funeral Sermon for M. Martin."—4. "Another for Mr. Vines, with an Account of his Life."—5. "Another for Mr. Case, with a Narrative of his Life and Death,"—6. "The Life of Mr. Whitaker."—7. "Two Sermons on Morning Exercises."—8. "Sermon at St. Paul's, October 26, 1656."—9. "Sermon before the Lord Mayor, &c. at the Spittle."

JAMES, JOHN, was born at Bicester in Oxfordshire, in 1620. He was episcopally ordained, and first exercised his ministry at Brighthelmstone, Sussex, for about seven years, and then went to Ilsey in Berkshire, a living worth three hundred and fifty pounds per annum, where he preached about six years. He was much envied by a neighbouring conforming clergyman, who did what he could to get his living from him; but he kept it through the influence of Dr. Manton. Coming late one evening to the Doctor, after he was in bed, and acquainting him that, if something

something was not done that night, he should be dispossessed, the Doctor rose and went with him to the lord chancellor Hyde, at York House; who, upon hearing his errand, called to the person who stamped the orders upon such occasions, and asked him what he was doing? He answered, that he was just going to put the stamp to an order for the passing away Mr. James's living; upon which his lordship ordered him to stop; and upon hearing farther of the matter, bid the Doctor not trouble himself, promising that his friend should not be molested. Accordingly he enjoyed the living till 1662. He was afterwards offered several preferments, by Dr. James, then warden of All Souls, Oxford, (particularly a canonry of Windsor,) if he would come into the church; but he could not be satisfied to conform. He had six children when he quitted his living, and was harassed by the Five Mile Act in three or four places, before he could settle to his ministry, which he at length did at Staines in Middlesex, where he continued nine years. He came from thence to London, where he died in July, 1694, leaving behind him a good reputation both for piety and learning.

JAMES, JOHN, was born in 1626, and educated at Exeter College, Oxford. He was lecturer of Newark at the Restoration; but was dispossessed from Flintham and Sutton in Nottinghamshire before the Act of Uniformity was drawn up, and hurried to Nottingham jail, where he lay seventeen months. He then petitioned Judge Atkins when on the circuit, and was released. However, he was sometime after seized again, and lay in Newark jail about six years, because he would not promise to give over preaching. His prison indeed was tolerably comfortable, through the favour of his keeper, who suffered him to enjoy the company of his friends, and to preach amongst them, both in the prison, and in other houses in the town. His confinement continued till the Indulgence in 1672. Afterwards falling again into the same sin of preaching, he was informed against, and warrants were granted to seize his goods, which was done with such rigour, that they left him not a stool to sit on. They broke open his house, stable, and barns, taking away whatever they met with; and behaved in so furious a manner as to frighten three children into fits; one of whom, about six years old, died a night

a night or two after. He lost nearly five hundred pounds in goods and cattle. His chief adversary, justice Whaley, who then had an estate of fifteen hundred pounds a year, afterwards died in prison for debt at London. Some time before his death, he wrote a letter to Mr. James, acknowledging his great crime in being such an enemy to him, and owning that the hand of God was justly upon him for it. Mr. James being destitute, fled to London, and after some time became pastor of a congregation in Wapping; where he died, in 1696, aged seventy. He published a funeral sermon for Dr. John Buckley, on Prov. xiv. 32.

JAMES, THOMAS, a learned English critic and divine, was born about 1571, at Newport in the Isle of Wight, and being put to Winchester School, became a scholar upon the foundation, and thence, in his course, a fellow of New College, Oxford, in 1593. He commenced master of arts in 1599, and the same year, having collated several manuscripts of the Philobiblion of Richard of Durham, he published it in quarto at Oxford, with an appendix of the Oxford manuscripts: he dedicated this piece to sir Thomas Bodley, apparently in the view of recommending himself to his librarian's place when he should have completed his design. In the interim, Mr. James proceeded in the same spirit to publish a catalogue of all the manuscripts in each college library in both universities, and in the compiling of it, having free access to the manuscripts in each college at Oxford, he perused them carefully, and, when he found any society careless of them, he borrowed and took away what he pleased, and put them into the public library. These instances of his taste and turn to books, effectually procured him the designation of the founder to be the first keeper of the public library; in which office he was confirmed by the university, in 1602. He filled this post with great applause, and commencing doctor in divinity in 1614, was promoted to the subdeanery of Wells by the bishop of that see. About the same time, the archbishop of Canterbury also presented him to the rectory of Mongeham in Kent, together with other spiritual preferments. These favours were undeniably strong evidences of his distinguished merit, being conferred upon him without any application on his part. In 1620, he was made a justice of the peace, and the same year he resigned the library keeper's

keeper's place, and betook himself more intensely to his studies, and of what kind these were, we learn from himself: "I have of late (says he, in a letter dated May 23, 1624, to a friend,) given myself only to the reading of manuscripts, and in them I find so many and so pregnant testimonies, either fully for our religion, or against the papists, that it is to be wondered at." And in another letter to archbishop Usher, the same year, he assures the primate he restored three hundred citations and rescued them from corruptions, in thirty quires of paper*. He had before written to his grace upon the same subject, in a letter dated January 28, 1623, where having observed that in Sixtus Senensis, Alphonsus de Castro, and Antonius's Summa, there were about five hundred bastard brevities, and about a thousand places in the true authors which are corrupted; that he had diligently noted, and would shortly vindicate them out of the manuscripts, being yet only conjectures of the learned, he proceeds to acquaint his grace, that he had gotten together the flower of the English divines, who would voluntarily join with him in the search.

In the convocation held with the parliament at Oxford, in 1625, of which he was a member, he moved to have proper commissioners appointed to collate the manuscripts of the fathers in all the libraries in England, with the popish editions, in order to detect the forgeries in these last. And this project not meeting with the desired encouragement, he was so thoroughly persuaded of the great advantage it would be both to the Protestant religion and learning, that, arduous as the task was, he set about executing it himself, and had made a good progress in it, as appears from his works; and no doubt would have proceeded much farther towards completing his design, had not he been prevented by his death, which happening in August, 1629, at his house in a suburb called Holywell in Oxford, he was interred in New College Chapel.

Mr. Wood informs us, that he left behind him the character of being the most industrious and indefatigable writer against the Papists that had been educated in Oxford since the Reformation; and in reality his designs were so much, and so well known to be for the public benefit of learning and the Church of England, that Camden, speaking of him

* These two letters are in the collection at the end of Parr's Life of Archbishop Usher, numb. 66. and 77.

in

in his life-time, says, "He is a learned man and a true l ver of books, wholly dedicated to learning, who is not l boriously searching the libraries of England, and propos that for the public good which will be for the great ben of England."

His numerous works were principally written in Lati and being mostly of a controversial nature, it may not b necessary to enumerate them.

JANEWAY, WILLIAM, was the eldest son of Mr William Janeway, of Lilly, Herts; who, about 1644 re moved to Aspeden, and afterwards became minister o Kelshall, where he died, leaving a widow and eleven children; of whom William, John, James, and Abraham, were ministers, and all of them (excepting John) were ejected. William was admitted at King's College, Cambridge, about 1650. He probably preached at Kelshall after his father's decease, as he resided there, and was a preacher in 1657; when his brother John finished his short, but holy life at his house. It does not appear that he had this rectory; if he had, he could have held it but a short time, for John Franklyn was presented to it Sept. 25, 1660.

JANEWAY, JAMES, brother to Mr. William Janeway, lived privately after leaving Christ Church College, Oxford; and when the times allowed, he set up a meeting at Rotherhithe, near London, where he had a very numerous auditory, and a great reformation was wrought amongst many. But this so enraged the high party, that several of them threatened to shoot Mr. Janeway, which accordingly was attempted; for as he was once walking upon Rotherhithe Wall, a fellow fired at him, and the bullet went through his hat; but did him no hurt. The soldiers pulled down the place in which he preached, which obliged his people to build another, which was required to be larger, to receive the hearers. Soon after it was built, a number of troopers came in, when Mr. Janeway was preaching, and Mr. Kentish * sat behind him in the pulpit; they got upon a bench, and cried out aloud, "Down with him! down with him!" and at that instant the bench broke, and they all fell down. In the confusion which this occasioned,

* This, it is presumed, was Mr. Richard Kentish, who had been ejected from St. Katharine's, by the Tower.

Mr.

Mr. Janeway came out of the pulpit, and some of the people having thrown a coloured coat over him, and put a white hat on his head, he got out unobserved. But they seized Mr. Kentish, and took him to the Marshalsea, where he was some time kept a prisoner. At another time, when Mr. Janeway was preaching at a gardener's house, several troopers came to seize him there; but he threw himself on the ground, and his friends covered him with cabbage leaves, by which he escaped again. He died March 16, 1674, and was succeeded by Mr. Rosewell. He was a man of eminent piety, an affectionate preacher, and very useful in his station. In his last illness his mind was under a sort of a cloud, by reflecting on his aptness to hurry over private duties. However, Mr. Vincent in his funeral sermon, says, "It pleased God to dissipate the cloud, and help him to discern the uprightness of his heart with satisfaction;" and that not long before he died, he said, "he could now as easily die as shut his eyes:" adding, "Here am I, longing to be silent in the dust, and to enjoy Christ in glory."

He was author of, 1. "Heaven upon Earth: or the Best Friend in the Worst Times."—2. "The Life of his Brother, Mr. John Janeway."—3. "The Saint's Encouragement to Diligence."—4. "A Token for Children:" a Book well known.—5. "The Murderer punished and pardoned; with the Life and Death of T. Savage;" and 6. "A Funeral Sermon for Mr. T. Moseley, with a Narrative of his Life, &c."

JANEWAY, ABRAHAM, younger brother to the former. He was a preacher in London before the plague, but being consumptive, retired with his wife to his mother at Buntingford in Hertfordshire, where he was seized by justice Crouch, under a pretence of great friendship. But he made his escape to London, and died in 1665. His funeral sermon was preached by Mr. Vincent, September 18, who, among other things, says of him, that "He was a merciful man, and shewed great compassion to souls. He spent himself, and hastened his own death, to keep others from perishing everlastingly."

JANEWAY, JOHN, was born at Lilly, in Hertfordshire, Oct. 27, 1633, and was brother to the three Mr. Janeways abovementioned. He was initiated in the Latin

tongue by his father, and then sent to St. Paul's school, London, where he made a considerable progress in the Latin and Greek languages; and when about eleven years old, he took a great fancy to the study of arithmetic and the Hebrew tongue. In 1646, he was by Mr. Francis Rous, a learned gentleman, and provost of Eton College, chosen for one of the foundation of that school. At about seventeen he was chosen in King's College, Cambridge; and about eighteen God was pleased to shine upon his soul, and discover to him that the saving knowledge of God, and a sense of an interest in his love, through Christ, was vastly preferable to every thing else. His heart being now opened, God was pleased to make the exemplary life and sacred discourse of a young man in the college, together with the preaching of two eminent divines, and Mr. Baxter's "Saint's Everlasting Rest," of great use and singular advantage to him. He was now so filled with divine contemplations, and tasted so much sweetness in the knowledge of Christ, that it was discernable in his very appearance; for he now "counted every thing but as dross and dung, in comparison of the knowledge of Christ, and him crucified." The account of his life tells us, that he looked upon human learning as useless, if not fixed below Christ, and not improved for Christ; he looked upon wisdom as folly, and learning as madness, and that which would make men more like the devil, more fit for his service, and also put a greater accent upon their misery in another world. When he arrived at the age of twenty, he was admitted a fellow of King's College, which did not a little forward his schemes for promoting the interest of Christ and the good of souls. He could and did speak in the language of St. Paul to all his brethren, whether related in a natural, civil, or religious sense: "Brethren, my heart's desire and prayer to God for you all is, that you may be saved *."

His

* We may read the language of his heart to them in the following extract:

"Give me leave to deal plainly, and to come close to you; for I love your souls so well, that I cannot bear the thoughts of the loss of them. Know that there is such a thing as the new birth; and except a man be born again, he cannot enter the kingdom of heaven. This new birth hath its foundation laid in a sense of sin, and a godly sorrow for it, and a heart set against it; without the e there can be no salvation. Upon repentance and believing, comes justification; after this,

His affection to his relations appeared in his tender concern for the good of their souls, in the success of his addresses to them for that purpose. He was mighty in prayer, and his spirit was oftentimes so transported in it, that he forgot the weakness of his own body, and of others' spirits. Indeed the acquaintance he had with God was so sweet, and his converse with him so frequent, that he scarcely knew how to leave that which was so delightful and suited so his spirit. He used to wrestle with God, like one that was sure to prevail, for a blessing; and this was very evident in the many immediate answers of prayer which he received on his own and others' account. When his father died, he endeavored to fill up that relation in the care of his mother and other relatives in the most tender and affectionate manner. His comforts came from the fountain-head, and he would willingly lead them there to drink with him.

After his father's death he returned to King's College, and became a member of a small society of christians, who met chiefly to discourse on experimental religion, and that with happy success, this being a mean of ripening him apace for the heavenly world.—Societies for the purposes of vital religion have been greatly blessed, and many christians have arrived to eminence in religion this way. Mr. Janeway left King's College, and went to live in Dr. Cox's family, being recommended by the provost of the college to be tutor to his son; where, it may be supposed, they received great advantages from his holy conversation and life; but it may be here observed, that his hard study, and application to the business he went into the family to perform, was by far an overmatch for him. His body grew weak, and great pain soon broke his constitution, so that

this, sanctification, by the Spirit's dwelling in us. By this we come to be the children of God, to be made partakers of a divine nature, to lead new lives, and to have a suitableness to God. It is unworthy of Christians to have such a narrow spirit, as not to act for Christ with all our heart, and soul, and strength, and might. Be not ashamed of Christ. Be not afraid of the frowns and jeers of the wicked. Be sure to keep a conscience void of offence, and yield by no means to any known sin. Be much in prayer, in secret prayer, and in reading the Scriptures. Therein are laid up the glorious mysteries which are hid from many eyes. My greatest desire is, that God would work his own great work in you. I desire to see you, not as formerly, but that the Lord would make me an instrument of your souls' good, for which I greatly long."

he was obliged to retire into the country for the benefit of the air. And here his first dangerous sickness commenced. He was now in a decline, and could have but little hopes of life; yet he was so far from being affrighted, that he received the sentence of death in himself with great joy. He was ashamed to desire and pray for life. "O, (said he,) is there any thing more desirable than the enjoyment of Christ? Can I expect any thing below comparable to that blessed vision? O that crown! that rest which remains for the people of God; and, blessed be God, I can say, I know it is mine! I know that when this tabernacle of clay shall be dissolved, that I have a house not made with hands; and therefore I groan, not to be unclothed, but to be clothed with Christ. To me to live is Christ, but to die is gain. I can, through infinite mercy, speak in the apostle's language. I have fought the good fight, henceforth there is laid up for me a crown incorruptible, that fadeth not away." He however recovered from this sickness in some measure, and returned to his former practice of engaging in the secret and public duties of religion. He set apart an hour every day for secret retirement and solemn meditation, which was usually in the evening. He never preached publicly but twice, and we are told that then he came to it as if he had been used to that work forty years, delivering the word of God with that power and majesty, with that tenderness and compassion, with that readiness and freedom, that it made his hearers almost amazed. His first and last sermons were on communion with God, Job xxii. 21. "Acquaint now thyself with God, and be at peace: thereby good shall come unto thee." A subject that few Christians under heaven were better able to manage than himself. In the close of life he seemed quite swallowed up with the thoughts of Christ, heaven, and eternity; and the nearer he came to it, the more swift his motion was, and the more earnest his desires for it. He was much concerned about ministers, that they should be careful not to be engaged in low and sordid designs. He judged that to take up the ministry, as a secular employ to get gain, and to aggrandize self, was absolutely inconsistent with the true spirit of a Gospel minister. He thought it necessary that they who were devoted to the ministry, should have first given themselves and their all to God, and be filled with a real disinterested affection to precious and immortal

immortal souls, that they might more ardently promote his glory.

Near the close of his life he evidently lived like a man quite weary of the world, almost in the immediate view of a better. His temper, his language, his deportment, all spoke him one of another world. His meditations were so intense, long, and frequent, that they ripened him apace for heaven. He fell into a deep consumption. When he felt his body ready to faint, he called to his mother, and said, "Dear mother, I am dying, but I beseech you be not troubled, for I am, through mercy, quite above the fears of death. I have nothing that troubles me, but the apprehensions of your grief. I am going to him whom I love above life." His mother and his brethren standing by him, he said, "Dear mother, I beseech you earnestly, as ever I desired any thing of you in my life, that you would chearfully give me up to Christ. I beseech you do not hinder me, now I am going to rest and glory. I am afraid of your prayers lest they pull one way and mine another." And then turning to his brethren, he spake to them: "I charge you all, do not pray for my life any more. You do me wrong if you do. O that glory, that unspeakable glory that I behold! My heart is full, my heart is full. Christ smiles, and I cannot choose but smile. Can you find in your heart to stop me, who am now going to the complete and everlasting enjoyment of Christ? Would you keep me from my crown? The arms of my blessed Saviour are open to embrace me. The angels stand ready to carry my soul into his bosom. O, did you but see what I see, you would all cry out with me, How long, dear Lord, how long! Come, Lord Jesus, come quickly! O, why are his chariot wheels so long a coming." At another time he spake thus: "Stand astonished, O ye heavens; and wonder, O ye angels, at this infinite grace! Was ever any under heaven more beholden to free grace than I? O, bless the Lord with me! Come, let us shout for joy, and boast in the God of our salvation. O, help me to praise the Lord, for his mercy endureth for ever!" He talked as if he had been in the third heavens, and spake in such words as these: "O, he is come! he is come! O, how sweet, how glorious is the blessed Jesus! How shall I do to speak the thousandth part of his praises! O, for words to set out a little of that excellency! But it is inexpressible. O, how excellent,

excellent, glorious, and lovely is the precious Jesus! [illegible] is sweet. He is altogether lovely. And now I am sick [illegible] love, for he hath ravished my soul with his beauty. I [illegible] die sick of love." About forty-eight hours before his [illegible] his eyes were dim, and his sight much failed, and [illegible] part had the symptoms of death upon it; yet even then, possible, his joys were greater still. He spake like one [illegible] tering into the gates of the new Jerusalem. Not a [illegible] dropped from his mouth, but it breathed of Christ and [illegible] ven. Most of his work was praise; an hundred times [illegible] miring the boundless love of God to him. "O why [illegible] Lord? Why me?" He took leave of his friends [illegible] evening, expecting to see them no more till the morning [illegible] the resurrection. "Now (says the dying saint) I want [illegible] one thing, and that is, a speedy lift to heaven."

"O help me, help me, to praise him, and admire him that hath done such astonishing wonders for my soul! Come help me with praise; all is too little: come help me, all ye glorious and mighty angels, who are so well skilled in the heavenly work of praise. Praise is now my work, and I shall be engaged in that sweet employment for ever. Come, let us lift up our voice in praise. I shall presently behold Christ himself who loved me and died for me, and washed me in his blood. I shall in a few hours be in eternity, singing the song of Moses, and the song of the Lamb. I shall presently stand upon mount Sion with an innumerable company of angels, and the spirits of the just made perfect, and Jesus the mediator of the new covenant. I shall hear the voice of much people, and be one among them who say, "Hallelujah; salvation, glory, and honour, and power unto the Lord our God!" And again, we say Hallelujah! Methinks I stand, as it were, one foot in heaven, and by faith I see the angels waiting to carry my soul to the bosom of Jesus, and I shall be for ever with the Lord in glory. And who can choose but rejoice in all this?"

The day before his death he looked earnestly upon his brother James, and said, "I thank thee, dear brother, for thy love: thou art praying for me, and I know thou lovest me dearly: but Christ loveth me ten thousand times more than thou dost. Come and kiss me, dear brother, before I die." And with his cold dying lips he kissed him, and said, "I shall go before, and I hope thou shalt follow after

her to glory." A few hours before his death he called all his relations and brethren together, that he might bless them and pray for them, which he did with much affection, authority, and spirituality. Then the godly minister who had used to visit him, came to pay him his last visit, and to do the office of an angel, to help to convey his soul to glory. When he spake to him, his heart was in a mighty flame of love and joy, which drew tears from the holy man; being amazed to hear a dying man talk as if he had been with Jesus, and came from the immediate presence of God. O the smiles that were in his face, and the unspeakable joy that was in his heart! One might have read grace and glory in his countenance. O the praises, the triumphant praises, he put up! A little before he died, in prayer, or rather praises, he was so full of admiration, that he could scarcely forbear shouting for joy. And at length, with abundance of faith and fervency, he said "Amen, Amen." And now his desires were soon satisfied. Death was coming apace to do his last office. And after a few moments he turned himself on one side, and immediately fell asleep in Jesus, June 1657, aged twenty-four. He was buried in Kelshal church, Hertfordshire.

JEANES, HENRY, was the son of Christopher Jeanes, of Kingston, in Somersetshire, and was born at Aldersey in that county. He became a commoner at New Inn, Oxford, 1636, aged fifteen; where he closely applied to Logic and Metaphysics. After he had taken the degrees in arts, he removed to Hart Hall, took holy orders, and soon was cried up as a learned preacher in the university. In Aug. 1635, he was presented by sir J. Windham to the rectory of Beercrocomb and Capland, and soon after became vicar of Kingston, both in Somersetshire. Upon the change of the times, in 1641, he closed with the Presbyterians. Dr. Calamy says, he was zealous for the impositions of the prelatical party, till reading the writings of the Puritan side, he found them misrepresented by their antagonists; and seeing a strength in their arguments, which he apprehended weak before he had weighed them, he heartily fell in with them, and strenuously defended their course. When Dr. Walter Raleigh was thrown out of Chedsey, he became rector of that church: where during Oliver Cromwell's time, he took into his family divers youths, designed for the university,

university, and read to them logic and philosophy, and held often set disputations among them, while himself moderated. Wood says, "He was a most excellent philosopher, a noted metaphysician, and well grounded in polemetical divinity." He died in the city of Wells, a few days before the fatal Bartholomew day, 1662, and was buried in the cathedral. One of his persuasion intended preaching on the occasion; but Dr. Pierce, bishop of the place, who esteemed Jeanes as a heretic, examined the sermon, lest there should be in it any commendation of him and his opinions.

He was author of, 1. "Treatise on Abstinence from all Appearance of Evil."—2. "Want of Church Government no Warrant for a total Omission of the Lord's Supper." The rest of his works were chiefly controversial. "An Answer to Milton's Iconoclastes" was printed by one of the same name.

JELLINGER, CHRISTOPHER, was born at Wormes in the palatinate of the Rhine. He studied at Newhouse College, in the lower palatinate, and afterwards at Basil and at Leyden. He was forced to become a soldier in the German wars, and by that means lost all he had. He was once beset by the enemy's horse in a wood, and with difficulty saved his life. He afterwards farther pursued his studies at Geneva, from whence he was invited into England by Mr. White, of Dorchester. On coming to Exeter he was liberally entertained by the magistrates and citizens. Bishop Hall held much free conversation with him, and preached a sermon on purpose to stir up the people to a bountiful contribution for the support of him and another exile, which he encouraged by his own example. Mr. Jellinger first preached in French and Dutch, and by degrees learned to do it in English. At length he settled at Stonehouse, in Devonshire, and was afterwards put into the living of South Brent. After the Restoration, the marquis of Winchester offered to prefer him if he would conform, but he refused. His writings shew him not to have been a great man, but from his life which was published, he appears to have been a man of eminent piety; and Mr. Stancliffe, who was well acquainted with him, speaks of him as such; though Mr. Prince, a worthy neighbouring clergyman, in a letter to Mr. Calamy says, "That he was not much admired for his prudence or judgement,

judgement, and that he was not just to Mr. Gandy, the sequestered minister; a worthy man, who had a large family." He seems to have been of a melancholy disposition, and had some peculiarities in his conduct. Among other things, he would frequently rise at midnight to pray and sing psalms. When he left South Brent he removed to Marldon, not far from Totness; and at last settled at Kingsbridge. He continued to preach when he was very old; and died at Kingsbridge, at about eighty-three years of age.

He was author of, 1. "Disputatio Theologica de Sacra Cœna."—2. "The Rose of Sharon."—3. "Christ and his Saints, &c. a Discourse on Canticles."—4. "A Cluster of the sweetest Grapes; a Discourse of Assurance."—5. "Fifteen Conferences with Christ."—6. "A new and living Way of dying: on Heb. xi. 13."—7. "A new Canaan for the Saints' Delight," &c.—8. "Heaven won by Violence."—9. "The Spiritual Merchant."—10. "The invaluable Worth of Man's Soul."—11. "The Usurer cast; on Psalm xv. 5."—11. "Usury stated and overthrown."—12, "Godliness epitomized."—13. Unio Sacra: or a Holy Union proposed to the divided Protestants."

JENKYN, WILLIAM, M. A. His grandfather was a gentleman of a considerable estate at Folkstone in Kent. He sent his eldest son (the father of Mr. Jenkyn) to Cambridge, designing him for some eminent church preferment. In consequence of being there cast under Mr. Perkins's ministry, he was brought to great seriousness, and embarked with the Puritans. His father discovering this upon his return, and disliking that sort of people, was pleased to disinherit him of the main body of his estate. Finding his company disagreeable to his father, he removed to Mr. Richard Rogers's of Wethersfield, an old Puritan minister, and there diligently prosecuted his studies. Being ordained, he was fixed as minister of Sudbury in Suffolk, where he was signally useful to many, by preaching and catechizing, and he adorned all by a holy conversation. Here he married the grand-daughter of Mr. John Rogers the Proto-martyr in the days of Mary, by whom he had this Mr. W. Jenkyn, who was born at Sudbury, 1612. His father died when he was very young. The grandfather beforementioned, then living at Folkstone, seemed extremely softened upon his son's death, and sent for his

grandson, promising to take care of his education. He lived with him much beloved till nine years old, when his mother, fearing his want of a religious education there, took him home, to the great displeasure of the old gentleman. She and her second husband were very careful to train him up in serious piety. He made quick advances in school learning, and was sent to Cambridge at the age of fourteen, and placed under Mr. Anthony Burgess. He pursued his studies with great success, and his progress in piety was as eminent as in learning. His company was earnestly courted by some young wits of the university, for his sprightly genius; but perceiving their looseness, he waved an intimacy with them. He did not begin to preach for a considerable time after he had commenced M. A. Soon after he appeared in public he was chosen lecturer of St. Nicholas Acons, London: and from thence was called to Hithe, near Colchester in Essex, where he first married. The agueishness of that place, and the solicitation of his London friends, brought him back to the city, about 1641, when he was chosen minister of Christ Church, and some months after, lecturer of St. Anne's, Blackfriers. He continued to fill up this double station with great diligence and acceptance, till, upon the destruction of monarchy, he refused to observe the public thanksgivings appointed by the parliament. For this he was suspended from his ministry, and had his benefice of Christ Church sequestered. This induced him to retire to Billericay in Essex. Upon his return to London, after six months, he was sent to the Tower for what was called Love's plot. Upon a petition, (for which some have censured him) the parliament voted him a pardon, and an immediate discharge from prison and sequestration. Mr. Feak, the noted fifth monarchy man, having been put into Christ Church by the government, upon his sequestration, he forbore to eject him. But his parishioners, being earnest to enjoy his labours, set up a lecture for him on Lord's day mornings at seven o'clock, and raised a considerable subscription for him. In this, and his lecture at Blackfriers (out of which he had not been ejected) he continued till Dr. Gouge's death, when he was chosen pastor of that church. Mr. Feak afterwards becoming noxious to government, was removed, and the governors of St. Bartholomew's Hospital presented Mr. Jenkyn to this living afresh. Here he exercised the ministry morning

morning and afternoon to a crowded congregation, with eminent success, and particularly upon occasional hearers. He was very cautious of touching upon any thing that might give umbrage to the government, when he knew so many eyes were upon him; but wholly applied himself to preach Christ, and him crucified. In this course, he was some years upon the names given to Christ in Scripture, and preached over the epistle of Jude, which he afterwards printed. He was not satisfied to desist from the ministry upon the Act of Uniformity, though he could not comply with the terms of it, but still preached in private as he had opportunity. Upon the Oxford Act, (not being able to take the oath) he retired to his own house at Langley in Hertfordshire, and preached there every Lord's day, where, through the good providence of God, he met but with little disturbance. Upon the Indulgence, in 1671, he returned to London, where he had a new meeting place erected in Jewin Street; and there he soon raised a numerous auditory. He was also chosen lecturer at Pinners Hall. After the Indulgence was revoked, there was so far a connivance, that his services on Lord's days continued undisturbed, till that terrible storm broke out against the Nonconformists in 1682. Then he continued to preach from place to place, where he could do it most secretly, and out of the reach of informers. But at length, Sept. 2, 1684, being with Mr. Reynolds, Mr. John Flavel, and Mr. Keeling, spending the day in prayer with many of his friends, in a place where they thought themselves out of danger; the soldiers broke in upon them in the midst of the worship. All the ministers made their escape, except Mr. Jenkyn. Mr. Flavel was so near, that he heard the insolence of the officers and soldiers to Mr. Jenkyn when they had taken him; and observes, in his diary, that he might have escaped as well as himself, had it not been for a piece of vanity in a lady, whose long train hindered his going down stairs, having out of his too great civility, let her pass before him. Being carried before two aldermen, sir James Edwards and sir James Smith, they treated him very rudely, knowing that it would be acceptable at court. Upon his refusing the Oxford Oath, they committed him to Newgate, rejecting his offer of forty pounds fine, which the law impowered them to take, though it was urged, that the air of Newgate would infallibly suffocate him. He presented a petition to

the king for a release, which was backed by an assurance from his physicians, that his life was in danger from his close imprisonment. But no other answer could be obtained than this, "Jenkyn shall be a prisoner as long as he lives." This was most rigorously adhered to, for he was not suffered even to go to baptize his daughter's child, though a considerable sum was offered for that liberty, with security for his return. The keepers were ordered not to let him pray with any visitants. Even when his daughter came to ask his blessing, he was not allowed to pray with her. Soon after his confinement, his health began to decline; but he continued all along in the utmost joy and comfort of soul. He said to one of his friends, "What a vast difference is there between this and my first imprisonment! Then I was full of doubts and fears, of grief and anguish; and well I might, for going out of God's way, and my own calling, to meddle with things that did not belong to me. But now, being found in the way of my duty, in my Master's business, though I suffer even to bonds, yet I am comforted beyond measure. The Lord sheds abroad his love sensibly in my heart. I feel it, I have the assurance of it." Then turning to some who were weeping by him, he said, "Why weep ye for me? Christ lives: he is my friend; a friend born for adversity; a friend that never dies. Weep not for me, but weep for yourselves and for your children." He died in Newgate, Jan. 19, 1685, aged seventy-two, having been a prisoner three or four months; where, as he said a little before his death, a man might be as effectually murdered as at Tyburn. A nobleman having heard of his happy release, said to the king, "May it please your majesty, Jenkyn has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your majesty, the King of kings;" with which the king seemed greatly struck, and remained silent. Mr. Jenkyn was buried by his friends with great honour at Bunhill Fields, where he has a tombstone (erected in 1715) with a Latin inscription, which expresses his having been imprisoned in Newgate, and died a martyr, in the fifty-second year of his ministry.

Mr. Baxter in his own Life (Part iii. p. 94.) speaking of Mr. Jenkyn, among other ministers in London whom he briefly characterises, stiles him, "that sententious, elegant, preacher."

The

The following little anecdote may not be thought unworthy of being here recorded. Mr. Jenkyn's daughter *, who was a high spirited, though a very worthy and pious woman, gave mourning-rings at her father's funeral, on which she ordered this motto to be inscribed: "Mr. William Jenkyn, murdered in Newgate." This was communicated by one who was acquainted with a person to whose father one of these rings was presented.

Mr. Jenkyn preached two farewell sermons, on the Sabbath preceding Bartholomew day.

His works are, 1. "An Exposition on the Epistle of Jude, delivered in forty Lectures;" 2 vols. small 4to.—2. "The Busy Bishop, in Answer to J. Goodwin's Sion College visited."—3. "Vindication of The Busy Bishop against J. Goodwin's Reply."—4. "A Funeral Sermon for Dr. Gouge, with his Character at large."—5. Funeral Sermon for Dr. Seaman;" (some Reflections in which occasioned great Heats.) He had particularly charged some of the conforming clergy with preaching the Sermons of Puritans, at the same time that they treated them with contempt. In defence of what he had said, he wrote "Celeuma, seu clamor ad Theologiæ Hierarchiæ Angliæ, in Answer to a Vindication of the Conforming Clergy." This being answered in Latin, by Dr. Grove, he wrote a Reply in the same language. He has three Sermons in the Morning Exercise.

JENNINGS, RICHARD, was born at Ipswich, and was educated at Catharine Hall, Cambridge. When he was very young, his pious mother took him with her, to to the house of a sick neighbour, who had been a bad man, and was in great terror of conscience, crying out, with vehemence, for an interest in Christ. This much affected him. He thought "If this man should recover, he would certainly become very religious." But though he did recover, he observed that he grew more notoriously wicked than ever; which made a great impression upon his own mind. But it proved to be no more lasting than the sick man's goodness; for in a catalogue of some of the remarkable methods of God's providence towards him, he acknowledges, That in the two last years, of his abode in the university, he let the reins loose to his youthful affections,

* Turner, in his History of Proverbs, relates this of Mr. Jenkyn's son, who suffered in the West, on Monmouth's account, Ch. 143. p. 117. where a full account is given of his triumphant death.

and

and wasted his time and money profusely in riotous courses. But divine grace remarkably appeared to reclaim him; of which he gives the following account: "Walking in my father's garden at Ipswich in April, 1636, I had this sudden injection darted into my mind, "Wherefore didst thou come into the world?" Conscience secretly whispering, It was for the glory of God, I could not but be amazed and confounded at the thoughts of my wicked life. Meditating with myself what course I should take to cast off all wicked company, (without which I should never turn to God,) I had a strong impulse to go with Mr. N. Rogers to New England. The motion was certainly of God, in mercy to my soul; for before, I abhorred New England above any place in the world. I communicated my thoughts to my mother, who rejoiced much, but was not without some fears I was not in earnest; whereas my desire to go was so ardent, that nothing could take me off from the undertaking. My voyage began June 1, 1636. While I was in the ship I was sometimes affected to tears at Mr. Rogers's sermons; but my love to sensual pleasures was so great, that God called once and again, and yet my heart could hardly be persuaded to part with all for Christ. A half conversion I could easily assent to, but to be divorced from all sin I could not be free to, of a long time. In the voyage we went through many storms and difficulties, and cast not anchor in Massachusetts Bay till Nov. 16. During my abode with Mr. Rogers in his family till December, 1638, many sweet influences fell upon my soul. And in the spring, in 1637 (some previous work of conviction having been before in the ship), God, in infinite mercy, brought it, I hope, to a thorough conversion, and to the best of my remembrance, in this manner: Upon some private discourse with Mr. Rogers, as we were walking to hear a lecture, when I came home and was retired, resolving to enter upon a narrow search of my heart and ways, I had on a sudden such a flash of joy darted in, as took me off from the duty of self-searching, and possessed me with a confidence there was a thorough work of grace already. But when the flash was over, returning with more seriousness to the work intended, I began to think that joy might be an illusion of Satan. And when I a second time entered upon serious reflections, there was a second flash of joy after the former manner. But when it was over, I began

began to suspect that both these were the delusions of the devil, because they tended to take off from a necessary duty. O the depths of Satan's cunning, and his enmity to heart-searching! Through God's infinite grace and mercy, returning to the work, and examining my heart about the soundness of my conversion, I could not satisfy myself, that in all the operations of the Spirit I had experienced, either in the voyage, or in New England, I was effectually wrought upon sincerely to close with Christ in the promise, and thereupon I passed sentence upon myself as a Christless wretch. This was on a Saturday evening. The night following was a night of the greatest horror that ever I endured; but the next day God directed Mr. Rogers to preach pertinently to my case, about the greatness of the sin of unbelief, and I was convinced that my immediate duty was to believe, and not to stay in the condition wherein I was. Hereupon, on the Monday morning, rising early, and laying aside all private study, I spent several hours in prayer, with the greatest fervency and flowing of tears that I had either before or since. A little before noon, wrestling exceedingly with God to give me faith, I found myself enabled, by the grace of God, to throw my weary, thirsty soul into the arms of God's mercy in Christ: relying on the promise in the gospel, that "He that believeth shall be saved;" and had that peace in believing, which through the grace of God I have not wholly lost to this day (1685), though more than forty-eight years since." In his return from New England he takes notice of a remarkable deliverance, when through the infatuation of the seamen they got among the rocks at St. Michael's Mount. Upon his return home, 1639, he entered upon his ministry in Northamptonshire, living with that excellent Christian Mrs. Elms. From thence he went into Huntingdonshire, and from thence to North Glenham in Suffolk, where his ministry was accceptable and useful. He was ordained at London, Sept. 18, 1645, and settled at Combe, in the same county, in 1647, where he continued till 1662. At which time, says he, "I was in debt one hundred and sixty pounds, and had but little coming in for myself, wife, and children; and was also some years after unjustly forced to discharge a bond of fifty pounds. And the educating and disposing of my three sisters stood me in two hundred pounds. Yet, by God's merciful providence,

vidence, by degrees I discharged all my debts." He continued in the parsonage house till 1678, when he went to London. He spent the latter part of his life with three pious widows at Clapham, where he died Sept. 12, 1709; He was a man of unaffected piety; a considerable scholar; of a good invention, and a strong memory. He retained his juvenile learning to an advanced age, and was able to preach without notes at ninety-two. He passed through the world without noise and ostentation, and without ever appearing in print.

JEPHCOT, JONATHAN, was born at Ansty near Coventry, in 1577, and was taught grammar in the free school in that city, whither he used to go every morning, when very young, so early as to surprise the master. Through the instructions of his pious mother, he discovered a deep sense of religion when he was but five or six years of age. His parents were desirous to educate him for the ministry, but being in low circumstances, could contribute little to it. He however vigorously pursued his learning, and discovered extraordinary sobriety and seriousness. At seventeen years of age he entered himself in the university of Oxford, and then taught a school in the country for a year, with the recommendation of his master; after which he went to reside at Oxford; where he maintained himself with the money his school had brought in, together with what his father could allow him; and when it was gone, he taught school again for more. Thus he held on for some years. Notwithstanding these difficulties, by his diligence he made considerable improvements, and was thought competently qualified for the ministry by all that knew him. His friends were very earnest for his fixing at Shilton, (a small living in the next parish to Ansty,) to supply the place of the vicar, of whom the people were weary, and who consented to the proposal, though he still kept the title. Hereupon Mr. Jephcot applied to bishop Moreton for ordination, who examined him himself, and readily ordained him, though he rejected several others, being very severe in examining candidates. He then preached constantly at Shilton, on the Lord's day, and often on holidays, besides occasional sermons; and went every day two miles to teach school; all which labour brought him in but twenty pounds a year. Upon the death of the minister in the

the neighbouring parish of Buckington, (which was a better living,) the inhabitants were very desirous of having Mr. Jephcot in his room. This living being in the king's gift, he at the people's earnest desire, took a journey to London, with proper recommendations, in order to obtain the presentation; but failed of success. However, that he might not wholly lose his labour, the lord keeper gave him a presentation to St. Mary's in Swaffham. The people there were at first dissatisfied, because he was an utter stranger to them; but after a short trial, they were extremely pleased and thankful that they were so well provided for. He preached twice on the Lord's day, catechized in the afternoon, (according to the canon,) and repeated at night. When the "Book of Sports" came out, he read it according to order, and then preached for the sanctifying of the day. When the minister of the other parish (Mr. Payne) died, leaving his widow in debt, Mr. Jephcot did her much service. Not being able to live upon his income, he removed to a free school in Thurlow, intending to resign his vicarage in Swaffham, to any worthy man who could get the other united to it. But the people, being exceedingly desirous of his continuance with them, made such interest, that they got the other vicarage united to his, with an augmentation. They have been since united by act of parliament. Upon an unanimous call, he returned to them, and gave himself wholly to the work of the ministry; in which he took extraordinary pains, in preaching, repeating, catechizing, and visiting. Nor were his labours without success; for he was a mean of converting many. He was an instrument of much good to several in the family of Roger Rant, esq. and useful to all the serious people of those parts. Yet he had much uneasiness from the carnality and bitterness of some of his parish, and the giddiness of several others. He was also greatly troubled with some people who pretended to visions and revelations. While he lived in the vicarage, he was one night robbed of his plate, money, and watches, by four men, three of whom broke into the house, while the other held the horses. When he perceived them coming up the stairs, he said, "The will of the Lord be done." But he afterwards took courage to expostulate with them, and reminded them of the judgement day, &c. when they answered, "We are gentlemen, and must live." He viewed this event, as well as all others,

with a pious regard to providence, and having written an account of this singular robbery, and of the persons proved to be concerned in it, he expresses his thankfulness to God, who restrained them from offering any violence to himself or his family, and closes thus: "All the passages of God's providence in the thing were very remarkable; but the sanctifying them to my soul is never to be forgotten." He was earnestly desirous of settling some Christian discipline in the church, for promoting knowledge and holiness. With this view, he had stated meetings with the neighbouring ministers. They agreed upon many things which they should practise in their respective congregations, and promised to help one another by mutual advice in any emergent difficulties. Finding that many would not be at the pains of learning the "Assembly's Catechism," they drew up one much shorter, for the use of the most ignorant in their parishes. In 1661, the former incumbent, who had been put out as scandalous, came again into one of the livings in Swaffham; upon which Mr. Jephcot knowing that the other would not be sufficient to maintain his family, and foreseeing that he should be in danger of having his conscience straitened by ecclesiastical impositions, finding also many in the place altered for the worse, and turning with the tide, determined to remove the first opportunity. Bishop Wren, who was restored with the king, was much incensed against him, because he had concurred with other ministers in ordaining several persons to the ministry, who were chiefly such as had been fellows of colleges. The free school of Boston being offered him, on the recommendation of Dr. Tuckney, he accepted it, and removed thither. On his application to bishop Sanderson for a licence, he treated him very respectfully; told him, it was a pity a man of his worth should be confined to the drudgery of a school; and offered him his choice of two livings, of about sixty pounds a year each. He thanked his lordship, but waved acceptance, because, as things then went, he apprehended he should quickly be turned out of a living; but hoped he might be suffered to continue in a school. He was however turned out of that at Bartholomew tide, when he was but just settled in it, to the great loss of the town. Some of the aldermen urged him to conform, that he might continue in the school; but he said, If he could conform, he would not do it merely to teach boys. Many other considerable persons were desirous of his staying

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in the town after he quitted the school; but he rather chose to be near his friends in Cambridgeshire, and therefore settled at Ousden near Bury in Suffolk. Here he constantly went to church on Lord's days, and also to the sacrament. But he kept up a weekly lecture among a small company of honest well-meaning people. In the latter part of his life he set up a boarding school, and trained up youth in learning and piety. Nine or ten persons of fortune had engaged, upon his ejectment, to raise him two hundred pounds a year; which they did for a time; but some who lived at a distance discontinued it, and others died before him, so that he had but a scanty subsistence in his old age, from his school, and a small estate of about twelve pounds a year. He used to spend much of his time in writing letters to persons on spiritual accounts. Indeed his whole heart seemed set upon promoting the work of grace in himself and others. He was distinguished for his unusual accuracy in the Hebrew, Greek, and Latin languages, philosophy, and some part of the mathematics. He also often practised dialing and surveying for his recreation. His abilities for the ministry were great, and he was very laborious in it. When he was reduced to a more retired life, he reaped what he had been sowing; having as much of the comfortable presence of God, and settled assurance of his love, as can well be supposed attainable in this life. In a painful and tedious sickness, he was wonderfully supported by the comforts of God's spirit, even to his death; in the view of which he continued the most devout addresses to Heaven, and serious discourse to those about him, as long as his strength permitted him to speak. He died Nov. 1673, at the great age of ninety-six. Mr. Jephcot succeeded Mr. Calamy at St. Mary's in Swaffham, Cambridgeshire, in 1633.

It doth not appear that Mr. Jephcot published any thing. But he left in MS. some small pieces, written in Latin; viz. 1. "A curious Account of an unusual Meteor which appeared at Swaffham in May, 1646."—2. "A Copy of Verses, presented to several of his friends who contributed to his Support when he was silenced."—3. "A Character of a true Son of the Church of England."

JEROM OF PRAGUE, (the lay Reformer,) was the companion and co-martyr of Dr. Huss, to whom he was

inferior in experience, age, and authority; but he was esteemed his superior in all polite and liberal endowments. He was born at Prague, and educated in that university, where he was admitted master of arts; and promoted the doctrine of Wickliffe in conjunction with Huss. He travelled into most of the states of Europe, and was every where esteemed for his elocution, which gave him great advantages in the schools, where he promoted what Huss advanced. The universities of Paris, Cologne, and Heidelberg, conferred the degree of master of arts upon him. He is said also to have had the degree of master of arts conferred upon him at Oxford; but it is certain, that he commenced doctor in divinity, in 1396. He began to publish the same doctrine with Dr. Huss in 1408, and it is averred, that he had a greater share of learning and subtilty than his excellent friend. However that may be, the council of Constance kept a very watchful eye upon him, and esteemed him to be a dangerous person to the interests of Rome. While he was in England, and most probably at Oxford, he copied out the books of Wickliffe, and returned with them to Prague. By that great man's evangelical writings, it pleased God to work upon him, and upon his friend Dr. Huss, to the acknowledgement of his truth. England, therefore may claim the honour of beginning the Reformation; and may it be the last country upon earth to lose it!

Jerom was cited before the council of Constance, on April 17, 1415, when his friend Dr. Huss was confined in a castle near that city. He arrived at Constance in the same month, when he was informed how his friend had been treated, and that he also would be seized: upon which, Jerom retired to Iberlingen, an imperial city, from whence he wrote to the emperor and council to desire a safe conduct; and one was presented to him, which gave him permission to come, but not to return. He then caused a protestation to be fixed up, wherein he declared, that he would appear before the council to justify himself, if a proper safe conduct was granted: and he demanded of the Bohemian lords an act of his declaration. After this, he began his journey to return into Bohemia: but he was stopped at Hirschau, by the officers of John the son of prince Clement, count Palatine, who had the government of Sultzbach: and Lewis, another son of the same prince, carried Jerom to Constance, where he was to answer the same

same accusation as had been exhibited against Dr. Huss, who was martyred on the 7th of July. Jerom had many friends at the council, who bore him great affection, and tried all they could to bring him to a recantation; as they were convinced he had no prospect of escaping if he took his trial, because the emperor had declared that he should be exemplarily punished. His friends prevailed, and he was brought before the council, in the nineteenth session, held Sept. 23, when he read a public abjuration of his doctrines, thinking thereby to elude his prosecution.

Poggius, the Florentine secretary, who was a spectator of all he relates, and gave a full account of the matter to Aretin the pope's secretary, tells us, that as Jerom was returning to Bohemia, he was brought back to Constance by the duke of Bavaria; and, the next day, carried as a prisoner before the council, where it soon appeared, that his abjuration had slipped from him in an unguarded hour through the weakness of the flesh. Poggius, who was one of the best judges of the age, asserts, that Jerom spoke with such a quickness of sentiment, such a dignity of expression, and such strength of argument, that he seemed to equal the noblest of the ancient compositions. When some members of the council called out to him to put in his answers, he told the assembly, that the objections against him were the effects of prepossession and prejudice: that, therefore, in justice, they should permit him to lay open the whole tenor of his doctrine, life, and conversation, whereby he could indubitably weaken and invalidate all the prepossessions, which ignorant zeal and open malice had rendered too strong against him in his unhappy condition. He was told, he could not expect indulgence. This exhausted his patience, and he exclaimed to the whole assembly in these terms, "What barbarity is this! For three hundred and forty days have I been through all the variety of prisons. There is not a misery, there is not a want, that I have not experienced. To my enemies you have allowed the fullest scope of accusation: to me you deny the least opportunity of defence. Not an hour will you indulge me in preparing my trial. You have swallowed the blackest calumnies against me. You have represented me as a heretic, without knowing what is my doctrine; as an enemy to the faith, before you knew what faith I professed; and as a persecutor of priests, before you could have any opportunity of understanding

derstanding my sentiments on that head. You are a general council: in you center all that this world can communicate of gravity, wisdom, and sanctity; but still you are men, and men are seducible by appearances. The higher your character is for wisdom, the greater ought your care to be not to deviate into folly. The cause I now plead is not my own cause; it is the cause of men; it is the cause of Christians; it is the cause which is to affect the rights of posterity, however the experiment is to be made in my person." The bigotted part of the assembly considered this speech as poison to the ears of the auditors; but many of the members were men of taste and learning, who were favourably inclined to the prisoner, and pitied him in their hearts, though a restraint was on their tongues. Jerom was obliged to give way to their authority, and to hear his charge read, which was reduced under these heads; "That he was a derider of the papal dignity, an opposer of the pope, an enemy of the cardinals, a persecutor of the prelates, and a hater of the Christian religion." He answered this charge with an amazing force of elocution, and strength of argument. "Now, says he, wretch that I am! whither shall I turn me? To my accusers! My accuser are as deaf as adders. To you my judges! You are prepossessed by the arts of my accusers." We are told by Poggius, that Jerom, in all he spoke, said nothing unbecoming a great and wise man: and he candidly asserts, that, if what Jerom said was true, he was not only free from capital guilt, but from the smallest blame.

The trial of Jerom was brought on the third day after his accusation, and witnesses were examined in support of the charge. The prisoner was prepared for his defence; which will appear almost incredible, when it is considered that he had been three hundred and forty days shup up in a dark offensive dungeon, deprived of day-light, food, and sleep. His spirit soared above these disadvantages, under which a man less enabled, must have sunk; nor was he more at a loss for quotations from fathers and ancient authors, than if he had been furnished with the finest library in Europe. Many of the zealots and bigots of the assembly were against his being heard, as they knew what effect eloquence is apt to have on the minds even of the most prejudiced. However, it was carried by the majority that he should have liberty to proceed in his defence, which he began

began in such an exalted strain of moving elocution, that the heart of obdurate zeal was seen to melt, and the mind of superstition seemed to admit a ray of conviction. He made an admirable distinction between evidence as resting on facts, and as supported by malice and calumny. He laid before the assembly the whole tenor of his life and conduct, which he owned had been always open and unreserved. He justly observed, that the greatest and most holy men have been known to differ in points of speculation, with a view to distinguish truth, not to keep it concealed. And he then expressed a noble contempt of all his enemies, who would have induced him to retract the cause of religion and truth. He next entered on a high encomium upon Dr. John Huss; and declared he was ready to follow him in the glorious tract of martyrdom. He was (said Jerom) a good, just, and holy man, and very unworthy of the death which he suffered. He knew him, from his youth upward, to be neither fornicator, drunkard, nor addicted to any kind of vice; on the contrary, he was a chaste and sober man, and a faithful and true preacher of the blessed Gospel. That, with respect to himself, whatsoever things Wickliffe and Huss had written, and especially against the pomp and pride of the the clergy, he would affirm to his latest breath, that they were holy and blessed men, and that nothing so much troubled his conscience as the sin, which he committed by his recantation in speaking against them, which recantation he utterly abjured and abhorred from the bottom of his heast. He added, that he could not help saying, with his dying breath, it was certainly impious that the patrimony of the church, which was originally intended for the purpose of charity and universal benevolence, should be prostituted to the lust of the flesh, and the pride of the eye, in whores, feasts, foppish vestments, and other reproaches to the name and profession of Christianity. The prisoner received many interruptions from the impertinence of some, and the inveteracy of others: but he answered every one with so much readiness, and vivacity of thought, that, at last, they were ashamed, and he was permitted to finish his defence. His voice was sweet, clear, and sonorous; pliable to captivate every passion, and able to conciliate every affection, which he knew how to do with wonderful address. He was admired by his enemies, and compassionated by his friends: but he received

received the same sentence that had been passed upo
martyred friend; and Pogglus says, the assembly
demned him with great reluctance.

The same author tells us, that Jerom had two day
lowed for his recantation; and that the cardinal of Flo
used all the arguments he could for that effect, which
ineffectual. The divine was resolved to seal his doct
with his blood; he could not be seduced to make ano
retractation; and he suffered death on May 30, 1
with all the magnanimity of Huss. He embraced the s
to which he was fastened, with the peculiar malice of
cords. When the executioner went behind him to set
to the pile, "Come here, said the martyr, and kind
before my eyes; for if I dreaded such a sight, I sh
never have come to this place, when I had a free oppo
nity to escape." The fire was kindled, and he then s
a hymn, which was soon finished by the encircling fla
He cried out several times, "In manus tuas, Dom
commendo spiritum meum;" i. e. "Into thy hands
Lord, I commend my spirit." His last words, w
which could be heard were, "O Lord God, the Fa
Almighty, have mercy upon me, and forgive all my s
thou knowest, with what sincerity, I have loved thy tru
He appeared to endure much by the fire for the space
quarter of an hour, all the while seeming, by the motio
his lips, to pray within himself. After he was dead,
bed, cloaths, and other things which he had with him
prison, were thrown into the fire and consumed with h
Finally, the ashes were gathered together, and cast
the river Rhine, which runs close by the city.

JESSEY, HENRY, was born at West Rowton, ne
Cleveland, in Yorkshire, Sept. 3, 1601, where his fathe
was minister. He was carefully educated by his parent
till he was seventeen years of age, when he went to S
John's College, Cambridge; where after four years
ligent study, it pleased God to work a renewing chan
upon his heart, by the ministry of the word, whereby
was fitted for the employment for which God design
him, and to which he himself was greatly inclined. Up
the death of his father, who had supplied him according
his ability, he was so straitened as not to have above thr
pence a day; and yet so did he manage that small pittan

to spare part of it for buying books. He continued six years in the university, and often used to recollect the benefit of his well-spent time there, with great thankfulness to God. He became well versed in the Hebrew tongue, and the writings of the Rabbies. He also understood Syriac and Chaldee. He removed from Cambridge in 1624, though he often went at term time till he took his degree of A. M.) and was first entertained by Mr. Brampton Gurdon, of Assington in Suffolk. In his family he continued about nine years, improving his time well; and among other studies, applied himself to physic. In 1627 he took orders from the bishop, but was afterwards much concerned for the engagements which he thereby came under. He preached about the neighbourhood as he was invited, and distributed a number of good practical books among the poor. He had several offers of a settlement, listened to none of them, till in 1633 he was called to Aughton, nine miles from York, to succeed Mr. Alder, who was removed from thence for Nonconformity. Mr. Jessey was not likely to continue there long, since he durst not conform even so far as Mr. Alder had done. Accordingly the next year he was ejected for not using the ceremonies, and for taking down a crucifix. But he was not useless in God's vineyard, for sir M. Boynton, of Barneston, in Yorkshire, entertained him to preach there and at Rowsby, a place not far distant. In 1635 he removed with sir Matthew to London, and the next year to Hedgeley House, near Uxbridge, where he had not been long before he was earnestly importuned to take the charge of the congregation of which Mr. Henry Jacob and Mr. John Lathorp had been pastors, which was gathered by Mr. Jacob, in 1616. After much consideration and prayer, though he had formed a design of going to New England, he accepted their call about Midsummer, 1637, and continued among them till his death. Some of his church becoming Baptists, left it the year after his settling among them; and soon after, a greater number of persons, of considerable note, embraced the same opinion. This put Mr. Jessey upon studying the controversy. The result was, that he himself also altered his sentiments; but not without great deliberation, many prayers, and frequent conferences with pious and learned men of different persuasions. His first conviction was about the mode of baptism. Though he con-

tinued two or three years to baptize children, he did it by immersion. About 1644 the controversy about the subject of baptism was revived in his church, when several of them gave up infant baptism, as did Mr. Jessey himself. However, before he would absolutely determine on the point and practise accordingly, he resolved to consult with several learned and judicious ministers, *v. g.* Dr. Goodwin, Mr. Nye, Mr. Burroughs, Mr. Craddock, &c. but these giving him no satisfaction, in June, 1645, he submitted to immersion, which was performed by Mr. Hanserd Knollys. And it proved no small honour and advantage to the Baptists to have such a man among them *. But notwithstanding his differing from his brethren in this, or any other point, he maintained the same Christian love and charity to all saints as before, not only as to friendly conversation, but also in regard to church communion, and took great pains to promote the same catholic spirit among others. He divided his labours in the ministry according to the catholicism of his principles. Every Lord's day afternoon he was among his own people. In the morning he usually preached at St. George's Church, Southwark, and once in the week day at Ely House, and in the Savoy to the wounded soldiers. Besides his constant labours in the ministry, he took great pains for many years in making a new translation of the Bible, in which he called in the assistance of many learned men at home and abroad. This he made the master-study of his life, and would often cry out, "Oh that I might see this done before I die!" It was almost compleated, but the great turn to public affairs, at the restoration, caused this noble design to prove abortive. To shew the necessity of amending the common translation, he observed that, (as Dr. Hill declared in a great assembly,) archbishop Bancroft, who was a supervisor of this work, altered it in fourteen places to make it speak the prelatical language †. Mr. Jessey chose a single life, that he might

* Mr. Neale, in his account of the matter, (which differs from the above) remarks, "Thus a foundation was laid for the first Baptist congregation I have met with in England." Compare Crosbie's Hist. Bapt. vol. I. p. 147, &c.

† Dr. Smith also, who was one of the translators of the Bible, who wrote the preface, and was afterwards bishop of Gloucester, complained to a minister of that county, of the archbishop's unwarrantable alterations. "But (says he) he is so potent, there is no contradicting him."

be

be the more entirely devoted to his sacred work, and the better enabled to do good. Besides his own alms, he was a constant solicitor and agent for the poor with others, who, he knew, were able to supply their wants. For this end he always carried about with him a list of the names of the greatest objects of charity known to him, with their afflictions, necessities, and characters affixed. Above thirty families had all their subsistence from him. Nor did he limit his charity to those of his own congregation or opinion; he did good to all. And where he thought it no charity to give, he would lend, without interest or security. One of the most remarkable instances of his charity, which was perhaps without precedent, was that which he shewed to the poor Jews at Jerusalem, who, by reason of a war between the Swedes and Poles, (A. D. 1657,) were reduced to great extremity; their chief means of subsistence, from their rich brethren in other countries being cut off by reason of that war. Mr. Jessey collected for them three hundred pounds, and with it sent letters with a view to their conversion to Christianity; the copies of which may be seen in his life.

It is easy to suppose that a man of his character must be crowded with visitors of various kinds. He resolved however to have time for his devotions and studies; and as he hated idle talk and fruitless visits, he took all possible means to avoid them. One was this: he put over his study door, where he usually received his visitors, this writing:

"Amice, quisquis huc ades;	"Whatever friend comes hither,
Aut agito paucis; aut abi;	Dispatch in brief, or go,
Aut me laborantem adjuva."	Or help me busied too." H. J.

During the time that episcopacy was laid aside in England Mr. Jessey was in high esteem, and free from the persecutions which the Baptists too generally suffered. But before and after that period, he shared the sufferings of the Nonconformists. On Feb. 21, 1637, he and a number of others being met together to worship God, the greatest part of them were seized and carried away from Queenhithe by the bishop's pursuivants; and they met with the like disturbance, May following, in another place. In November, 1639, he was sent by the congregation into Wales to assist old Mr. Wroth, Mr. Craddock, and others, in gathering a church at Llanfaches in Monmouthshire. On April 21, 1640, he with a great number of the mem-

bers of several congregations, being met together upon Tower Hill, to seek God by fasting and prayer, were interrupted by the pursuivants, and imprisoned in the Tower by sir W. Balfore, who soon after released them; they being bound over by archbishop Laud to answer at the next sessions. They appeared there, but were never called, the prosecutors not thinking it adviseable to proceed. On Aug. 22, 1641, he, with five of his congregation, were seized by order of the lord mayor, and committed prisoners to Wood Street Compter, when they appealed to parliament, and were soon released. Upon the restoration he was ejected from his living at St. George's, Southwark, and silenced from his ministry. On Nov. 27, 1661, he was seized, and kept in the messenger's hands, but released by the privy council, after a month's wrongful restraint. Aug. 30, 1662, he was again apprehended, upon misinformation, and secured six months in the messenger's house, till by an order of council he was again released, on Feb. 20 following. About five or six months after his release, he fell into his last sickness; but neither he nor they that were about him apprehended his death to be so near as it really was. However, the good man fell presently to the trimming of his lamp, as diligently as if God had expressly told him of his approaching end. He spent his last days and nights in searching his heart, humbling his soul, extolling free grace, and exhorting all about him to keep close to God, to persevere in the faith, and prepare for trials: adding for their encouragement, the long experience he had had of the goodness of the Lord in all times and conditions. The last evening but one before his departure, having a mind to walk, he was led about the room, and often repeated this expression, "God is good: he doth not lead me whither I would not, as he did Peter: good is the Lord to me." Being soon tired, he sat down on his bed, and one who sat by him said, "They among whom you have laboured can witness, that you have been a faithful servant of Christ, making his glory your utmost end, for the good of their souls." But he replied, "Say no more of that; exalt God, exalt God." The last words he was heard to speak were these: "He counted me worthy." And when the sound of his words ceased, his lips were observed still to move, and he seemed to be inwardly adoring that God whom in his health he served, feared, and praised,

raised, and made his boast of continually; whose law he preached, and whose goodness he proclaimed. Such was his habitual sense of the goodness of God, that when he met an acquaintance it was a common thing for him (after the usual salutations) to say, "Verily God is good, blessed be his name: stick to him." He died Sept. 4, 1663, aged sixty-three, lamented by persons of different persuasions, several thousands of whom attended his funeral, from Woodmonger's Hall, Duke's Place. The following epitaph was placed on his tomb stone:

"Post varios casus, et per dispendia vitæ
Plurima, devictus hostibus, ille jacet.
Sub tumulo, invictus victor, sub pace triumphans
Præmia virtutis possidet illæ suæ
Cymba fides, remique preces, suspiria venti
Cum quibus Elysiis per Styga fertur agris."

Thus translated:

"From storms of danger, and from seas of grief
Safe landed, Jessey finds a blest relief.
The grave's soft bed his sacred dust contains,
And with its God the soul in bliss remains.
Faith was his bark, incessant Prayers his oars,
And Hope his gale; that from these mortal shores
Through death's rough wave to heav'n his spirit bore,
T' enjoy his triumph, and to sigh no more."

Mr. Obadiah Wills, who wrote with great warmth against his particular opinions, speaks of him in the following terms: "That man of God, Mr. Jessey, an anti-pædobaptist of long standing; as holy, I conceive, as any; of good learning, and a very tender conscience; of a healing and uniting spirit: I wish there were more such anti-pædobaptists as he." He was so great a Scripturist, that if one began to rehearse any passage, he could go on with it, and name the book, chapter, and verse where it might be found. The original languages of the Old and New Testament were as familiar to him as his mother tongue.

He was author of, 1. "A Store House of Provision; in sundry Cases of Conscience."—2. "A Scripture Calendar, from 1645 to 1660, designed to restore the knowledge of the Scripture Hours, Days," &c.—3. "The Glory and Salvation of Judah and Israel, to reconcile Jews and Christians in the Faith of the Messiah; and a Descri, tion of Jerusalem."—4. "An Easy Catechism for Children; in which the Answers are wholly in the words of Scripture."—5. "The exceeding Riches of Grace in

Mrs.

Mrs. Sarah Wright."—6. "The Lord's loud Call to England."—7. "Miscellanea Sacra, or divers necessary Truths."—8. "A Looking Glass for Children." He was chiefly concerned in the "English-Greek-Lexicon, 1661;" containing the derivation and significations of all the words in the New Testament. An epistle of his is prefixed to it.

JEWEL, JOHN, bishop of Salisbury. This great man was born May 24, 1522, at Buden in the parish of Berrynber, Devonshire; and, though a younger brother, inherited his father's name. His mother's name was Bellamy; and he had so great an esteem for it and her, that he engraved it on his signet, and had it always imprinted in his heart; a lasting testimony both of her virtue and kindness to him. His father was a gentleman descended rather of an ancient and good, than a rich family. It is observed that his ancestors had enjoyed their estate for almost two hundred years before the birth of this great man. And yet such was the number of his children, that it is no wonder if this, when young, wanted the assistance of good men for the promoting of his studies; for it is said his father left ten children behind him. This John Jewel proving a lad of pregnant parts, and of a sweet and industrious nature and temper, was from his youth dedicated to learning; and with great care cultivated by his parents and masters, which he took so well, that at the entrance of the thirteenth year of his age, he was admitted in Merton College. During his continuance at Oxford, a plague happening, he removed to a place called Croxham, where being lodged in a low room, and studying hard in the night, he got a lameness by a cold which attended him to his grave; having spent almost four years in college, Aug. 19, 1539, he was, by the procurement of Mr. Slater, Mr. Burrey, and Mr. Parkhurst, his two tutors, removed into Corpus Christi College in the same university. On Oct. 20, 1540, he took his first degree of B. A. with great applause; when he prosecuted his studies with more vigour than before, beginning them at four in the morning, and continuing them till ten at night, so that he seemed to need somebody to put him in mind of eating. Being now attained to a great reputation for learning, he began to instruct others, and amongst the rest Anthony Parkhurst was committed to his care by Mr. John Parkhurst his tutor, which was a great argument of

of his uncommon worth and industry. Being thus employed, he was chosen reader of humanity and rhetoric of his own college, and he managed this place seven years with great applause. His example taught more than any precepts could; for he was a great admirer of Horace and Cicero, and read all Erasmus's works, and imitated them too; for it was his custom to write something every day; and it was his common saying, that men "acquired more learning by a frequent exercising their pens, than by reading many books." He affected rather to express himself fluently, neatly, and with great weight of argument and strength of reason, than in hunting after the flowers of rhetoric, and the cadences of words, though he well understood them, and wrote a dialogue in which he comprehended the whole of the art of rhetoric.

On Feb. 9, 1544, he commenced M. A. the charge of it being borne by his good tutor Mr. Parkhurst, who had then the rich rectory of Cleve in the diocese of Gloucester, which is of better value than some of our smaller bishoprics. Nor was this the only instance whereby he partook of this good man's bounty, for he used twice or thrice in a year to invite him to his house, and not dismiss him without presents, money, and other things, that were necessary for the carrying on his studies. And one time above the rest, coming into his chamber in the morning, when he was to go back to the university, he seized upon his and his companions purses, saying, "What money, I wonder, have these miserable, beggarly Oxonians?" And finding them all very empty, he stuffed them with money, till they became sufficiently weighty.

Edward VI. succeeding his father on July 28, 1546, the Reformation went on more regularly and swiftly, and Peter Martyr being by that prince called out of Germany, and made professor of divinity at Oxford, Mr. Jewel was one of his most constant hearers; and by the help of characters, which he had invented for his own use, took all his lectures almost as perfectly as he spoke them.

About this time Dr. Richard Smith, predecessor to Peter Martyr, in that chair at Oxford, who was more a sophister than a divine, made an insult upon Peter Martyr, and interrupted him publicly and unexpectedly in his lecture: the German was not to be baffled by a surprize, but extempore

pore recollected his lecture, and defended it with great presence of mind; the two parties in the schools being just upon the point of a tumult, the Protestants for the present professor, and the Papists for the old one. Peter Martyr, nettled with this affront, (which happened May 28, 1549,) challenged Smith to dispute with him publicly, and appointed him a day: but Smith fearing to be called to question for this uproar, fled before the time to St. Andrews in Scotland. But then Tresham and Chadsy, two popish doctors, and one Morgan entered the lists against Peter Martyr, and there was a very sharp but regular dispute betwixt them concerning the Lord's Supper. And Mr. Jewel, having then a large share in Peter Martyr's affections, was by him appointed to take the whole disputation in writing, which was printed in 1549. For the regulating this disputation, the council sent to Oxford, Henry bishop of Lincoln, Dr. R. Cox, chancellor of that university, Dr. Simon Haines, Richard Morison, esq. and Dr. Christopher Nevison, commissioners and moderators.

In 1551, Mr. Jewel took his degree of B. D. when he preached an excellent Latin sermon, which is extant almost perfect; taking for his text the words of St. Peter, 1 Peter iv. 11. "If any man speak, let him speak as the oracles of God," &c. Upon which words he raised such excellent doctrines, and made such wise and holy reflections in so pure and elegant a style, as convinced every body of his great ability and deserts.

About the same time, Mr. Jewel took a small living near Oxford called Sunningwell, more out of a desire to do good, than for the salary, which was but small; whither he went once a fortnight on foot, though he was lame, and it was troublesome to him to walk; and at the same time preached frequently both privately in his own college, and publicly in the university.

Besides his old friend Mr. Parkhurst, amongst others, Mr. Curtop a fellow of the same college, afterwards canon of Christ Church, allowed him forty shillings a year, which was a considerable sum in those days; and Mr. Chambers, who was entrusted with distributing the charity of some Londoners to the poor scholars of Oxford, allowed Mr. Jewel out of it six pounds a year for books.

Edward VI. dying July 6, 1553, and queen Mary succeeding him, and being proclaimed the 17th of the same month,

month, Jewel was one of the first that felt the fury of this tempest, and, before any law was made, or any order given by the queen, was expelled from the college by the fellows, upon their private authority, who had nothing to object against him, but, 1. His following Peter Martyr; 2. His preaching some doctrines contrary to Popery; 3. and his taking orders according to the laws then in force: but Fuller in his Church History says, he was expelled for refusing to be present at mass. As for his life, it was acknowledged to be angelical and extremely honest, by John Moren, a fellow of the same college; who yet at the same time could not forbear calling him Lutheran, Zuinglian, and heretic.

Having taken leave of his lecture, fellowship, and college, he was reduced to great poverty and desertion: but he found for some time a place of harbour in Broadgates Hall, another college in the same university. Here he met with some short gleams of comfort; for the university of Oxford, more kind than his college, and to alleviate the miseries of his shipwrecked estate, chose him to be her orator, in which capacity he curiously penned a gratulatory letter or address (as the term now is) to the queen, on the behalf and in the name of the university, expressing in it the countenance of the Roman senators in the beginning of Tiberius's reign, exquisitely tempered and composed, to keep out joy and sadness, which both strove at the same time to display their colours in it; the one for dead Augustus, the other for reigning Tiberius. And upon the assurance of several of her nobles, that the queen would not change the established religion, expressing some hopes she would abide by this assurance, which was confirmed then to them by the promise the queen had made to the Suffolk and Norfolk gentry, who had rescued her out of the very jaws of ruin.

Being ejected out of all he possessed, he became obnoxious to the insolence and pride of his enemies, which he endeavoured to allay by humility and compliance, which yet could not mitigate their rage and fury; but rather, in all probability, heightened their malice, and drew more affronts upon the meek man. But amongst all his enemies, none sought his ruin more eagerly than Dr. Marshal, dean of Christ Church, who had changed his religion now twice already; and did twice or thrice more in the reign of

queen Elizabeth: he having neither conscience nor religion of his own, was very desirous to make Jewel's conscience or life a papal sacrifice. In order to this, he sent to Jewel by the inquisitors a bead roll of popish doctrines to be subscribed by him upon pain of fire and faggot, and other grievous tortures; the poor man having neither friend nor time allowed him to consult with, took the pen in his hand, and saying, "Have you a mind to see how well I can write?" subscribed his name hastily, and with great reluctance. But this no way mitigated the rage of his enemies against him; they knew his great love to, and familiarity with Peter Martyr, and nothing less than his life would satisfy these blood hounds, of which turn coat Marshal was the fiercest: so being forsaken by his friends for this his sinful compliance, and still pursued like a wounded deer by his enemies; but more agitated by the inward remorses and reproaches of his own conscience, he resolved at last to flee for his life. And it was but just in time; for if he had staid but one night longer, or gone the direct way to London, he had perished by their fury: one Augustin Berner, a Switz, first a servant to bishop Latimer, and afterwards a minister, found him lying upon the ground almost dead with vexation, weariness, (for this lame man was forced to make his escape on foot), and cold, and setting him upon a horse, conveyed him to lady Ann Warcupps, a widow, who entertained him for some time, and then sent him up to London, where he was in more safety.

Having twice or thrice changed his lodgings in London, sir Nicholas Throgmorton, a great minister of state in those times, furnished him with money for his journey, and procured him a ship for his transportation beyond the seas. And well it had been if he had gone sooner; but his friend Mr. Parkhurst hearing of the restoring of the mass fled forthwith; and poor Mr. Jewel knowing nothing of it, went to Cleve, in Gloucestershire, to beg his advice and assistance, being almost killed by his long journey on foot in cold and snowy weather, and being forced at last to return to Oxford, more dejected and confounded in his thoughts than he went out; which miseries were the occasions of his fall, as God's mercy was the procurer both of his escape and recovery.

For being once arrived at Francfort in the beginning of the second year of queen Mary's reign, he found there Mr. Richard

Richard Chambers, his old benefactor, Dr. Robert Horne, afterwards bishop of Winchester, Dr. Sandys, bishop of London, sir Francis Knollys, a privy counsellor, and afterwards lord treasurer, and his eldest son, &c. these received Jewel with the more kindness, because he came unexpectedly and unhoped for, and advised him to a public recantation of his subscription; which he did in the pulpit the next Lord's day in these words: "It was my abject and cowardly mind, and faint heart, that made my weak hand to commit this wickedness." Which when he had uttered as well as he could for tears and sighs, he applied himself in a fervent prayer, first to God Almighty for his pardon, and afterwards to the church; the whole auditory accompanying him with tears and sighs, and ever after esteeming him more for his ingenuous repentance, than they would, perhaps, had done if he had not fallen.

It is an easy thing for those, that were never tried, to censure the frailty of those that have truckled for some time under the shock of a mighty temptation; but let such remember St. Paul's advice: "Let him that standeth take heed lest he fall." Mr. Jewel had not been long at Francfort, before Peter Martyr hearing of it, often solicited him to come to Strasburgh, where he was now settled and provided for; and, all things considered, a wonder it is that he (Martyr) did not perish in England; for there was no person more openly aimed at than he, because none of them had given wider wounds than he to the Roman Catholic cause. One Tresham, a senior canon of Christ Church, who had held some points against him at his first coming thither, now took the benefit of the times to be revenged on him, and incited those of Christ Church and of other houses to traduce him publicly. So that not finding any safety at Oxford, he retired to Lambeth to Cranmer, where he was sure of as much as the place could afford him. A consultation had been held by some of the more fiery spirits, for his commitment to prison. But he came thither, as was well known, on the public faith, which was not to be violated for the satisfaction of some private persons. It was thought fit therefore to discharge him of all further employment, and to license him to depart in peace: none being more forward to furnish him with all things for his going hence than the new lord chancellor, bishop Gardiner, whether in honour to his learning, or out of a desire to

send him away, shall not now be questioned. Peter Martyr also helped himself, for he would not go without the queen's passport and leave, and when he had it, concealed himself fourteen days on the English coast, then privately took ship, and arrived at Antwerp in the night, and before day took coach, and got safe to Strasburgh October 30, 1553. But less humanity was shewed to him in his wife, whose body having been buried in the church of St. Frideswide, was afterwards by public order taken out of the grave and buried in a common dunghill. But in the reign of queen Elizabeth she was again removed, as may be seen under Peter Martyr's life. And the truth is, the queen, who was a bigotted papist, and too much priest ridden, breaking not only her promise to the men of Suffolk, who had stood by her in her greatest necessity, and treating them with extreme severity but for challenging the performance of her promise; one Dobbe who had spoken more boldly than the rest, being ordered to stand three days in the pillory; but also her more solemn engagement made Aug. 12, 1553, in the council; that although her conscience was settled in matters of religion, yet she was resolved not to compel or strain others, otherwise than as she was in; and this she hoped should be done by the opening his word to them, by godly, virtuous, and learned preachers.

But it was well for Mr. Jewel, that he was there; and as much of Mr. Jewel's sufferings in England had been occasioned by the great respect he had shewn to Peter Martyr whilst he lived at Oxford: so now Peter Martyr never left soliciting him, to come to him at Strasburgh till he prevailed, where he took him to his own table and kept him always with him. And here Mr. Jewel was very serviceable to him in his edition of his Commentaries upon the book of Judges, which were all transcribed for the press by him; and he used also to read every day some part of a father to him, and for the most part St. Augustine, with which father they were both much delighted.

At Strasburgh Mr. Jewel found J. Ponet, late bishop of Winchester, Edmund Grindal, afterwards archbishop of York, sir Edwin Sandys, J. Cheeke, and sir Anthony Coke, knt. and several other great men of the English nation, who were fled thither for their religion. And with these he was in great esteem, which opened a way for his preferment

ferment upon his return into England after the storm was over.

Peter Martyr, having been a long time solicited by the senate of Zurich to go thither and take upon him the place of professor of Hebrew, and interpreter of the Scriptures, in the room of Conrade Pellican, who was almost the first professor of Hebrew in Christendom, and died about this time near an hundred years of age; at last accepted the office, and carried Mr. Jewel with him to Zurich, where he lived still with Peter Martyr in his own family. Here he found James Pilkington, bishop of Durham, and several others, who were maintained by the procurement of Richard Chambers, but out of the purses of Mr. Richard Springham, Mr. John Abel, Mr. Thomas Eton, merchants of London, and several others; till at last Gardiner, finding who were their benefactors, threatened he would in a short time make them eat their finger ends for hunger: and it was sore against his will that he proved a false prophet, for he imprisoned so many of their benefactors in England, that after this there came but a small supply out of England to them. But then Christopher, prince of Wittenberg, the senators of Zurich, and the foreign divines, were so kind to them, that they had still a tolerable subsistence; and Mr. Jewel stood in need of the less, because he lived with Peter Martyr till his return to England.

During the time of his exile, (about four years,) he studied hard, and spent the rest of his time in comforting and confirming his brethren; for he would frequently tell them, that when their brethren endured such bitter tortures and horrible martyrdoms at home, it was not reasonable they should expect to fare deliciously in banishment, concluding always; "Hæc non durabunt ætatem;" "These things will not last an age." Accordingly, on Nov. 17, 1558, God remembered the distressed state of the church of England, and put an end to her sufferings, by removing the bigotted queen Mary; the news of which flying speedily to our exiles, they hasted into England again, to congratulate the succession of queen Elizabeth.

His good benefactor and tutor Mr. Parkhurst, upon the arrival of this news, made him a visit in Germany; but fearing Mr. Jewel had not chosen the safest way for his return to England, left him and went another way, which seeming more safe, in the end proved otherwise. Mr. Jewel arriving

arriving safely in England with what he had, whilst the other was robbed by the way; and so at his landing in England, Mr. Jewel (who was here before him), very gratefully relieved his benefactor.

The time of Mr. Jewel's arrival in England is no where expressed that I can find, but he being then at Zurich in all probability, was for that cause none of the first that returned; so that when he came back, he had the comfort to find all things well disposed, for the reception of the Reformation: for the queen had, by a proclamation of Dec. 30, 1558, ordered that no man, of what quality soever he were, should presume to alter any thing in the state of religion, or innovate in any of the rites and ceremonies thereunto belonging, &c. until some further order should be taken therein. Only it was permitted, and withal required, that the litany, the Lord's Prayer, the Creed, and the ten Commandments, should be said in the English tongue, and that the Epistle and Gospel should be read in English at the time of the high mass, which was done, (saith Dr. Haydn,) in all the churches of London, on the next Sunday after, being New Year's Day; and by degrees in all the other churches of the kingdom: further than this, she thought it not convenient to proceed at the present, only she prohibited the elevation of the sacrament at the altar of the chapel royal: which was likewise forborne in all other churches: and she set at liberty all that had been imprisoned for religion in her sister's time, and ordered the liturgy to be revised with great care, and that a parliament should be summoned to sit at Westminster Jan. 25, 1559.

All this I suppose was done before Mr. Jewel returned into England. He was, however, entertained first by Mr. Nicholas Culverwell for almost six months, and then, falling into a sickness, was invited, by Dr. William Thames, to lodge at his house; but this was after the parliament.

The liturgy being then reviewed, and whatever might give the popish party any unnecessary exasperation or discontent purged out, in order to the facilitating the passing an act of parliament for the settling it, and the establishment of other things that were necessary, a public disputation was appointed March 30 following, to be holden in the church of Westminster in the English tongue, in the presence of as many of the lords of the council, and of the members

members of both houses, as were desirous to inform themselves in the state of the questions. The disputation was also to be managed, (for the better avoiding of confusion,) by a mutual interchange of writings upon every point; each writing to be answered the next day, and so from day to day till the whole were ended. To all which the bishops at first consented, though they would not afterwards stand to it. The questions were three, concerning prayers in the vulgar tongue, the power of the church, for the changing rites and ceremonies, and the propitiatory sacrifice of the mass for the living and the dead.

The first use that was made of Mr. Jewel after his return, was the nominating him one of the disputants for the reformed party; and though he was the last in number and place, yet he was not the least either in desert or esteem, having made great additions to his former learning in his four years' exile and travel. But this disputation was broken off by the popish party, who would not stand to the order appointed; so that Mr. Jewel in all probability had no occasion to shew either his zeal or learning. The whole process of this affair is related by Fox in his "Acts and Monuments."

The parliament ended May 8, 1559, and by virtue of an act passed in this parliament, soon after Midsummer, the queen made a visitation of all dioceses in England, by commissioners for rectifying all such things as they found amiss, and could not be redressed by any ordinary episcopal power, without spending more time than the exigencies of the church could then admit of. And this was done by a book of articles printed for that purpose, and the enquiry was made upon oath by the commissioners. Here Mr. Jewel was taken in again, and made one of these commissioners for the west. When he visited his native country, he preached to and disputed with his countrymen, and endeavoured more to win them to embrace the Reformation by good usage, civility, and reason, than to terrify or awe them by that great authority the queen had armed him and his fellow commissioners with.

Returning to London, and giving the queen a good and satisfactory account of their visitation, Jan. 21, 1557, Mr. Jewel, who was then only bachelor of divinity, was consecrated bishop of Salisbury, which he at first modestly declined, but at last accepted in obedience to the queen's command,

command. This see had been void by the death of John Capon, his immediate predecessor, who died in 1557, near three years before. And here divine providence again gave him the advantage in point of seniority over his tutor Mr. John Parkhurst, who was not consecrated bishop of Norwich till July 14, after; but then his tutor had the advantage of him in point of revenue, for Mr. Jewel's bishopric had been miserably impoverished by his predecessor; so that he complained afterwards, that there was never a good living left him that would maintain a learned man; for, said he, the Capon has devoured all: because he hath either given away or sold all the ecclesiastical dignities and livings.

The Sunday before Easter of this year, bishop Jewel preached at Paul's Cross, his famous sermon upon 1 Cor. xi. 23. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread," &c. This sermon gave a fatal blow to the popish religion in England, which was become odious to all men, by reason of the cruelty used by people of that persuasion in the reign of queen Mary; but the challenge which he then made, and afterwards several times and in several places repeated, was the most stinging part of this sermon. This challenge, being thus published in so great an auditory, startled the English Papists both at home and abroad, but none more than such of our fugitives as had retired to Louvain, Doway, or St. Omers. The business was first agitated by the exchange of friendly letters betwixt the said reverend prelate and Dr. Henry Cole, late dean of St. Paul's; more violently followed in a book of Rastal's, who first appeared in the lists against the challenger, followed herein by Dorman and Marshal, who severally took up the cudgels to as little purpose; the first being well beaten by Newel, and the last by Calfhill, in their Discourses against them; but they were only preparatory skirmishes in reference to the main encounter, which was reserved for the reverend challenger himself, and Dr. John Harding, one of the divines of Louvain, and the most learned of the college *. Bishop Jewel's learned an-

* The combatants were born in the same county, bred up in the same grammar school, and studied in the same university: both zealous Protestants in the time of king Edward, and both relapsed to Popery in the time of queen Mary; Jewel for fear, and Harding upon hopes of favour and preferment.

swers,

swers, as well in maintenance of his challenge, as in defence of his apology, contain in them such a magazine of all sorts of learning, that all our controversialists since that time have furnished themselves with arguments and authority from it.

When queen Mary died, Paul IV. was pope, to whom queen Elizabeth sent an account of her coming to the crown, which was delivered by sir Edward Karn, her sister's resident at Rome; to which the angry gentleman replied, That England was held in fee of the apostolic see, that she could not succeed being illegitimate; nor could he contradict the declarations made in that matter by his predecessors Clement VII. and Paul III. He said it was a great boldness in her, to assume the crown without his consent; for which, in reason, she deserved no favour at his hands; yet if she would renounce her pretensions, and refer herself wholly to him, he would shew a fatherly affection to her, and do every thing for her that could consist with the dignity of the apostolic see. Which answer being hastily and passionately made, was as little regarded by the queen.

In 1562, bishop Jewel set forth the Apology of the Church of England, in Latin; which though written by him, was published by the queen's authority, and with the advice of some of the bishops, as the public confession of the Catholic and Christian faith of the Church of England, &c. and as an answer to those calumnies that were then raised against the English church and nation. So that it is not to be esteemed as the private work of a single bishop, but as a public declaration of that church whose name it bears. This apology being published during the time of the last meeting of the council of Trent, was read there, and seriously considered, and great threats made that it should be answered; and accordingly two learned bishops, one a Spaniard and the other an Italian, undertook that task, but neither of them performed it. In the mean time the book spread into all Europe, and was much applauded in France, Flanders, Germany, Spain, Poland, Hungary, Denmark, Sweden, and Scotland; and found at last a passage into Italy, Naples, and Rome itself; and was soon after translated into the German, Italian, French, Spanish, Dutch, and even into the Greek tongue; in so great esteem was this book abroad; and at home it was

translated into English by the lady Bacon, wife to sir Nicholas Bacon, lord keeper of the great seal *.

In 1564, Mr. Harding published a pretended answer to bishop Jewel's famous challenge at Paul's Cross, to which, in the year following, the bishop made a learned reply, the epistle before which bears date at London, Oct. 27. The same year the university of Oxford gave him (though absent) the degree of doctor of divinity. He had no sooner brought this to a conclusion, but Harding was again upon him, and put out an "Antapology, or answer to his Apology for the Church of England!" A defence of which the bishop forthwith began, which he finished, as appears by his epistle to Mr. Harding at the end of it, Oct. 27, 1567.

The next year after, Mr. Harding put out another piece, which he entitled "A Detection of sundry foul Errors," &c. which was a cavilling reply to some passages in his defence of the Apology; which not seeming to deserve an answer by itself, he answered rather by a preface to a new impression of his former defence, which he finished Dec. 14, 1569, and dedicated his works to the queen: Harding having told the world, that she was offended with bishop Jewel for thus troubling the world.

The same year pope Pius IV. having published a bull of excommunication and deprivation against the queen; bishop Jewel undertook the defence of his sovereign, and wrote a learned examination and confutation of that bull; which was published by John Garbrand, an intimate acquaintance of his, together with a short treatise of the Holy Scriptures; both which, as he informs us, were delivered by the bishop in his cathedral church, in 1570.

Besides these he wrote several other large pieces; as, 1. "A Paraphrastical Interpretation of the Epistles and Gospels throughout the whole Year." 2. "Diverse Treatises of the Sacraments, and Exhortations to the Readers." 3. "Expositions of the Lord's Prayer, the Creed, and Ten Commandments." And also, 4. "An Exposition upon the Epistle to the Galatians; the first of St. Peter, and

* The good bishop was encouraged to publish this apology by Peter Martyr, (as appears by Martyr's letter of August 24,) with whom he had spent the greatest part of his time in exile. But Martyr only lived to see the book which he so much longed for; dying at Zurich, Nov. 12 following, after he had paid his thanks for, and expressed his value of this piece in an excellent letter to bishop Jewel.

both

both the Epistles to the Thessalonians;" which, we suppose, were his sermons: for he was of opinion that it was a better way of teaching, to go through with a book, than to take here and there a text; and that it gave the people a more clear and lasting knowledge.

April 5, 1571, was a parliament, and consequently a convocation, when some who aimed at the reformation of the church upon the model of Geneva, to the exclusion of episcopacy in the government of it, having alarmed the church by their oppositions to the established religion, it was thought fit to obviate their attempts; and thereupon command was given by the archbishop, That all such of the lower house of convocation, who had not formerly subscribed unto the articles of religion agreed upon in the year 1562, should subscribe them now; or on their absolute refusal, or delay, be expelled the house: this occasioned a general and personal subscription of those articles. And it was also farther ordered, that the book of articles so approved, should be put into print, by the appointment of the right reverend doctor John Jewel, then bishop of Sarum; which shews he was there, and in great esteem.

It was in some part of this year also, that he had his conference, and preached his last sermon at Paul's Cross, about the ceremonies and state of the church. But I cannot fix the precise time of either of them, or give any further account with whom that conference was.

Being naturally of a spare and thin body, and thus restlessly wearing it out with reading, writing, preaching, and travelling, he hastened his death, which took place before he was fifty years of age; of which he had a strong presentiment a considerable time before it happened, and wrote of it to several of his friends, but would by no means be persuaded to abate any thing of his former excessive labours, saying, "A bishop should die preaching;" having these words impressed upon his mind, "Happy art thou, my servant, if, when I come, I find thee so doing."

Though he ever governed his diocese with diligence, yet perceiving his death approaching, he began a new and more severe visitation of it; correcting the vices of the clergy and laity more sharply; enjoining them in some places tasks of holy tracts to be learned by heart, confering orders more carefully, and preaching oftener.

Having promised to preach at Lacock in Wiltshire, a

gentleman who met him on the way, observing him to be unwell by his looks, advised him to return, assuring him it were better the people should want one sermon, than to be altogether deprived of such a preacher. But he would not be persuaded, but went thither and preached his last sermon from Gal. ch. v. "Walk in the Spirit," &c. which he did not finish without labour and difficulty.

In the beginning of his sickness he made his will, and gave most of his estate to his servants, to scholars, and to the poor of Sarum. The Saturday following, having called all his household about him, he expounded the Lord's prayer, and then desired them to sing the seventy-first Psalm, which he sung with them as well as he could; sometimes interposing some words of particular application to himself; and in the end said, "Lord, now let thy servant depart in peace. Break off all delays. Lord, receive my spirit," &c. Then one standing by prayed with tears, that if the Lord pleased, he would restore him to his former health: Jewel hearing him, seemed to be offended, and said, "I have not lived so, that I am ashamed to live longer; neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me. Christ is my righteousness. Father, let thy will be done: thy will I say, and not mine, which is imperfect and depraved. This day, quickly, let me see the Lord Jesus."

He died on Saturday, Sept. 21, 1571, aged fifty, at Monketonfarly, when he had been a bishop almost twelve years; and was buried almost in the middle of the choir of his cathedral church. Ægidius Lawrence preached his funeral sermon. He was extremely bewailed by all men; and a great number of Latin, Greek, and Hebrew verses were made on this occasion by learned men, which were collected and printed by Mr. Lawrence Humfrey, regius professor of divinity at Oxford, at the end of his life written in Latin by the order of that university; nor has his name been since mentioned by any man, without such eulogies and commendations as befitted so great, so good, so learned, so laborious a prelate.

Bishop Jewel had naturally a strong memory, which he had greatly improved by art, so that he could exactly repeat whatever he wrote after once reading. While the bell was ringing, he committed to his memory a repetition sermon, and pronounced it without hesitation. He was a

constant

constant preacher; and, in his own sermons, his course was to write down only the heads, and meditate upon the rest, while the bell was ringing to church. Yet so firm was his memory, that he used to say, if he were to deliver a premeditated speech before a thousand auditors, shouting or fighting all the while, they would not put him out. Mr. Humfrey gives several examples of this, but we shall mention two only: John Hooper, bishop of Gloucester, who was burnt in the reign of queen Mary, once to try him, wrote about forty Welsh and Irish words; Mr. Jewel going a little while aside, and recollecting them in his memory, and reading them twice or thrice over, said them by heart backward and forward exactly in the same order they were set down. And another time he did the same by ten lines of Erasmus's paraphrase in English, the words of which being read sometimes confusedly without order, and at other times in order by the lord keeper Bacon, Mr. Jewel thinking a while on them, presently repeated them again backward and forward, in their right order and in the wrong, just as they were read to him; and he taught his tutor Mr. Parkhurst the same art. Though his memory were so great and so improved, yet he would not entirely rely upon it, but entered down into common place books, whatever he thought he might afterwards have occasion to use; which, as the author of his life informs us, were many in number, and great in quantity, being a vast treasure of learning, and a rich repository of knowledge; but being drawn up in characters for brevity, they were so obscured, that they were not of use after his death, to any other person.

He was an excellent Grecian, and not unacquainted with the Italian tongue; and as to the Latin, he wrote and spoke it with that elegance, politeness, purity, and fluency, that it might very well be taken for his mother tongue: and certainly he took the right course to be master of it, having made himself in his youth perfectly master of Horace, (upon whom he wrote a large commentary) Tully, and Erasmus, all whose voluminous and excellent works he read over, and imitated every day, especially during his continuance at Oxford; and he then used to declaim extempore to himself in Latin in the woods and groves as he walked. He was excellently read in all the Greek poets, orators, and historians, especially in the ecclesiastical historians;

torians; and, above all other, he loved Gregory Nazianzen, and quoted him on all occasions.

His learning was much improved by his exile, in which, besides his conversation with Peter Martyr and the other learned men at Strasburgh and Zurich, and his society with Mr. Sandys, afterwards archbishop of York, who was his bedfellow almost all the time they were in exile, his curiosity led him over the Alps into Italy, and he studied some time in Padua, and by the acquaintance he contracted with Seignior Scipio, a great man, seems to have been very much esteemed there.

Although he came to a bishopric miserably impoverished and wasted, yet he found means to exercise a prodigious liberality and hospitality. His great expence in the building a library for his cathedral church, may be an instance, which his successor Dr. Gheast furnished with books, whose name is perpetuated, together with the memory of his predecessor by this inscription; "Hæc Bibliotheca extructa est sumptibus, R. P. ac D. D. JOHANNIS JEWELLI, quondam Sarum Episcopi; instructa vero libris à R. in Christo P. D. Edmundo Gheast, olim ejusdem Ecclesiæ Episcopo, quorum memoria in Benedictione erit. A. D. 1578."

His doors stood always open to the poor, and he would frequently send his charitable reliefs to prisoners, nor did he confine his bounty to the English only, but was liberal to foreigners, and especially to those of Zurich, and the friends of Peter Martyr.

Perceiving the great want of learned men in his times, his greatest care was to have ever with him in his house half a dozen or more poor lads which he brought up in learning; and took much delight to hear them dispute points of grammar learning in Latin at his table when he was at his meal, improving them, and pleasing himself at the same time. And besides these, he maintained in the university several young students, allowing them yearly pensions; and whenever they came to visit him, rarely dismissed them without liberal gratuities *.

Beside

* Amongst these was the famous Richard Hooker, his countryman, whose parents being poor, must have been bound apprentice to a trade, but for the bounty of this good bishop, who allowed his parents a yearly pension towards his maintenance nearly seven years before he

Beside the works abovementioned, bishop Jewel was author of a great many others, in Latin as well as in English.

JOLLIE, THOMAS, was born in 1631, and was educated at Trinity College, Cambridge. His first stated preaching was at Althome in Lancashire, to which place he was unanimously invited by the parishioners. There he continued nearly thirteen years with great success. Before his ejectment he was seized by three troopers, according to a warrant from three deputy lieutenants. When he was brought before them, he was accused of many things, but nothing was proved. They then required him to take

he was fit for the university, and in 1567, appointed him to remove to Oxford, and there to attend Dr. Cole, then president of Corpus Christi College, who, according to his promise to the bishop, provided him a tutor, and a clerk's place in that college; which, with a contribution from his uncle Mr. John Hooker, and the continued pension of his patron the bishop, gave him a comfortable subsistence; and in the last year of the bishop's life, Mr. Hooker making this his patron a visit at his palace, the good bishop made him, and a companion he had with him, dine at his own table with him, which Mr. Hooker boasted of with much joy and gratitude, when he saw his mother and friends, whither he was then travelling on foot. The bishop when he parted with him, gave him good counsel and his blessing, but forgot to give him money, which when the bishop bethought himself of, he sent a servant to call him back again, and then told him, "I sent for you, Richard, to lend you a horse which hath carried me many a mile, and, I thank God, with much ease." And presently delivered into his hand a walking-staff, with which he professed he had travelled many parts of Germany; and then went on, and said, "Richard, I do not give, but lend you my horse; be sure you be honest and bring my horse back to me at your return this way to Oxford; and I do now give you ten groats to bear your charges to Exeter; and here are ten groats more which I charge you to deliver to your mother, and tell her, I send her a bishop's blessing with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten more to carry you on foot to the college; and so God bless you, good Richard." It was not long after this, before this good bishop died, but before his death he had so effectually recommended Mr. Hooker to Edwyn Sandys, then bishop of London, and afterwards archbishop of York, that about a year after he put his son under the tutelage of Mr. Hooker, and was otherwise so liberal to him, that he became one of the most learned men of the age. Nor was Mr. Hooker ungrateful, but having occasion to mention his good benefactor on that occasion, he calls him, bishop Jewel, "the worthiest divine Christendom hath bred for the space of some hundreds of years."

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the oath of supremacy, with which he readily complied, and was discharged. In the same month he was again seized and confined; and when he was released, his enemies would by violence have prevented his preaching in public; but not succeeding in their attempt, he was cited into the bishop of Chester's court, and obliged to attend there three times, though he lived at forty miles distance. He was at last censured by the court for refusing the service book, and his suspension, "ab officio & beneficio," was to have been published the next court day, but the death of the bishop prevented it. Some time after, however, the suspension was declared, but not published, according to their own order; and yet they thereupon proceeded to debar him the liberty of preaching one Sabbath before the act came to be in force. When the day came, in which he must either submit to what he thought unlawful, or resign his place, he preferred the latter. Upon leaving Altholme, he remained for a time in an unsettled condition. At length he retired to Healy, where he had not been long, before he was apprehended by captain Parker's lieutenant serjeant and two soldiers, and brought before two deputy lieutenants, by whom he was examined, and obliged to find sureties for his good behaviour, without any reason alledged for it, and by their order confined in a private house. The family were religious, and as he and they were engaged in family worship, captain Nowel broke into the house, and with blasphemous expressions snatched the Bible out of his hands, and dragged him away to the guard, pretending they had kept a conventicle. The captains obliged him to sit up with them all night, whilst they drank and insulted him. In the morning, they let him lie down upon a little straw in the stable; and the next day, though it was the Lord's day, and excessively wet, they sent him to Skipton in Craven, where he was committed into the marshal's hands. He had not been long released from this imprisonment, before he was again seized by three troopers, who told him they must carry him to York. He demanded their warrant for taking him out of the county. They laid their hands upon their swords, and taking hold of his horse's bridle, obliged him to go with them. He was there committed close prisoner at the castle, in a small room, and allowed no fire, though it was winter. The window was much broken, and the stench

of

of the stable came into the room, which had two beds in it, with two in each bed. In this miserable place he was confined for some months. At length, as they could find nothing against him, he was discharged. In 1664, he and some others were taken at a meeting, and committed to Lancaster jail for eleven weeks. In 1665, he was arrested again, by an order from the lord lieutenant, and very roughly treated by colonel Nowel. In 1669, he was committed to jail for six months, having preached within five miles of Althome, and refused to take the oath required by the Oxford Act. At Preston the justices who committed him refused to release him, though their illegal proceedings were plainly proved to them. Nay, they suffered him, with some others, to be indicted as a rioter, for the very same supposed crime for which they had committed him. In 1674, he was apprehended by justice Nowel at a meeting in Slade, and fined twenty pounds. In 1684, he was apprehended by order of the lord chief justice, and brought before him at Preston, where he was obliged to find sureties, who were bound in two hundred pounds each (judge Jefferies would have had it two thousand pounds) for having frequent conventicles in his house. When he appeared at the next assizes, nothing was alledged against him, and according to law he should have been discharged from his recognizance, but it was renewed. However baron Atkins, then upon the bench, accepted his single bond of one hundred pounds. Mr. Jollie died near Clitherow in Lancashire, April 16, 1703, in the seventy-third year of his age, and the fifty-third of his ministry; commending what he called primitive christianity, or puritanism, to the very last. Mr. Matthew Henry speaks of him as a minister of the first rank for gifts and graces. His conversation in public was very exemplary, and his private conduct no less exact. His fastings were strict and frequent, and he was daily employed in self examination. His gift in prayer was uncommon. In the work of his ministry he laboured abundantly; often preaching eight times in a week. He drew up a large essay for farther concord amongst evangelical reforming churches, and was very active in promoting the design.

To this account of Mr. Jollie the following curious anecdote is subjoined. He had a small estate on the west side of Pendle Hill, at a place now called Wyman Houses,

where he used to preach after his ejectment. To avoid being informed against, he had the following contrivance: There being in the common sitting room a staircase, with a door at the bottom, he stood to preach on the second step, and had this door cut in two, the lower part of which was shut, and the upper, joined by hinges, fell back on brackets, so as to form a desk. To this was fixed a string, by which he could easily draw it up, on the approach of any informer, of which proper persons were appointed to give notice. He then immediately went up stairs; so that when the informers entered they could not prove that he was preaching or had been present, though they found the room filled with people. The door remains in the same state to this day. Mr. Jollie afterwards built a small place of worship adjoining to his house, where there is still a small interest. Over the door is the date 1688. He left a good library for the use of the congregation, but it has been almost entirely taken away. A descendant of the same name (a very respectable man) died in the dwelling house a few years ago.

JOLLIE, TIMOTHY, was born about 1660. His father, the rev. Thomas Jollie, we have spoken of in the preceding article. We regret the want of any particulars of the early life of this minister. In the sermon preached on his death, by his friend and assistant Mr. John de la Rose, we are informed, that "his sense of religion and love of holiness were early and deep. God sanctified all his powers in his tender years, and so made him shine with a double lustre: and this solemn regard to piety and the good ways of God, lived with him, and grew all along, and was not a little apparent in the whole tenor of his conversation." It is not known where Mr. Jollie received his academical education, except that it was in one of those private seminaries which were established among the Nonconformists, after they were excluded from the English Universities. Undoubtedly, he had signal advantages for improvement, both in holy graces and in literary acquirements, from his valuable father; and as, before his settlement at Sheffield, he was a member of a church in London, under Mr. Griffyth (ejected from the Charter House) it seems probable that he was a student under some one of the celebrated Nonconformist divines. A church of the congregational

congregational order had been gathered at Sheffield, by the exemplary and useful Mr. James Fisher, who was ejected from the vicarage of that town in 1662. He was succeeded by Mr. Robert Durant, ejected from Crowle, in Lincolnshire, who died in 1678: and Mr. Jollie was his successor in the great work of Christ: he was a follower of their faith, and a close imitator of their conversation. He was solemnly set apart to the pastoral office over the church at Sheffield, April 28, 1681 *. In the following year Mr. Jollie

* As it may be interesting to observe the mode adopted in those memorable days for the ordination of ministers, we insert the following account of Mr. Jollies ordination:

The ministers assembled in the house of Mr. Abel Yates, early on Wednesday morning, the 27th of April. Though a convenient place of worship had been erected for Mr. Durant, yet such was the danger and distress of the times, that this important service was obliged to be held in a private house. Mr. Oliver Heywood, the ejected minister of Coley, whose memory and whose praise are still precious in the churches, was chosen Moderator. The people assembled, and the public service began at ten o'clock. The Moderator spent an hour in prayer. Mr. Jollie then preached his trial sermon, from Isaiah lix. 1, 2. after which the congregation was dismissed. The ministers then examined the candidate in languages, logic, philosophy, and divinity; in which they spent three hours. Through an oversight, no subject for a Latin Thesis had been assigned to Mr. Jollie; but, instead thereof, he maintained an ex tempore disputation: "An Infantes omnes Baptizatorum, etsi scandalizantiam, sint Baptizandi?" i. e. "Whether Baptism is to be administered to all the Infants of baptized Persons, even though the Parents be scandalous Characters?" At six o'clock the examination and disputation were ended; and the meeting adjourned to the next morning, at seven. On Thursday morning the ministers, church, and spectators being again assembled, Mr. Hancock, ejected from Bradfield; and Mr. Bloom, ejected from Sheffield, both engaged in prayer. The Moderator proposed suitable and important questions to Mr. Jollie; which he answered so as to give great satisfaction. His excellent father then gave him up to the Lord, in a most pathetic prayer, for the work and service of the sanctuary, as he had before given him up in holy baptism. The ordination prayer followed; which was very solemnly and affectionately offered up by the Moderator, with imposition of hands by the ministers present. The Moderator then gave the charge, from 1 Tim. iv. 15; and concluded with prayer. The spectators were desired to withdraw; and one of the ruling elders read Mr. Jollie's dismission from Mr. Griffyth's church to that at Sheffield, and expressed, in the name of the people, their call of Mr. Jollie to the pastoral office; to which they signified assent by lifting up their hands. Mr. Jollie declared his acceptance of this charge over them in the Lord. His venerable father then preached a discourse on the mutual

Jollie became the victim of persecution. Under the in man acts of the legislature of Charles II. he had his go distrained for a penalty; and was thrown into rigo confinement in the castle of York. "He took a pri joyfully," says Mr. de la Rose, "for the cause of Chr though the manner of his abode there endangered and i paired his constitution, and threatened his death. E the bloom of his youth and prime of his days, in which was capable of the highest gust for the whole circle of offensive enjoyments that this world could afford him, readily, be joyfully, submitted to spend in a gloomy noisome confinement. Though thereby both his righte soul was greatly afflicted, bearing so much of the langu of hell there, the dreadful oaths and curses of the crimin round about him; and the life of his body, by more cumstances than one, rendered very disagreeable: yet, Christ his Lord, his soul dilated with joy, and triumph in a prison!" The happy Revolution, and the legal to ra-tion of Protestant Dissenters, were a welcome relief Mr. Jollie and his people, as to many thousands beside The work of the Lord greatly prospered in the success his abundant and zealous labours. The meeting house which his people assembled, proving insufficient for them they built, in 1700, a very large and noble place, no called the Upper Chapel, from its local situation. He Mr. Jollie statedly laboured, with much acceptance an usefulness, during the remaining years of his life. He h also a commodious chapel at Attercliffe, where he reside

The usefulness of this valuable character was not co fined to his labours in the pulpit and the pastoral care. A institution for the instruction of youth, in such studie as were immediately proper for the Christian ministry, and other liberal professions, had been maintained fo some years amongst the Nonconformists of the north. Mr. Richard Frankland, ejected from Bishop's Auckland, in th county of Durham, a man of very superior learning and abilities, set up and presided over this academy. It was founded at Rathmill, in Yorkshire; but from the severity

duties of pastors and people; and the newly ordained minister himself concluded the whole solemn work by a judicious and moving prayer. The service closed at eight o'clock at night, having continued the whole day with no other intermission to the church and ministers than about half an hour.

of

he i[n]ecution, it was obliged to be repeatedly removed to his [s]tations, and Attercliffe among the rest. It was, righ[t], brought again to Rathmill before Mr. Frankland's a[t]h in 1698. On the removal of that good man, who f C[h]t out in his time about three hundred pupils, Mr. and [h]was invited to the charge of the institution; and, on h[is] ceptance, it was again established at Attercliffe: a whi[ch] t village, one mile from Sheffield *.

le o[f] Jollie served the cause of Christ upon a truly ex- him[self] e scale of usefulness, in his capacities of a minister omy[nas]tator. In conjunction with his assistant Mr. De la ight[on] and by the occasional aid of his pupils, he not only ang[el]ed the ministry in his numerous flock at Sheffield, rim[ar]plied the smaller, though very respectable, congre- ion[s] at Attercliffe. It is to be regretted, that no list of yet[s] pupils, or minute account of his academical course of imp[ro]n, can be obtained †.

al[so] Jollie died in 1713. On the frame of his mind, elid[ed] in dying circumstances, Mr. De la Rose remarks, es[ta]us died in the Lord this man of God, your dear and cer[ta]hy pastor. His soul was bottomed," he said, "upon ust, the Rock of Ages: his views of Christ, as thus th[ey] dered, were clear and distinct: he seemed to have no , [d]ds upon his mind, no darkness about it; nor did he la- [u]nder doubts and fears of his being interested in him e [w]s, but what was all calm and serene in the firm and in- [a]ght persuasion of it. As Christ was dear to him, and id[e]dingly precious in his life time, so now, in his dying co[n]n, he found Christ near to him: his left hand was un- [d]neath him to support him; and with his right hand [h]embraced him. He dealt familiarly with him; for, in

* Mr. Oliver Heywood in his diary records, that Mr. Timothy Jollie [d]ath at this time (May 17, 1700,) twenty-six scholars, and forty [w]re completely qualified, and now employed in the sacred office."

† It is, however, certain, from the high literary reputation after- [w]ds possessed by many of his pupils, that their advantages, under [h]s care, must have been very considerable. Among them were the [f]llowing eminent characters: Mr. Thomas Bradbury, minister at Fet- [t]r Lane, and afterwards at New Court; Dr. Samuel Wright, for [w]om the meeting house in Carter Lane was erected; Dr. Thomas [S]ecker, who, after preaching on probation to a Dissenting congrega- [t]on at Bakewer, in Derbyshire, conformed to the Establishment, and [b]ecame bishop of Oxford, and, lastly, archbishop of Canterbury; Dr. [N]icholas Saunderson, the celebrated Lucasian Professor of Mathema- [t]ics at Cambridge, and blind from his infancy.

his

his frame and talk both, there appeared a great (shall I an unusual) steadiness and composure of spirit as to state and world before him, and his saving relation Christ: he dwelt upon the theme with pleasure; and in last illness, and even in the dark valley of Death itself, rather triumphed in it than anywise questioned it. As 'heart was fixed, trusting in the Lord,' whilst living, here his heart was fixed, when dying too, 'He died the Lord—he slept in Jesus;' and thus dying in the Lo you may write him 'blessed!"

Mr. De la Rose observes, that "his genius was maste and grand, elevated and curious; and as to his natural te per, it was serene, chearful, active, open, and generou his composedness of spirit, his mirth, his majesty, were unaffected and natural to him; and continued with him a very conspicuous degree, even to the very last. As t his capacity and powers, they were unquestionably great and extensive; and as nature had moulded them, and give them some advantageous casts and touches, he appeared very much of an original. I cannot omit what I have often thought and spoken; and that is, that his quick apprehension, his amazing invention, his diction, his elocution, and the vast but even flow of his affections, together with his uncommon presence of mind, and the agreeableness of his person, all conspired to make him one of the most consummate orators of the age.

"His works and labours of love to Christ and to souls, that were many and eminent in his own house and in God's house, are ripened already into a great harvest here upon earth, and are all upon the file in heaven; 'for God is not unrighteous to forget his work and labour of love which he shewed (upon all occasions) towards his name, in that he ministered to the saints' (and that in a diffusive manner, for instrumentally he ministered to many communions of them up and down in this nation) as well as ministered personally to you here, and that with great assiduity and readiness, till his natural strength abated, and pains and indispositions grew upon him, and checked him.

"As God had rendered him capable of very great usefulness, he accordingly pursued it: he was frequent in his offices of kindness, both more publicly and privately, and always instilling into all about him something for the benefit of their souls.

"As

" As he was richly versed in the language of Canaan, so was ready to speak it upon all occasions: he was bold d skilful in using this sword of the Spirit, and very suc- ssful. As he could bring 'out of his treasure things w and old,' so he readily did it; and as he manifestly- ned at the good of souls in it, so he obtained it; and is, I believe, contributed to the lengthening out of his acity and cheerfulness—for usefulness was his delight d his element!

" Go, thou great, thou surpassing genius! Thy me- ory shall live here—thy name shall be precious! Thou ast done singular services, and won unenvied praises upon arth, and thine shall be a distinguishing crown of glory bove in Heaven: thy death was in the Lord, thou restest om thy labours, and thy works shall follow thee."

It is much to be regretted, that such a man as Mr. Jol- lie was, so distinguished an example of religion and litera- ture, and so bright an ornament to the Dissenting interest, left no written works " to praise him in the gate." It does not appear that he published more than one funeral discourse, preached at Althome, after the interment of his venerable father, Mr. Thomas Jollie, in 1704.

Mr. Jollie married the daughter of that faithful and holy sufferer Mr. Fisher; and had a son, called also Timo- thy, who was some years assistant preacher in his fa- ther's church; and in 1720, was invited to London, by the church assembling in Miles's Lane. He was first, as- sistant to the rev. Matthew Clarke; and on that gentle- man's decease, Mr. Jollie was chosen his successor. In this situation he laboured, in an holy and unblameable manner, and under great bodily afflictions, till his death in 1757, aged sixty-six. The late Dr. Jennings preached and published his funeral sermon.

JOLLIE, JOHN, was brother to Mr. Thomas Jollie abovementioned, and was educated at Trinity College, Dublin. He was for a short time assistant to Mr. Angier of Denton. Going to preach one Lord's day in the chapel at Norbury, in Cheshire, after the Act of Uniformity had taken place, he found the doors locked. The people being unwilling to lose the opportunity, opened them, and he preached as usual. This made a very great noise, and some neighbouring gentlemen were so officious as to ac-

quaint

quaint the king and council with the matter, aggravating the business, as if the chapel doors had been broken. Whereupon a pursuivant was sent down, who brought up Mr. Jollie. Being before the king and council, the question was, "Whether Norbury chapel, which was an inconsiderable building, in a field near Norbury Hall, was a consecrated place?" Mr. Jollie denied that it was, and sir Peter Leicester's Hist. Antiq. was brought to decide the question. The earl of Shaftesbury, upon lord Delamere's letter, procured him his discharge. He was averse to the Common Prayer and Ceremonies, but much approved the Scotch presbytery. He used to say, "A Christian's greatest danger lay in lawful things." He was much engaged in acts of praise, and in pious ejaculations. He would often with thankfulness take notice of the goodness of God in providing for him who had so little. He was a man of a fertile genius, of a resolute spirit, remarkable for spiritual mindedness, and hearty in forming designs for God. He died June 16, 1682, little more than forty years of age; leaving behind him several children, one of whom succeeded him in the ministry.

JONES, JOHN. He was born in Wales, and he officiated for some time in his younger years at Tarperly church, after the manner of the church of England; but being afterwards dissatisfied with it, he was invited by two pious gentlewomen, Mrs. Jane and Mary Done, to reside with them at Utkinton Hall, as their chaplain. Upon their removal to Harden, he went with them. Being earnestly importuned by the inhabitants of the township of Marple in Cheshire, to labour statedly among them in their chapel, he accepted the invitation. He lived in the neighbourhood, and preached there every Lord's day, catechized young persons in public, and administered the sacraments. He had a vast auditory, and his ministry was attended with great success. He brought several persons who had been guilty of scandalous enormities, publicly to acknowledge their faults, and profess their repentance. After some years thus spent, he was forced to desist from preaching here, even before the Restoration. He afterwards made several removes to different chapels in the neighbourhood of Marple. He was always content with a small allowance from his people, given to hospitality, and bountiful to the needy,

beedy, yet his estate manifestly increased. The last chapel he laboured at was Mellor, on the borders of Derbyshire, out of which, in 1660, he was excluded by some leading gentlemen, upon a groundless pretence of his being not well affected to kingly government. In some following years he preached privately in his own house, which he enlarged for the better accommodation of those that attended his ministry. But he met with much opposition, and received no little damage from his enemies, on account of his Nonconformity. He was seized and imprisoned for some time in Chester; his house was rifled under pretence of seeking for arms, and some goods were actually taken away, though he had not been guilty of any kind of disloyalty. Being called to preach at Manchester, he was suddenly taken ill on the Lord's day, and was not without difficulty brought to his own house. He gave serious advice to his friends and visitors, as his acute pains would allow him, and finished his course in Aug. 1671, in the seventy-second year of his age.

He had a considerable share of learning and ministerial abilities. In his will he devised eight pounds per annum, out of the profits of his lands in Marple, for the maintenance of two poor boys in Tarperly town, three years in school, to be chosen by the overseers of the poor for the time being, ordering that the same sum should in the fourth year be employed towards procuring them some suitable trades; and that, if his son died without lawful issue, this sum should be appropriated to these uses for ever. He was an affectionate preacher, and a zealous promoter of family worship. His prayers upon special occasions were admirable. He was a great opposer of the Quakers, and undertook, with some other ministers, to dispute with them publicly, which he did before vast numbers of people. The dispute was managed closely and calmly, and had good effects. He was a bold reprover of sin, though in the case of some offenders he could easily foresee, what he experienced afterwards, that it would turn to his outward prejudice. He was of the congregational persuasion, of a catholic spirit, and for holding communion with all that agreed in the main points of Christianity, though they entertained different sentiments about lesser matters. He told some of his friends, who were for separating from their brethren, because they were not altogether of their own

principles, "That for his part he would be one with every body that was one with Christ." He had a son brought up to the ministry, and fixed in Chadkirk near Marple, where he exercised his ministry with good encouragement.

JONES, WILLIAM, was born in Merionethshire. After an advantageous education, he was settled at a school at Ruthin, from whence he removed to Denbigh, where he was chosen by the governor, colonel Twisleton, to be preacher in the castle, and about 1648 became minister of the parish. He took a journey to London, to confer with Mr. Baxter and others, before the Uniformity Act passed, and returned fully bent for the Nonconformity, to which he was most inclined before. When the Five Mile Act forced him from the town, he found a comfortable retreat in Plâs Têg in Flintshire, a seat belonging to the ancient family of the Trevors, where some land was generously allowed him by Mr. Trevor, to the value of twenty pounds per annum. Having lived there for several years, he removed to Hope, where he died in a good old age, in Feb. 1679, and was there buried. Dr. Maurice, of Abergelly, a conforming minister, preached his funeral sermon, and gave him his due character. He also penned this inscription, which is on his grave stone: "Hic exuvias reliquit mortales Gulielmus Jones, assiduus verbi divini præco, felici concionum fructu & pio exemplo adhuc loquitur." He was a person of a sweet and pleasant countenance, of unquestionable learning, prudence, moderation, and piety. He suffered three months imprisonment for performing family duty in a gentleman's house, after he was silenced. He could not think himself discharged from preaching, by the laws of men, and therefore continued his ministry in private as he had opportunity. Being solicited by his wife and relations to conform, on account of his family, he answered, "God will provide. None of you will go with me to judgement." He had a good report of all men, and of the truth itself. He translated into Welsh Mr. Gouge's "Word to Sinners and Saints," and his "Principles of the Christian Religion."

JONES, EDMUND. This venerable man lived almost a century, a faithful servant of God, and the peculiar care of Heaven. He was born at Aberystwith, in Monmouthshire,

mouthshire, April 1, 1702, of poor but pious parents, who, knowing the worth of early instruction, endeavoured to bring him up in the nurture and admonition of the Lord. Their endeavours were not in vain; for they had the pleasure of seeing their beloved child made a partaker of the grace of God, at an early period of his life. Having obtained mercy, he was desirous of publishing the glad tidings of salvation to others; and, about the twenty-second year of his age, he began to preach the Gospel to the poor inhabitants of his native mountains. His generous labours were crowned with success; and to this day a small church of Christ remains there, in fellowship with which he always considered himself, visiting it occasionally, so long as his strength would permit, for the purpose of preaching, and Christian communion. In July 1740, he settled in the neighbourhood of Pontipool, about eight miles from the place of his nativity, as the regular pastor of a dissenting congregation, collected together by his own ministry. The place of worship where they assembled he called Ebenezer, (i. e. the stone of help,) on account of some remarkable interpositions of Divine Providence, which first induced him to undertake, and afterwards enabled him to complete, the building. Here he continued to labour, like a workman that needeth not to be ashamed, till death put a period to his long and valuable life. Near to the meeting house stood the humble cottage in which he resided, situated at the foot of a lofty mountain, and entirely surrounded with woods. Here, secluded from the world, he passed his time in meditation and study, or in holy converse with his God: a privilege with which few persons were more eminently indulged. Diligently bent on the improvement of his mind, he made no inconsiderable advances in useful knowledge. There were few subjects which he had not considered with some degree of attention. With the history of the church, and such articles as were more immediately connected with the great work in which he was engaged, he had a large acquaintance. Though his circumstances were far from affluent, he had a considerable collection of books, which were not the mere furniture of his library, but the constant companions of his retirement. There was scarcely one of them which he had not marked in the margin with his own hand, at the most striking passages. When his opinion of any particular book was asked, his answer indicated that he was perfectly ac-

quainted with its contents. Whoever called at his ab would be sure to find good Mr. Jones engaged, either w his book or with his God. Never was any man more hig favoured in a matrimonial connection than himself. M Jones was a woman of eminent piety, and possessed strong intellectual powers. In the apostolic age, wh poverty was no reproach, she would have been esteemed Christian of the most exalted character. They were marri when young, and their affection increased with their yea To her he was a kind husband; to him she was a prude wife. They lived long together in conjugal affection, com forting and establishing each other in the ways of God, and mutually building themselves up in their most holy faith. What the good old man felt at the loss of such a wife, it is impossible for words to describe. Though she died about twenty years before him, he scarcely ever men tioned her name but tears involuntarily flowed from his eyes. When contemplating the joys of heaven, he fre quently anticipated the pleasing interview with (as he con tinued to call her) his "dearly beloved spouse."—"I would not," said he, "for half a heaven but find her there." The beauty of the marriage state was so conspicuous in this happy pair, and made so powerful an impression on the mind of the late Mr. Whitefield, when on a visit at their house, that he immediately determined upon changing his condition, and soon after paid his addresses to a lady in that neighbourhood; but he had not the good fortune to find a Mrs. Jones in the object of his choice. To those who are acquainted with the depression to which ministers are subject upon the least appearance of being slighted or neglected by those for whose good they are continually la bouring, the following instance of her wisdom and tender ness in encouraging her dejected husband, will not be un acceptable. It happened that a popular preacher, who occasionally visited that neighbourhood, preached at some little distance from Mr. Jones's meeting house on a Sunday afternoon. The people, without intimating their attention to Mr. Jones, had the curiosity to follow the stranger. He and his wife went, as usual, to the meeting; and the time being elapsed, and no one attending, his mind was filled with a thousand fearful apprehensions. At length, with a heavy heart, he exclaimed, "What shall I do?" the good woman replied, with cheerfulness, "It is clear what you

should

would do. We are within the promise; let us go on, and worship God." They then began, and regularly went through the service of the place, singing, praying, and preaching; and he declared he never enjoyed so much of God, in any public engagement, as he did then; assigning, in his usual pleasant manner, this reason for it, "because," said he, "my whole congregation prayed for me." No character, eminent for religion, knew him, by whom he was not highly respected. Among his very intimate friends must be reckoned that Mother in Israel, the late Countess of Huntingdon. With her he maintained a constant correspondence, and whenever she went into Wales, the good old Prophet (for such was the name he bore) spent some time with her at her College in Trevecka. His memory is still dear to many of the students of that seminary, who were witnesses of his undissembled seriousness. He generally preached once a day during his visit. Indeed, it was his grand object, wherever he came, to diffuse a savour of divine and eternal things. Whoever was favoured with his company, was always the better for it. He lived at the gates of heaven himself, and thither also he constantly endeavoured to bring all his friends. His manner of conversation with young persons was very affecting. How pleasing were the means he adopted to win their souls to God! Frequently, when walking in the garden or fields, would he stop and pluck a flower, descant upon its nature, apply it to the state of youth, "how beauteous! but how fading!" then point out the necessity of that divine grace, which alone can insure immortal beauty and eternal youth; and thus strive to lead them

"From nature up to nature's God."

Sometimes he would weep over the depravity of mankind, and use the most powerful methods to awaken the mind to a sense of everlasting things. So tender, so engaging was his conversation with his young friends, that he was always beloved and admired by them. Indeed, his whole deportment was so graceful and so pious, that he exemplified, wherever he came, the beauty of holiness. He never visited a family but his stay was very short, if he had not an opportunity afforded him of doing something for God. "It is time for me to be gone," he would say, "I can

"I can do no good here; and why should I stop where I cannot do good?" At the houses of his friends he expounded the Scriptures every morning, and evening; and where circumstances would permit, he was very fond of what he called, sanctifying our food by the word of God and prayer; that is, by expounding for half an hour after dinner, and concluding with brief and earnest supplication. So devoted was he to God, that nothing was congenial to his mind but holy things. He was not only a wise instructor, but a powerful intercessor. Many experienced the benefit of his prayers. "As a prince, he had power with God and with man, and prevailed." A young minister who had engaged to preach at his meeting, called at his house the preceding night, and found him sitting at his fire-side in deep meditation. As soon as Mr. Jones saw him he said, "you are to preach at our meeting to-morrow; and I have been intreating God, with weeping and supplication, for a blessing upon your labours." The minister looking down on the floor, where he had been kneeling, perceived that it was wet with tears; and the unusual liberty and comfort he felt in preaching, the next day, convinced him, "that the effectual fervent prayer of a righteous man availeth much." One night his sleep was interrupted by some painful apprehensions respecting the safety of a neighbouring minister, which caused him to leave his bed and betake himself to prayer. Having wrestled much in his behalf, he returned to his bed. He soon wrote an account of this to the minister's wife, her husband being then on a journey. The letter being shown him, upon his return, he confessed that at that very time he was in great danger, from which he was providentially and unexpectedly delivered. Unhackneyed in the ways of men, he never made gain of godliness. He felt something of the spirit of the surprizing Luther, who, when a considerable present in money was sent him, together with the offer of a Cardinal's hat, if he would desist from the work of the Reformation, rejected them with disdain, saying, "No, my God, I am not to be put off with such trash as these." The soul of Mr. Jones was too heavenly to be satisfied with a portion in this life. His regular income seldom, if ever, exceeded ten pounds per annum. His distant friends, together with a few kind neighbours, contributed occasionally towards his support. But, from a source so precarious, it is not to be wondered

pondered at, that he frequently wanted the comforts, and sometimes even the necessaries of life.

Our readers will probably be surprised to hear that liberality should be a prominent feature in the character of a man whose circumstances were so circumscribed. But, strange as it may appear, few persons felt more than he did for the distressed, or were more ready to relieve them. Affluence is not necessary to the exercise of generosity. The poor widow, who had but two mites, in the sight of God, put into the treasury more than the aggregate sum of all those "who cast in of their abundance." Upon his settling at Trevathin, perceiving that God was blessing his labours, and that it was necessary to erect a meeting to accommodate his poor hearers, who could contribute but little towards it; though he possessed only forty pounds in the world, and had then no settled income, he retained ten for his own private use, and most nobly subscribed thirty. Mrs. Jones was a kindred spirit, and equally happy in embracing every opportunity that offered, of doing good to the poor and needy. Among other instances of their kindness which might be adduced, the following is well attested: Mr. Jones being on a visit, when his finances were very low, had a sum of money given to him by a friend, at whose house he was, with a view to enable him to purchase malt, that he might make some beer for his family against the winter. Returning home, he happened to pass through a village where there were several poor families, some of which were sick, and others in very necessitous circumstances. Hearing of their distresses, he went into their houses, in order to address some serious advice to them. But his heart was so much affected with the miseries he beheld, that he distributed among them what his friends had given him to supply his own wants. When he reached his home, he soon acquainted his wife with what he had done; and she, with her usual spirit of complacency in every act of humanity, applauded his conduct, and pointing behind the door, showed him that very quantity of malt which might have been been procured for the sum of money he had given away; at the same time telling him, that God had already repaid his kindness, by inclining the heart of a neighbouring farmer to make them a present of as much as they wanted. On another occasion, as he was returning home over the mountains, from the places where he

he had been to dispense the word of life, he accidently saw a poor creature almost naked and perishing with cold. Such an object could not fail to work upon the tender sympathies of his heart. Having no money, he stripped himself to his shirt, and what other clothes he could spare, and gave them to him; and after conversing with him about the state of his soul, and commending the miserable object to God in prayer, he pursued his journey. As soon as he entered his house, Mrs. Jones was alarmed at his extraordinary appearance, and hastily enquired if any thing disastrous had befallen him. The good man soon quieted her fears, by reciting the particulars of what had occurred. "You did well, my dear," said she; "you have other clothes to put on; let us be thankful to God that we are not in the poor man's circumstances."

The same measure that "he meted to others, was measured to him again. Though he had nothing, yet he possessed all things." He that clothes the lilies of the fields, and feeds the young ravens when they cry; though, for wise reasons, he permitted this good and faithful servant to be sometimes perplexed, yet he never suffered him to *sink* into despair. As often as his wants recurred he was favoured with a seasonable supply. So visible was the hand of God in raising up friends to communicate relief to him, that even temporal blessings, received in a peculiar way, refreshed his mind as well as his body, being signal proofs of the special care which Divine Providence took of him. During the administration of the Duke of Newcastle, a large sum was given to one of the members for Monmouthshire, to be distributed annually among the dissenting ministers in that county. Mr. Jones was one who partook of the bounty. But upon the fall of that administration, the money was withheld, which reduced him to considerable straits. This was a great trial, as it deprived him of no small part of his subsistence. It pleased God, however, soon to supply this deficiency. A pious minister who lived at some distance, without receiving the least account of Mr. Jones's circumstances, felt an unaccountable anxiety concerning him; and, fearing that he was in distress, spoke to some liberal friends, who enabled him to make such a remittance as soon dissipated those gloomy apprehensions which so severe a providence must necessarily occasion.

Sweetness

Sweetness of natural temper, which betrays many into criminal indifference for religion, under the specious pretext of candour, was no snare to Mr. Jones. Though he possessed the most mild and amiable disposition, it was so tempered with zeal according to knowledge, that he was firmly and invariably attached to all the essential truths of the Gospel. He loved sincere and good men of all denominations, but never could endure the conduct of those temporising professors whose avowed sentiments are always in coincidence with their secular interests. When it was generally understood that the Arminian and Arian doctrines prevailed in the dissenting academy at Carmarthen, which was supported partly by the Presbyterian, and partly by the Independent Fund in London, he was much grieved, and laudably exerted himself to call the attention of the Independents to the matter. At length he prevailed so far, that a committee was appointed to enquire into it. Having examined the evidences on both sides, they reported that those errors had prevailed; in consequence of which the Independents withdrew their patronage from that seminary, and instituted another at Abergavenny, upon evangelical principles.

Such was his zeal for the promotion of the Redeemer's glory, that, when he was eighty years old, he travelled near four hundred miles in North Wales, and preached twice a day. When spoken to upon the hazard of so long a journey at his advanced period of life he replied with confidence, "I shall not die yet. No; I shall live and labour for God some years longer." He continued abounding in the work of the Lord till within the last year of his life, when the grasshopper became a burden, and the time of his departure was evidently at hand. It is not to be wondered at that such a man greatly rejoiced in hope of the glory of God. Being asked, if he feared death? he answered with surprize, "I fear death! No, I know too much of Jesus Christ to fear death. It is in itself terrible, but I do not fear it."—In that last illness, which delivered his pure spirit from the bondage of corruption, he experienced the most acute pain. He often told his surrounding friends, that dying was hard work for nature: yet he never murmured. That religion under the influence of which he so long lived, kept him submissive to his Heavenly Father's will: but he was not merely submissive, he was

happy; and felt in death the energy of that grace which had frequently enabled him to glory in tribulation. When asked by a friend, how it was with his soul? he replied, "The heavenly country is clear in view; there is no cloud nor fear between me and glory." Though the extremity of pain prevented his talking much, yet he frequently expressed his victory over death, and his assurance of eternal blessedness. During the last twenty-four hours of his life, however, the conflict of nature was so severe, that it was with difficulty any of his friends could collect resolution enough to witness his distress. But before he departed, his agony ceased, and he became composed. Incapable of speaking, he made signs of great joy and triumph, by lifting up his hands.

Thus died, Nov. 1793, in the ninety-second year of his age, a man whose memory will be blessed—a man who, all things considered, probably left behind him but few equals. Such was his inflexible integrity, so conspicuously in him appeared the image of his divine Master, so pure was his life, and so amiable his manners, that the enemies of religion bowed with reverence before him, and confessed, "If there was a good man upon earth, Edmund Jones was one." He was buried in his own meeting house. The rev. Mr. Griffiths of Abergavenny, whom he had appointed, preached upon the solemn and affecting occasion, from 2 Tim. iv. 7, 8. a text chosen by himself, and which Mr. Griffiths well improved, amidst a numerous and weeping congregation.

He was author of, 1. "A Sermon on Noah's Ark."—2. One on "the Light of the Gospel."—3. Another on "Sampson's Hair."—4. "The History of Aberystwyth."—5. "Of his native parish." He was writing the history of his own life, and had proceeded so far as the first fifty years of it, when death put a period to that and all his other labours. He had scarcely any property to leave behind him but his books; and, as he never had a child, he bequeathed part of them to his successor in the ministry, and part to a near relation.

JONES, JOHN, pastor of an Independent Church of Christ at St. John's Harbour, the principal settlement in the Island of Newfoundland, was born in Britain, in 1735. His mother was a pious Dissenter, whose prayers, example, and attention, produced so little effect upon the mind of her

her son, that, after wasting his youth in idleness, he entered, at twenty-two years of age, into the Royal Artillery, as a private soldier. In that situation he vied with his comrades in various kinds of profligacy; but not without frequent convictions of guilt, arising from his religious education. He never could throw off a reverence for real godliness, and especially for the office of a minister of the Gospel; so that even in the most abandoned part of his life, he thought it the happiest of all employments. In 1765, the company of artillery to which he belonged was removed to St. John's. The first step toward his being awakened to a spiritual concern was in 1770, by the sight of a fellow soldier, who died blaspheming. At that time, scarcely any part of the world could be more destitute either of the power or form of christianity, than St. John's. The Lord's day is allowed by an act of parliament to be employed in the cod-fishery, which occupies the inhabitants of Newfoundland in general. Most of them are Irish Papists, of the meanest sort; and at that time they were not allowed to have public worship, nor a priest to reside among them. The only minister at St. John's was a missionary from the Society for propagating the Gospel in Foreign Parts; and his character was notoriously immoral. That Society, which had but too often been mistaken in the persons it employs, was however more happy in one of its missionaries, who was then stationed at Harbour Grace, a settlement in Conception Bay, to the N. W. of St. John's. An elderly inhabitant of that place was accustomed to read a sermon, on a Lord's day evening, to his family, and a few of his neighbours attended. Some young men from Poole, in Dorsetshire, who had been accustomed to lead the singing in Mr. Ashburner's congregation, proposed to introduce this part of worship, in addition to the family lecture; and the notice it attracted was so general, that the inhabitants determined to build a place of worship, and to apply for a minister from England, there being at that time only one in the island, beside the clergyman at St. John's. The late Mr. Coughlan, of lady Huntingdon's connexion, was sent to them by the society beforementioned; and after labouring for three years without evidence of success, was honoured with great usefulnes to the conversion of souls. Visiting St. John's, he preached there once or twice in 1771, greatly to the advantage of Mr.

Jones, who had endured much spiritual distress. They afterward corresponded by writing. Two or three soldiers in the garrison, being brought to a desire of salvation, met with Mr. Jones for social prayer, till the company returned to England in 1773. He joined the Independent Church at Chatham, where he was stationed for two years; and then, to his surprize and regret, he was appointed to return, with another company of artillery, to the same desolate spot where he had so lately served for eight years. Thus the Lord often accomplishes his gracious purposes, and fulfils our utmost desires, by means that appear to us not only unaccountable, but distressing. Mr. Jones had risen through the subordinate ranks of gunner, bombardier, and corporal; and his exemplary conduct, subsequent to his conversion, recommended him so strongly to his commanding officers, that he was intrusted with every charge compatible with his station. Upon his return to Newfoundland, he had at once to fill the posts of serjeant-major, quarter-master, pay-master, and clerk to the company of artillery. Being thereby entitled to the occupation of a separate room, a pious serjeant of the company and his family shared it with him; and they maintained social worship twice a day, and more publicly on the Lord's day evening, when many persons attended, both from the garrison and the town of St. John's. He read to them printed discourses, and six or seven persons joined in society with him. They even obtained from the magistrates the use of the court house at the harbour, for their Lord's day evening worship, during the winter, which season the governor (who is usually an admiral) always spends in England. In the following spring, when the governor returned, this indulgence was withdrawn from them, through the influence of the clergyman at St. John's. On this gentleman's ministry, although far from evangelical, they had steadily attended; but they then determined upon meeting together each part of the Lord's day: and the town's people being at length excluded from Mr. Jones's room in the barracks, he met with them, during the summer, in the open air, upon the neighbouring barren hills; exhorting them from portions of Scripture, as he had begun to do while they met in the court house. This mode of assembling being impracticable in the winters, which are extremely cold, they determined, although destitute of property,

perty, to attempt erecting a small place of worship; and having cut down some slight trees in the woods, with which most of the island is covered, they raised their building, chiefly by the labour of their own hands, in the spring of 1777, on a spot of ground of which they had obtained a lease. A chamber belonging to one of their society had sheltered them during the winter, and they had worshipped in their new house a few weeks only, when the governor returned, and endeavoured, but at that time in vain, to deprive them of it. Mr. Jones continued preaching in it regularly till the next year, when the company of artillery was ordered to England, and he was under the necessity of leaving his little flock. They wrote, however, to him in England an earnest request that he would get his discharge from the military service, and come out the next year to reside with them as their minister. This was accomplished with some difficulty, during his stay at Plymouth, where the company was stationed; and the rev. Christopher and Herbert Mends, Mr. Ashburner, and the late Mr. Rooker of Bridport, gave their approbation and instructions on the occasion, in which they were also joined by the late rev. Simon Reader, and four other respectable ministers in the neighbourhood.

Upon Mr. Jones's third and last arrival at St. John's, in July, 1779, he was only suffered to preach in the meeting house about a month, before the new governor, at the instigation of the clergyman already spoken of, by a strain of his authority, prohibited the farther use of it for worship, and restricted their meetings to Mr. Jones's private lodgings. He was thereby so much disheartened, that he would have returned to England, but for the entreaties of the little society, which then consisted of fifteen members. Their privileges were, however, restored to them the following year; the admiral having found that his conduct had attracted more notice and censure in the mother country than he expected. From that period Mr. Jones regularly administered to them the ordinances of Christ, preached to them three times on the Lord's day, and every other sabbath a fourth time, at a place two miles distant. He also preached at St. John's one evening besides in the week, and met them two other evenings for prayer and religious conversation. The church, which was then regularly constituted, had an annual increase of twenty members for several

veral following years; and, notwithstanding numerous losses, chiefly by the frequent removals of the soldiers, many of whom were awakened under Mr. Jones's ministry, the communicants usually were from seventy to eighty persons. Among these were a few officers in his majesty's service, and persons of some respectability in the town, but it was chiefly the poor to whom the Gospel was made powerful unto salvation.

The lease which they had procured of the ground on which they built, being for a short term, and their general circumstances having been so low, that they had been able to discharge but a small part of the debt contracted on the account, Mr. Jones made an application to the rev. S. Greatheed, and some other religious characters in England, who personally knew him, for assistance to purchase some ground, and to erect a more commodious place of worship. Through the liberality of pious people in London, at Poole, and in various parts of the country, this was accomplished; and an adjoining tenement, containing small apartments for Mr. Jones, and a vestry, was also provided The latter apartment was occupied by him as a school room; the inhabitants, of all religious persuasions, having so high a respect for his character, that they were eager to commit their children to his care. Mr. Jones soon found an assistant necessary, and was so happy as to meet with persons, in succession, well qualified and disposed to second his benevolent exertions. All the children, although many of their parents were Roman Catholics, attended family worship daily, learned the Assembly's Catechism, which at stated times they repeated before the congregation; and at different periods were publicly examined in branches of common education, greatly to the satisfaction of the principal inhabitants, and to the credit of the cause of Christ.

When Mr. Jones obtained his dismission from the artillery, it was greatly against the inclination of his military patrons, who considered him as entitled by his past conduct to a lieutenancy of invalids, and engaged themselves to obtain for him that promotion, if he would remain in the service. Esteeming the reproach of Christ a greater honour, he persisted in his desire to withdraw; and with his discharge received the appointment of a very small pension, as usual, in such cases. With this trifling addition to the inadequate support that the congregation could raise for him, in a place where every article of provision, excepting fish, is enormously

mously dear, he subsisted, destitute of almost every convenience, yet parting with the very necessaries of life to persons around him, who were more in want than himself. His zeal for the utility of the school induced him not only to remit to the poor the expence of instruction, but to give up what he received from others in order to support the assistant teacher. His situation, when made known to several pious and liberal persons in England, excited their sympathy; so that beside their donations to the buildings, they generously contributed annually toward the comforts of his advancing years, which were doubtless by this help extended to a later period, and rendered more useful than they could otherwise have been. He was also frequently assisted in his efforts to promote the knowledge of Christ, by gifts of religious publications from the Book Society at London, which he diligently distributed, not merely among his ignorant neighbours, but to remote parts of Newfoundland, where the inhabitants were destitute of all other means of instruction, and eagerly sought for this advantage. It was only at Harbour Grace, and in its vicinity on the western side of Conception Bay, that a glimpse of Gospel light was discernible, except at John's, throughout a country nearly as large as Ireland. The fruits of Mr. Coughlan's labours remained in that spot; but the clergymen sent out as his successors, were no better than the greater part of the instruments employed by the Society for propagating the Gospel, and the place built by the inhabitants for public worship, unhappily fell into their hands. The spiritual help which the pious people received, has been partly from the English Methodist connexion, and partly from the voluntary labours of serious persons in business, who resided in Conception Bay. Some of the Methodist preachers extended their services to different parts of the north-east coast of the Island, where they planted a few societies, but could not continue with any of them long enough to lay a proper foundation for future usefulness. Mr. Jones, though himself a decided Calvinist in sentiment, maintained a friendly and useful intercourse with all who loved their common Lord; visited them when possible, and when visited by them gladly admitted to his house, his communion, and his pulpit, any of his brethren in Christ. At the same time, if there appeared danger that sentiments, which he regarded as erroneous, might take root among his people, he diligently opposed them in an open and candid manner.

A mem-

A member of his church, named George Brace, who kept a fishing boat, and visiting several of the small harbours at some distance from St. John's, was stirred up, seven or eight years since, to attempt instructing and exhorting the poor ignorant inhabitants; and at one of these places, called Portugal Cove, on the east side of Conception Bay, about thirteen miles over land from St. John's, the Lord remarkably blessed his endeavours to the conversion of sinners. This good man's concern for their souls induced him, after enduring the hardships of the fishery night and day through the week, to walk to Portugal Cove and back again every Lord's day, in order to instruct them in the Gospel. Obtaining also access to a place called Torbay, nine miles north of St. John's, he afterwards visited each small congregation in turn; and Mr. Jones, when he could have opportunity, went to administer the Lord's supper to those who afforded evidence of conversion, the difficulties of travelling along the paths through the woods, greatly impeding their intercourse. The fishing seasons, upon which Brace's support wholly depended, proving for some following years ruinous to most of the persons employed, the liberality of pious individuals, chiefly in London, was again exerted, to raise an annual subscription that might liberate him from the labour and hazard of the fishery, and enable him to apply his whole time to the ministry, and to the gratuitous instruction of the poorest children at St. John's. Mr. Jones, whose compassion had been strongly excited by their wretched state, but whose time and attention were already fully occupied, had the happiness in this manner to see a free school established, which, together with his own, afford the happiest prospect of effectual benefit to the rising generation. Both these institutions have been hitherto supported with increasing credit and utility.

The former part of Mr. Jones's ministry had been exposed to great trials, through the oppression of persons in authority, and the licentiousness of a disorderly rabble. The late excellent Admiral Campbell, and some subsequent governors, extended to Mr. Jones their favour and protection, his well established character having recommended him to general esteem. As the violence of opposition to Mr. Jones's ministry subsided, other trials arose, the severest of which to his feelings was, the declension of some respectable members of his church, whose conduct obliged him,

him, after much forbearance and affectionate remonstrance, to exclude them from communion. Of late years, growing infirmities, the consequences of his youthful dissipation, his military and local hardships, and his unintermitted labours in the Gospel, gradually affected his ministrations, and brought upon him, in 1799, a paralytic stroke, which interrupted and debilitated his exertions. Toward the end of February, 1800, his disorder rapidly increased, and indicated a speedy dissolution; but he was strong in faith, and seemed earnestly desirous to depart, and to be with Christ. On the last evening of that month several friends visited him, and, at his request, they sung the hymn entitled "Redeeming Love," beginning

"Now begin the heav'nly theme,
Sing aloud in Jesu's name;
Ye who Jesu's kindness prove,
Triumph in Redeeming Love:"

and George Brace spoke in prayer. He, and two other persons, staid all the night; during which, they heard Mr. Jones as if preaching, very distinctly enforce the necessity of faith in Christ, and of good works as the fruit and evidence of faith, reciting, in support of his assertions, as he sometimes did in his lectures, the twelfth article of the Church of England. These were the last words he was heard to utter; and in this sense, a wish he had often expressed, to die preaching was fulfiled. About four o'clock the next morning he expired without emotion, or any change of appearance.

He repeatedly enjoined that the least possible expence should be incurred at his burial; and, on this condition, colonel S——, who was peculiarly attached to Mr. Jones, was allowed, at his request, to arrange the funeral proceedings. The resident clergyman, who performs divine service one part of the Lord's day at the meeting house, as the church was rebuilding, preached there on the occasion, March 4, nearly two thousand persons attending. From the latter clause of Job vii. 21. he urged the timely exercise of love to others before they were removed to us; dwelt upon the excellency of Mr. Jones's example, and enforced the truths that had been so solemnly delivered from that place, where he had himself often attended the ministry of the deceased. The order intended for the procession to the grave was somewhat deranged by a severe

fall of snow. The pall was supported by two colonels i the army, and four principal gentlemen of the town; a the whole company of artillery in the garrison volunta attended, being only prevented by his own express des from shewing military honours to their former comra It is probable, that, notwithstanding the various disadva tages with which Mr. Jones entered upon his ministry, n person ever died more universally respected, or more sin cerely regretted. Without the recommendation of learnin or eloquence, his addresses from the pulpit were highly in structive and impressive, the subjects of them being usuall adopted from the closest attention to the state of his hearer minds, and their delivery being marked with genuine hu mility, profound seriousness, and fervent affection. Th preacher often seconded his admonitions with tears, an drew them from the eyes of his audience. If either in his conclusions or his purposes, the accuracy of his judgement might sometimes be questioned, no doubt could at any time reasonably be entertained of his integrity and benevo lence. His fear of exposing the Gospel to reproach, by an real or supposed inconsistency in his conduct, bordered in deed upon an extreme. The warmth of his affections lai him open to prejudices, in some instances respecting th characters of individuals; and his deep sense of insufficiency and the tender concern he felt for the good of souls, sub jected him at times to despondency. Without aiming t palliate human infirmity, or to exaggerate amiable quali ties, he might, with eminent propriety, have made use o that appeal which the apostle Paul addresses to the Thes salonians, as to the tenor of his ministry and conduct, 1 Epist. ii. 3—12.

JOSS, TORIAL, was born Sept. 29, 1731, at Auch Medden, a small village, on the sea coast, about twenty miles north of Aberdeen, Scotland. By the death of hi father, when very young, he sustained a considerable loss nor was this, in any measure, repaired by the second mar riage of his mother. Whatever expectations he might have formed, from this new relationship, they were chiefly dis appointed; nor was he likely to improve in his morals, ei ther from the force of example, or the advantages of reli gious instruction. He was always of a mild disposition, and rather inclined to serious subjects; but these being discouraged

discouraged at home, he hid his Bible out of the house; and embraced every opportunity of consulting it, as the guide of his youth. As the family increased, he became proportionably neglected; and, as soon as his age would admit, was placed out to a maritime employment. This was a habit of life, not very favourable to religious improvement; but that God who "sitteth King upon the floods," "can," as Mr. Whitefield said of him and capt. Scott, "bring a shark from the ocean, and a lion from the forest," and "form them for himself to show forth his praise." The vessel he was in, being taken by the enemy, he was carried to a foreign prison where he suffered extremely. On his return, in 1746, a date rendered memorable in the British annals by the total suppression of the Scotch rebellion, he was led by curiosity to view the royal and rebel armies. Here he was impressed, and sent on board a king's ship, stationed on that coast, to co-operate with the land forces. After some time he made his escape, and, travelling to Sunderland, bound himself in articles of apprenticeship to a captain of a coasting vessel, belonging to Robin Hood's Bay, near Whitby, Yorkshire. It does not appear that his morals were injured by the vicissitudes he had already witnessed; nor was it till after this period, that he gave evident signs of conversion to God. He was, however, eager to obtain useful learning; and during the winter months, when the vessels were laid up, he regularly attended at school, to acquire a scientific knowledge of his profession. At school, he contracted an intimacy with Master Moorsom, the brother of Mrs. Joss. This circumstance brought him to the house of his new acquaintance, where he met with maternal kindness, in the mother of his young companion. This woman was an eminent saint; and what is very uncommon, was brought to a knowledge of God, and all the Calvinistic doctrines, without ever conversing with an individual Christian, or hearing a sermon, or reading any book but the Bible. Evangelical preaching was unknown in that town and neighbourhood; and not a creature could she find, with whom to communicate upon the dealings of God with her soul. At length, a poor woman who lived some miles distant, and who brought cakes to sell, happened to drop a word concerning God. This led into a protracted discourse; when to her unspeakable pleasure, she found a great

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thou shalt be as my mouth: let them return to thee; but return not thou to them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." This was as cold water to a thirsty soul. He began to sing his songs of deliverance; and the Lord turned his captivity; for of near three hundred who were sent to the Nore, to be distributed in the ships of war, he was the only person whom they left behind, and him, they shortly after released. Mr. Joss, when released, returned to his company, and, relating what God had done for him, exhorted them to cleave to the Lord with full purpose of heart.

Shortly after this event, he was appointed to the command of a ship, and immediately set up regular worship. As often as the weather would permit, he preached regularly to his crew; and before he left the seas, he had, out of eighteen men, five who could publicly pray and exhort.

In so novel a regulation on board of a ship, he required no small degree of prudence and address. He judged, if his designs were disclosed to the whole crew at once, he should encrease his difficulties. He, therefore resolved to begin with the officers individually, and having been assured of their compliance, the subordinates were more easily gained. After some time, one of the sailors acquainted him, that he must leave the ship, adding, "I should be glad to serve you, but I cannnt stay, for you will pray me to death." Some years after he was settled in the ministry, he was walking in the street of a port town, where he saw the same person entertaining a number of children with tricks. On espying Mr. Joss, the poor fellow ran up to him, saying, "God bless you, sir, you were the best master I ever had, and I could have sailed with you round the world; but you prayed me to death *." With this address he followed him through the street, which, collecting a crowd of people, put Mr. Joss not a

* Mr. Joss had once engaged a footman in his service. On telling him, that morning and evening prayers were observed in the family, he hoped that would not be any objection to him; he replied, "No, sir, but I hope you will consider it in my wages."

little

title to the brush. But he was not always to be occupied in great waters. His Master had designed him to fill a station on the land, and took measures to prepare him for it, by providences not very agreeable to flesh and blood.

He now became a joint proprietor of a ship, and looked forward to a period when he should realize a genteel fortune for his growing family. But fortunes dependent upon the caprice of wind or weather, and especially when they stand in the way of ministerial duty, are a precarious tenure. While he commanded the ships of other proprietors, he never experienced the least disaster; but when he became a joint owner, he witnessed nothing else. In his fourth voyage to London, the vessel was lost at the Nore, and he and his crew were with difficulty saved. He then went down to Berwick, to superintend the building of one considerably larger. During his residence at this port, he preached to crowds with great acceptance and success. When the ship was finished and laden, the poor people began to regret the prospects of his departure. The wind was fair, and the next tide he intended to sail. In their simplicity, they told him they would pray to God to change the wind. Whether this was the case, we cannot say; but the next morning it became foul, and, to their great pleasure, detained him among them five weeks longer than he intended. After he had sailed, a gentleman of Berwick, unknown to Mr. Joss, wrote to an acquaintance of Mr. Whitefield in London, saying, what a wonderful preacher they had been favoured with for nine months. He mentioned when he supposed the vessel would be in the river. Her name was the Hartley Trader; but the other coasting crews, called her the Pulpit. Mr. Whitefield, who had seen the above letter, and had heard that the ship had come to her moorings, published, without the knowledge of Mr. Joss, that a captain would preach on Saturday evening. Being found on board, he was apprized of the circumstance, and refused to comply; but the messenger resolved not to go on shore till he consented. The services of this, and the ensuing evening, were so gratifying to Mr. Whitefield, that he immediately requested him to leave the sea, and labour in the Tabernacle connection. To these solicitations he turned a deaf ear; and nothing short of a speaking Providence would ever have prevailed. This was his first voyage, and in it he lost his main anchor. On his next return

return to town, he preached frequently at the Tabernacle, and was greatly attended. Mr. Whitefield renewed his application. He declined. In this voyage he lost one of his crew, a promising youth, who was drowned.

On his third voyage to town, his congregations were prodigiously crowded; and Mr. Whitefield pressed on him the duty of leaving a maritime employment, and being devoted wholly to the ministry. Mr. Joss had on board a younger brother, by the same father, a pious man, who was very dear to him on many accounts, and thought, if ever he should change his views, it would be a good situation for him. He was so far prevailed upon, as to send his brother, who was then mate, this trip, while he supplied the Tabernacle; but, lo! in going down the river, he fell over the side of the ship, and was drowned. Mr. Whitefield then addressed him in a very solemn manner, saying, "Sir, all these disasters are the fruits of your disobedience; and, let me tell you, if you refuse to hearken to the call of God, both you and your ship will soon go to the bottom." Overcome by the voice of Providence, he yielded; and, on his fourth voyage, quitted the compass, the chart, and the ocean, for the service of the sanctuary. This was late in 1766. Immediately he entered into close connection with Mr. Whitefield, who, to the day of his death, continued to him his affection, and intrusted him with his confidence. In this change of situation, he could not have been actuated by motives of a pecuniary nature; for his prospects in trade were by far more flattering than in the ministry. His sermons, in the former years of his residence in town, were not only attended by large auditories, but with energy to the conversion of many souls; nor did God leave him without many witnesses to the close of his ministerial labours. He generally spent four or five months in the year out of London, for the purpose of itinerating. In this period he regularly visited South Wales, Gloucestershire, Bristol Tabernacle, and occasionally other parts of the kingdom. In Pembrokeshire the Welsh followed him in multitudes; and, on the Lord's day, would travel from one to twenty miles round Haverfordwest to hear him. To not a few of these he became a spiritual father; and, indeed, wherever he exercised his talents, though but a few weeks, he left some seals of his apostleship behind.

Mr. Joss was always subject to an ulcerated sore throat; and,

and, for several winters past, had been much afflicted with an asthma. Of the latter complaint he had been confined a whole month, previous to his last illness. On the second of April he was so far recovered as to assist at the administration of the Lord's supper. While at the table, many were witnesses to the fervour with which he prayed to be at the marriage supper of the Lamb in Heaven. On Tuesday the eleventh, he met the society at the Tabernacle, and after singing,

"Guide me, O thou great Jehovah!
Pilgrim through this barren land,
I am weak, but thou art mighty,
Hold me with thy pow'rful hand:
Bread of Heaven! bread of heaven!
Feed me now and evermore,"

he expatiated largely upon this couplet in the hymn,

"Songs of praises, songs of praises,
I will ever give to thee."

He mentioned, that he knew the man who composed that hymn, and that he was lately gone to sing songs of praises before the throne. He then referred to several other well-known characters, who were joining in the same blessed employment; and, after relating somewhat of his own experience, said, he should shortly unite his praises with their happy company. He closed the service of the evening with the last verse, of the abovementioned hymn:

"Musing on my habitation,
Musing on my heav'nly home,
Fills my heart with holy longing,
Come, my Jesus, quickly come:
Vanity is all I see,
Lord I long to be with thee."

The people, as well as himself, found it good to be there; but how would their pleasures have been imbittered, had they thought this was the farewell address of their aged minister!

On Wednesday morning, at breakfast, he was uncommonly well and cheerful. This exciting the notice of Mrs. Joss, she said, "My husband, I think you are remarkably well to-day; and, as it is a fine morning, I would have you take a walk, and call on some of your friends." Not many minutes after, while shaving himself, he was suddenly seized with an unusual shivering. This fit, after continuing about three hours, was succeeded by a violent

fever, first of the inflammatory, and then of the putrid kind. On the first attack of the disorder, an uncommon lassitude and debility immediately ensued. So rapid was the progress of the disease, as to baffle all the attempts of his medical friends, and on Monday April 17, 1797, about noon, he departed.

During his illness, he was sometimes exceedingly comfortable; his confidence was never shaken; he enjoyed a solid peace; was remarkably resigned and patient; had much of the spirit of prayer, and would often, with a patriarchal majesty and devotion, bless the friends who waited on him. About an hour after his seizure, the Lord Jesus indulged him with a peculiar manifestation of his gracious presence; which blessing he enjoyed most of the day. In the evening, a friend, hearing of his indisposition, called to see him, to whose enquiries he answered, "I am very ill; but my Master has given me a sweet smile, such an one as I never recollect to have had before. I suppose I must go in the strength of this forty days." Here he was agreeably mistaken; for this was only a foretaste of immediate bliss, in the full vision of his Redeemer's face in glory everlasting. When he was carried to bed, he said to a friend, "I did not expect my Master would lay me by this Easter; but he will do all his pleasure, and it is right he should." During the whole night he was restless, and sometimes wandering. In the morning he said, "Mr. Newton is six years older than I am, and yet how strong is he to labour! but I will not complain."

About an hour before he died, Mrs. Joss said, "You are going to Heaven, to leave me behind!—What shall I do?" "Do!—do!" replied he, "you have nothing to do, but to be as passive clay in the hands of the Potter." After he had committed her to God, he said, "I can only give you a transient look, my pilgrimage is at an end." The last word he was heard to speak was, "Archangels." In a few minutes after, he lifted up both his hands, and smiled, and died.

On the following Saturday his remains were carried to Tottenham Court Chapel, followed by twelve mourning coaches, where they were interred. Messrs. Draper, Durant, Eyre, Dr. Hamilton, Messrs. Knight, and Wilks bore the pall. Mr. Scott delivered the oration, Mr. Edwards read the lessons, and Mr. Hill interred, and concluded with

with prayer. Mr. Knight preached the funeral sermon on the next morning, at Tottenham Court Chapel; from Acts xiii. 36. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." In the evening, Mr. Wilks preached at the Tabernacle, from Acts xx. 24. "That I might finish my course with joy."

"The Saint's entrance into Peace," a funeral sermon, occasioned by the death of the rev. Thomas Adams, was the only piece he ever published.

JUNIUS, FRANCIS, descended from a noble family in France, was born at Bourges in that kingdom, May 1, 1545. His mother had a most difficult labour; and her life, together with that of her son, was for some time despaired of. He was long afterwards so infirm that his friends never expected his continuance to manhood; though, as it proved, he survived most of his family. His constitutional infirmity was increased by an excessive and over-weening care in nursing; and, at length, the morbid matter, either the cause of his incessant disorders, or the consequence of them, terminated in an ulcer of the leg, which, though healed, was always affected by any occurring ailments to the end of his days. Under a kind and learned father he received the rudiments of his education. His parents did not choose to venture him at a public school, on account of his weakness. Yet, with all this weight of disorder, in his most tender age he discovered great wit and parts, and a certain hilarity of disposition, which often created much amusement, as well as expectation to his friends. He discovered early a high sense of honour and love of fame, a great quickness of temper, and for his age a solid judgement in matters which came before him, insomuch that his mother used jestingly to say of him, "that he certainly would be another Socrates." He had likewise such an invincible modesty, that, throughout his life, he appeared to common observers under a peculiar disadvantage, and could scarcely speak upon the most common subjects with strangers without a suffusion in his countenance. About his twelfth year he quitted the private education of his father for the public one of a school; as a preparation for the study of the civil law, for which he was designed. His friends, indeed, wished for him to prosecute his fortune at

count; but his love of learning and the bashfulness of his temper soon diverted that design. He had the unhappiness of impetuous and tyrannical preceptors, who, if his natural letters had not been uncommonly ardent, were sufficient to have extinguished it; as hath been too often the case with many others. After some time, he was removed to Lyons for his farther improvement. Here he had great leisure and as many books as he could desire, which he began to read with avidity; not selecting his authors, but reading them indiscriminately as they fell in his way. The president of the college, Bartholomew Anulus, observing his wild pursuit, took an opportunity of hinting to him the impropriety and waste of time, assuring him, "that he would rather injure than inform his mind by that mode of reading; that, on the contrary, he should have some proper end before his eyes in the course of his studies, to which they should be principally directed; and that neither the life of man, nor the mind of man, would suffice for all kinds of learning at once, but the attempt might stop the one while it only confounded the other." This admonition he never forgot, but found it of use to him ever afterwards.

Lyons was then, as well as since, a very dissolute city, and the placing a raw youth there, without the authority of parents or guardians, who could take care of his morals (as was the case with Junius), was exposing him to a torrent of temptations. Two women, in particular, having conceived a regard for his person, haunted him with oblique testimonies of their affection, and, forgetting the modesty of their sex, pursued him with their solicitations. Whether from aversion to their indecent conduct, or from the natural bashfulness of his temper, God's providence however preserved him from seduction; and he overcame this temptation. But he fell under a sad temptation of another kind, till the mercy of God restored him. This evil was downright Atheism, into the espousal of which he was drawn by the sophistry of a bad companion, and his own indiscretion or inexperience. Junius was reading Tully's books upon Laws, in which the vile proposition of Epicurus is cited, "That God is without all care both for his own affairs, and for those of other beings *." His evil counsel-

* This passage is cited by Marcus, in Cic. de legibus, lib. 1.

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lor had adopted this maxim, and by every argument of a wicked wit inculcated it upon Junius. He had so imbibed it, that his young friend became rooted in the principle, and as complete an Atheist as himself. For more than a year, Junius maintained his profession, and with so much openness, that it appears to have been known by all who knew him. A tumult that occurred at Lyons, first staggered him in his new opinion. He was wonderfully preserved in the commotion; and he began to see, that there was something more than mere chance in the case, and something that looked like an over-ruling providence. About the same time, his father, having been informed of the alarming state of his son's mind, sent for him, and, with the utmost tenderness, learning, and piety, invited him to read over the New Testament with attention, and confer with him upon it. He obeyed his father's direction; and it pleased God to open his eyes to a full view of the abominable notions, which he had adopted. The first chapter of St. John's Gospel, which he began upon, was made the happy means of this revolution of mind. He was struck with the dignity of the expression, and the weight of the matter *.

From that time, the world and its pursuits appeared vain and insipid to Junius; and the things of God and of heaven engaged his whole concern. His father was rejoiced at the happy change, but still intended him for the civil law and human affairs. The inclination of the son soared higher; and, by permission and consent of his father, he went to Geneva, with a view of studying divinity and the languages, about the time of the first breaking out of the civil war in France. He was dismissed with a supply of money, sufficient for his present occasions; and his father

* He says of himself, "I read part of the chapter, and was so impressed with what I read, that I could not but perceive the divinity of the subject and the authority and majesty of the Scriptures, to surpass greatly all human eloquence. I shuddered in my body with horror at myself; my soul was astonished; and I was so strongly affected all that day, that I scarcely knew who, or what, or where I was. But thou, O Lord my God, didst remember me in thy wonderful mercy, and didst receive a lost and wandering sheep into thy flock! From that time, when the Lord had granted me so great a portion of his Holy Spirit, I began to read the Bible, and treat other books with more coldness and indifference, and to reflect more upon, and be much more conversant with, the things that relate to salvation."

promised

promised to remit him in future, what might be necessary, but was not able through the public commotions. Thus ill-provided with subsistence, he could only purchase four books; and these were, the Holy Bible, Calvin's Institutes, Beza's Confession, and Cevallerius's Hebrew Grammar; which engaged him for a year. Within this space, he was prevailed upon to accompany a party, who were making an excursion into Switzerland, just when his little stock was almost exhausted. In this tour, which lasted three weeks, Junius made an acquaintance with Musculus, Haller, Peter Martyr, Bullinger, Farrel, &c. who were all at that time in the cantons. When he returned to Geneva he had scarcely any money left, and for seven or eight months afterwards he received none from his friends. His excessive modesty forbade him to borrow, and therefore he formed a scheme of living hard. He determined with himself to employ one day as a labourer in the fortifications, for his subsistence, the other to engage in his studies. But if Providence tried Junius's faith upon this account, it did not leave him long without a testimony of its care. For a countryman of his was put in his way, whose mother, being left a widow with a numerous offspring, had often been assisted in her necessities by Junius's parents; and this man gratefully embraced the opportunity of acknowledging his obligation. Here indeed was "bread sown upon the waters, and found again after many days." He lodged, he boarded, and did for his benefactor's son, all that was in his power to do. On the other hand, Junius, feeling for the burden and inconveniences which his grateful friend chearfully underwent upon his account, endeavoured to make that burden as light as possible, and, out of a quick sense of delicacy, almost wholly abstained from the food, procured by the laborious industry of his host. He lived with him near seven months; and, for four of the seven, constantly took care to be from home at dinner time, which he spent in walking, meditation, and prayer. In the evening, he ate a couple of eggs, and drank a small cup of the petit vin, or low wine, which is the common beverage of that country, as beer is with us; and all this, that he might not be too chargeable to his kind benefactor. His modesty and extreme delicacy, however, cost him dear; for by this over abstemious kind of life, he contracted a decline, which almost destroyed his tender frame. Providence

dence again interposed in this emergency; for, by the assistance of his friends, and, at length, by the remittance of a sum of money from his father, he was enabled to adopt a better regimen and to use such means as wholly recovered him.

Mr. Leigh, in his "Treatise of Religion and Learning," quotes from Junius himself, that he received a most courteous entertainment from a countryman (and perhaps the countryman abovementioned) in the time of his distress, and adds another circumstance which is wholly omitted by Melchior Adam and other biographers. He relates it in Junius's own words: "Here (O the wonderful wisdom of God!) my Master had prepared for me the best school of true religion I ever found in my life. For God so wrought upon my soul by the ardent and zealous piety of this poor good man, that a portion of the same divine fervour was imparted through him to me; while I, in the comparison, a very indifferent Christian, was made useful to him in the communication of other knowledge. Upon both of us, at one and the same time, the Lord bestowed an increase of his mercy and grace; upon my simple countryman, by enabling me to enlighten his head; and upon me, by enabling him to kindle a flame of zeal in my heart." The transparent piety, humility, and modesty of this acknowledgement needs no comment. This man of learning had, through grace, followed the apostle's rule, and "became a fool" in his own eyes, "that he might be wise indeed," not for the puny concerns of time and the world, but to everlasting salvation.

It being contrary to the plan of life, which Junius's father had intended, that he should study divinity, he wrote for him to return home. He wished his son might be religious; but he did not wish him to be a preacher. This reduced Junius to a disagreeable dilemma, out of which he was much relieved by the interposition of a pious and learned friend of his father, who explained to him the necessity of his son's remaining longer at Geneva, for the sake of his studies. In the interim, an aweful providence determined the affair. At Issoudon in Aquitain, a murdering banditti set upon Junius's father, and barbarously bereaved him of his life *. Upon

* On Corpus Christi day, the Roman Catholics of Issoudon, regardless of the treaty of peace, that had been concluded just before, committed

Upon this sad news, Junius had no heart to return to his country, but wrote a most affecting and affectionate letter to his mother, condoling with her upon their mutual loss, and at the same time begging her to indulge no anxiety upon his account, because he was resolved to be no burden to her, but to trust in God's blessing upon his own industry for his future maintenance and support. In this generous and tender resolution, he took upon him to assist in a school, under a minister of the Gospel at Geneva; where, in the day time, he taught Latin, Greek, and Hebrew, and, for great part of the night, pursued his own proper studies in divinity and philosophy. But his feeble constitution could not endure a long continuance of such unremitted labours.

About this period, the head master of the school at Geneva died, and the chaplain of the hospital succeeded to him. The chaplainship was offered to Junius: but he declined it, partly lest it should hinder his studies, and partly because he did not wish to fix himself for the present at Geneva. In 1565, however, he was made minister of the Walloon church at Antwerp, which became a troublesome and dangerous situation to him. The Spaniards, who then possessed the Low Countries, were about to establish the inquisition, to which the principal people, of Brussels in particular, were very averse, and had a meeting to confer upon the best mode of preventing the execution of that diabolical tribunal. To this meeting Junius was called, and readily gave his assistance, both by his prayers and advice. His wisdom always inclined him to moderation; and he opposed not only the malicious attempts of the Papists, but the unbridled zeal of his Protestant friends, who were

mitted a thousand outrages upon Protestants; upon which Denys Junius (Francis Junius's father) received a commission, as counsellor in the laws, from the king, to enquire into the authors of the sedition and punish them. Denys Junius went to Issoudon, accompanied only by three sheriff's officers, posting the rest in various places before he entered the city. His precautions, however, were of no use. The common people guessed the motive of his coming, and, seizing the gates, invested the commissioner's house, and entering by force, killed D. Junius, threw his body out of the window, dragged it through the streets, flung it to the dogs, and publicly forbade it burial. The king, out of indignation at so horrid a murder, ordered the walls of Issoudon to be demolished; but the arret was changed, by the interest of some lords, because the commissioner had been deemed a Lutheran for twenty four years.

sometimes

metimes disposed to go lengths, which neither religion or reason could justify. When he returned to Antwerp e published some "Political Admonitions," which gave reat offence to the Papists. A reward was offered for the iscovery and apprehension of the author; though, it eems, in this very paper, he had blamed the intemperance nd indiscretion of the Reformed, as well as condemned he violent proceedings of the Roman Catholics. By the tyle and manner, Junius was suspected to be the author, nd very narrowly escaped from the designs of his enemies.

With all this love of moderation, and his earnest endeavours to inculcate peace among others, he could find none for himself. He was persecuted every where, and encountered difficulties and dangers, which way soever he turned. But it pleased God wonderfully to preserve him, for his own glory and the good of souls. A rage of Reformation (as an affair of novelty) among the mob, not the sober zeal of true religion, over-ran the Low Countries about this time, and drave all before it. The outrageous multitudes brake into the churches, and swept away all the images, and paintings, and every "rag of the Whore of Babylon," before them. All this was done with the fury of madmen, instead of the orderly spirit of Christians. This conduct displeased Junius, who was concerned for the disgrace of the Protestant cause; and he, by opposing it, displeased many among the Reformed, who joined with the Papists themselves in persecuting him.

When Junius afterward returned to Antwerp, he found himself excluded from the duties of his profession, by an ordinance of state, which enjoined, that, for the prevention of sedition, only two ministers should be allowed to preach there, and those two to be natives of the country, who should take an oath of allegiance to the prince. Junius was an alien, and could not be naturalized if he would. From Antwerp he went to Limbourg, but found, like the great apostle, that, wherever he went, persecutions attended him. He lost his library and all his goods by the removal. His labours here were attended with such success, that new dangers arose upon him on every side. In the midst of which, he went on as long as he could with any degree of safety; but at last was obliged to fly, to preserve his life.

While he lived here, he was made an instrument of gracious relief to a poor widow, who had been for thirteen

years exercised with spiritual conflicts, almost to desperation. The Papists, imagining that she was possessed, p[ur]ged her with exorcisms: her friends, believing her mad, l[ai]d on blows and bonds. She broke from her bonds, and to[ok] to the woods, avoiding the sight of man, lest she shou[ld] undergo a repetition of this sort of discipline. At leng[th] she was caught and brought to Junius, who soon discover[ed] the cause of her disorder, which arose from the fear of per[di]tion: and this fear sprang from the excessive attention and care she had been obliged to pay to her nine fatherless children, which had taken her off from all religious duties, and in particular from the mass, which she had once constantly frequented. Our divine, perceiving the disease, recurred to the Bible for a medicine, from which he shewed her the vain pageantry, idolatry, and corruption of the papistical mass, and at the same time, after laying open the Gospel of salvation to her mind, shewed to her, that *her* honest industry in behalf of her children was far more acceptable to God, being commanded of him, than ten thousand idle masses, which never were commanded. In short, he was enabled to quiet the woman's horrors, and to give that balm to her conscience, which soon dispelled all her melancholy, to the no small astonishment of those who had known her before.

The Anabaptists and Papists united to defeat that great work, which God enabled Junius to carry on at Limbourg. With the former, by his mild deportment and gentle conferences, he prevailed so much, as to thin their numbers, and malice, from the Papists. These raised all manner of false reports upon his person and doctrine; and some of them went so far, in folly as well as falsehood, as to aver, that he was really cloven-footed, and a monster rather than a man. With an effrontery, peculiar almost to that communion,

"They lent this lye the confidence of truth."

But their malice was as fierce, as their charge was false; and so fierce, that it became necessary for him to remove from Limbourg, which he did, by the advice of his friends, and retired to Heidelberg, where the elector palatine, Frederick III. received him very graciously.

After some time, he made a visit to his mother and family in France; and thence returning to Heidelberg, was appointed

appointed minister of the church of Schoon. This was but a small congregation; and, in the following year, the plague appeared among the people and made it less. In the interim, he was sent by the elector to the prince of Orange's army, during the unsuccessful campaign of 1568, and continued his chaplain till the elector's troops returned home, when he resumed his church, and continued in it till 1573. He continued labouring, with the divine blessing, in the Palatinate till about 1592, and, for some years before that period, had been engaged with the learned Tremellius, by the elector's command, in a new translation of the Old Testament into Latin; a work, which will do them honour, as scholars and divines, to the end of time.

About 1581, he had been appointed divinity professor of the university at Heidelberg; and he continued in that station, till he took the opportunity of revisiting France, his native country, under the patronage of the duke de Bouillon. He was introduced to Henry IV. who sent him with a commission into Germany, when he took an opportunity of paying his grateful respects to the elector, and of resigning in form his professor's chair. In his return to France, he passed through Holland, partly for the sake of his children, and partly for the convenience of the way and facility of correspondence. When he arrived at Leyden, the university and the magistracy gave him a most earnest invitation to fix himself among them, and offered him the divinity chair; which, by the permission of the French king, (who had been a Protestant, and was then believed to be one in disguise,) he finally accepted in 1592. In this office he continued till his death, filling it with great reputation for ten years. At length, God was pleased to remove this faithful servant, after a life of trouble and difficulty, by the plague; which ravaged through Holland, and had just before carried off his wife. He died October 13, 1602, and was followed to the grave, with the tears of the university and the concern of all good men.

In his last hours he had great composure and consolation. He died, as he had lived, full of faith in the salvation of Jesus. When the celebrated Francis Gomar, his friend and colleague, visited him near the end, and proposed several Scriptures to him by way of comfort; he answered, "that he gave himself up entirely to God; to that

God who would graciously do what was best for him and for his own glory."

He was four times married, and survived all his wives. He was deprived of the first by the ignorance of a midwife, who injured her so much in labour, that she lingered in constant pain for seven years, when she died. His second wife he lost suddenly by a fever. The third died of a dropsy; and his fourth was taken from him, a little before his own death, by the plague. He had a son and a daughter by his second wife, which daughter was married to the learned John Gerrard Vossius; and by his third wife he had another son, named Francis Junius, a very amiable and learned man, who spent most of his days in England, especially at Oxford, his beloved residence, he died, in 1677, upon a visit to his nephew Isaac Vossius at Windsor, and was buried in St. George's chapel within the castle.

Nothing hardly can set Junius's literary character in a higher view, than the great panegyric which the famous Scaliger made upon him after his death. Scaliger had been highly piqued against him upon some occasion, and was known to be always extremely sparing in his commendations of any body. He observes however of him, "that Junius, who had so lately dealt his excellent instructions to crouded audiences, was unhappily snatched away by the plague; that his scholars bewailed his death; the widowed church lamented him as her parent, and the whole world as its instructor; that they did not weep for him as the vulgar do, who are not sensible of the value of a thing, till they have lost it; but that every one knew the great merits of Junius in his life time, and therefore they were not more sensible of his value by his death, but were the more grieved."

His works, nearly all written in Latin, were collected together, and published in two volumes folio.

KEELING, FRANCIS, was born at Coventry, in 1632, and was educated at King's College, Cambridge; at which university he took the degree of B. A. After he took his degree, he was called to be sir Thomas Wilbraham's chaplain, at Weston Hall in Staffordshire. In about two years he was ordained by the Presbytery at Whitchurch, and became minister of Cogshot chapel in Shropshire, which was then parochial, and a considerable augmentation was procured for him. Though he was but young, God was pleased to succeed his ministry, particularly his catechetical exercises, which were attended by many persons advanced in years. About the Restoration he was invited to a very considerable living in Cheshire; but apprehending the restoration of episcopacy and the ceremonies was intended, he waved it, and continued at Cogshot till he was silenced in 1662. Having married a wife of a good family, before the Act of Uniformity took place, he was earnest with God in prayer, that she might acquiesce in his intended Nonconformity. At length, asking her thoughts about it, she chearfully answered, "satisfy God and your own conscience, though you expose me to bread and water." After his ejectment he was pestered with informers; forced to a distance from his family, and prosecuted in the ecclesiastical courts four or five years together, for baptizing his own child, and threatened to be excommunicated: however, he was not imprisoned. Upon the Indulgence in 1672 he preached at Wrexham once a month, and at several other places. He afterwards removed to Shrewsbury, where for some time he and Mr. Beresford preached alternately at the Thursday lecture, and his wife kept a boarding school for young ladies. When their maintenance by this means was taken away he removed to London, and for some time only preached occasionally; but after king James's liberty, he settled at Kingston upon Thames where he died, April 14, 1690. When he drew near his end, he expressed the greatest satisfaction in his Nonconformity, though he had refused considerable offers, and that from relations, whose favour he lost by his refusal. He carefully observed the providence of God towards himself and his family, and made continual remarks upon it in his Diary. He daily spent considerable time in converse with God, never expecting

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to prosper in his studies, without imploring the divine assistance and blessing. He left two sons in the ministry among the dissenters.

KINSMAN, ANDREW, son of John and Mary Kinsman, of Tavistock, Devonshire, was born Nov. 17, 1724. His childhood and youth were marked by a disposition and manners mild and engaging, together with a behaviour to his parents peculiarly dutiful. He was, however, unacquainted with the religion of the Gospel, until he had attained his seventeenth year, when providentially meeting with a volume of Mr. Whitefield's Sermons, one of these, on the new birth, was greatly blessed as a mean of informing his judgement and alarming his conscience. Having but few spiritual persons to converse with, he continued for some time in a state of suspence, relative to his interest in divine things, and was uncertain whether he was actually renewed in the spirit of his mind. But God, who heareth the sorrowful sighing of the prisoner, at length gave him "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." While he was one day perusing the Thirty-nine Articles of the Church of England, his attention was particularly arrested by the following passage: "The godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things." Art. xvii. Having dispassionately examined this sentence, comparing the ardent aspiration of his soul with that lively description of God's chosen people, he could not but perceive a striking analogy between them; and from this instant a dawn of hope arose in his bosom. His gloomy and tormenting fears being happily dissipated, and his heart exulting in the grace of God his Saviour, he was soon impressed with an ardent concern, to interest the attention of his relations to these important objects. Their great indifference, even to the form of godliness, gave frequent occasion to many strong cries and tears to God in secret, that Christ might be formed in their hearts, the hope of glory. But being unable to suppress his feelings any longer, he one evening exclaimed, with an affectionate emotion,

son, as they were retiring to their chambers; "What! shall we go to bed without prayer? how do we know but some of us may wake in Hell before morning?" By this unexpected address, the family were seized with a solemn awe; and while they looked on each other with conscious shame, for the neglect of so obvious a duty, he fell upon his knees, and prayed with that readiness and fervour, which greatly excited their astonishment. Nor was his anxiety confined to their spiritual welfare; for his heart's desire was, that his neighbours might also participate of the unsearchable riches of Christ. He therefore shortly began to read Mr. Whitefield's Sermons to as many as would attend; and supposed, with Melancthon, that what had proved so singular a blessing to his soul, would not fail to produce similar effects on them, as soon as they were heard. Continuing to read the works of eminent divines for some time, the small company who attended these exercises, perceiving him to be a youth of promising abilities, encouraged him to cultivate them, by the study and delivery of his own discourses. After repeated solicitations he was prevailed upon; and his first essay of this nature was from Ezekiel xxxvii. 3. "Son of man, can these bones live? and I answered, O Lord God, thou knowest." He used to speak of this as a season peculiarly solemn and affecting. The Lord encouraged these his early efforts, by giving him many seals to his ministry, among whom were his father, mother, and three sisters.

About this period, Mr. Whitefield, in one of his voyages to America, was obliged, by an unexpected occurrence, to repair to Plymouth, (where he had never been before,) to secure himself a passage in a ship about to sail from that port. Here, according to his usual custom, he embraced the first opportunity of preaching to the inhabitants. He had not delivered many discourses, before a gracious Providence preserved him from being assassinated, and at the same time, over-ruled the horrid attempt of his enemies, to the furtherance of the Gospel; for the odd adventure, as he calls it, brought thousands more to see and hear the man who had been marked out as a victim to the rage of persecutors; and God gave such testimony to the word of his grace, that remarkable success attended his ministry. Intelligence of these circumstances being circulated around the adjacent country, Mr. Kinsman fled with great eager-

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ness to hear him. Being introduced, after sermon, to his company, he prevailed on him to visit Tavistock. But the opposition he here met with was so violent, as to excite such a deep rooted antipathy in the mind of Mr. Kinsman to his native town, that he resolved to reside in it no longer. Having removed to Plymouth, he, at the age of about twenty-one, commenced an acquaintance with Miss Ann Tiley, with whom he was united in marriage in 1743. She was a very spiritual and zealous Christian; and, with many others, had been converted under Mr. Whitefield's ministry, while he was detained there through the delays of the convoy. By her he had four children, Ann, Andrew, John, and George.

Near five years had elapsed, since Mr. Whitefield preached last at Plymouth. In this interval, Mr. and Mrs. Kinsman had devoted the piece of ground to th service of God on which the Tabernacle now stands, and toward the erection of which they had generously contributed. This place was chiefly supplied by Mr. Whitefield's colleagues, Cennick, Adams, Middleton, &c. who were kindly entertained under Mr. Kinsman's roof, free from any expence to themselves, or the infant cause. Though his preaching at Tavistock had been attended with very pleasing effects, while resident there, on his removing to Plymouth, he was so far from intruding his services upon that society, that the utmost he could be prevailed upon to do for some time, was to read a sermon to the people when a vacancy occurred: nor was it till 1750, that he entered fully into a regular course of preaching.

Early in 1749, Mr. Whitefield taking the tour of the West, arrived at Plymouth, where he was received by his converts as an angel of God; and by none more cordially than Mr. Kinsman; at whose house he resided during the present, and every subsequent visit. From this time he became intimately acquainted and closely connected with Mr. Whitefield *; for whom he retained the most filial affection

* Soon after a cordial friendship commenced between Mr. Whitefield and Mr. Kinsman, their hearts being united in the same glorious cause, Mr. Whitefield paid Mr. Kinsman a visit at Plymouth, and preached as usual to large auditories, with great acceptance. On the Monday morning after breakfast, "Come," said he to Mr. Kinsman, "let us go to some of the poor and afflicted of your flock, and see if we

fection till the time of his death; frequently travelled with and consulted him as a father upon all his religious concerns. As Plymouth Dock, about two miles from Plymouth, became encreasingly populous; and as there was no place of worship in all the town to accommodate the inhabitants, except the little chapel in the King's yard, Mr. Kinsman considered this circumstance as a fit occasion to diffuse among them the savour of the knowledge of Christ. He began to preach out of doors, and continued for some time, amidst the most violent persecutions; was frequently obliged to fly for his life; and expected, that, before the ensuing

we can administer to them any consolation. It is not enough that we labour in the pulpit; we must endeavour also to be useful out of it." Mr. Kinsman readily consented. Mr. Whitefield not only gave them counsel and advice, but supplied their necessities with a liberal hand, till he had given to a tolerable amount, as they called at several places. Mr. Kinsman, knowing by some means that his finances were low, was surprized at his liberality, and, at his return, gave him a hint, as if he thought he had been too bountiful. Mr. Whitefield, with some degree of smartness replied, "It is not enough, young man, to pray, and to put on a serious countenance: true religion and undefiled is this, to visit the fatherless and the widow in their affliction, and to administer to their wants. My stock, it is true, is nearly exhausted; but God, whose servant I am, and whose suffering saints we have this day been relieving, will, I doubt not, soon send me a fresh supply." The matter thus rested for the remainder of the day. In the evening, while they were at prayer in the family, a gentleman came to Mr. Kinsman's house, and desired to speak with Mr. Whitefield; he was shewn into a room, and as soon as Mr. Whitefield was disengaged, he waited upon him. "Sir," said the gentleman, "I happened to be here yesterday, and with great pleasure heard you preach: you are on a journey, I find, as well as myself, and travelling is rather expensive.—Will you do me the honour to accept this?" putting, at the same time five guineas into his hand. Mr. Whitefield thankfully accepted the present; and returning to the family with a smiling countenance, and the money in his hand,—"There, young man," said he, to Mr. Kinsman, "God has soon repaid what I bestowed! Let this in future teach you not to withhold, when it is in the power of thine hand to give. The gentleman to whom I was called is a perfect stranger to me;—his only business was to give me the sum you here see."

Though I was pleased with the account of Mr. Whitefield's liberality, and his lively faith, which seemed to promise a sure and speedy return, yet I was much more surprized when the person's name was mentioned to me by whom he received the money: he was one whom I well knew; reputed to be worth ten thousand pounds; but known to be so very penurious, as scarcely to allow himself or those about him what was really necessary: and on a journey he was equally parsimonious; so that he was seldom a welcome guest at any of the inns he frequented.

morning, his dwelling house at Plymouth would be demolished. He has sometimes been surrounded by eight or nine drums from the military, to drown his voice. But amidst this formidable opposition, his strength was equal to his day. Now Providence would soften his adversaries into pity, and thereby divert them from their evil purposes; then would fortify him with courage to withstand the united efforts of an outrageous mob. Once in particular, at Dock, a person of considerable fortune hired a number of men to interrupt his preaching. On arriving at the spot, they were so moved by his engaging address, that they not only desisted from their design, but directed their vengeance against their mischievous employer, who with difficulty escaped with his life; and so exemplified the words of David, "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

At another time, when the congregation was assembled in Plymouth Tabernacle, it was disturbed by a lieutenant of the navy; who came, with a part of his crew, armed for a desperate assault. Having broken the windows, they entered the place in a body. Their first attempt was to extinguish the lights, and then to fall upon the people;—but a person, perceiving their design, drew up the chandelier to the ceiling of the building. Baffled in this project, they fell upon the people, without regard either to age or sex, and beat them with their bludgeons in a merciless manner. The worship being interrupted, a general alarm and outcry of murder ensued. At this instant Mr. Kinsman, by an extraordinary effort, throwing himself into the midst of the throng, seized the lieutenant, the ringleader of the rioters; and as he was drawing his sword upon him, he wrested it from his hand. No exertion on the side of the rioters could force Mr. Kinsman to quit his hold of the lieutenant; and by main strength, in the heat of the rencounter, he drew him out of the Tabernacle into the yard, where the scene of confusion was continued. Here the lieutenant made many violent struggles to disengage himself, lost his laced hat, and had his clothes considerably torn in the attempt. But Mr. Kinsman preserved his hold; and dragging him into the dwelling-house, carried him off through the front door to the magistrate. Both parties were now at a loss to discover what was become of their champions. Mr. Kinsman's friends were almost distracted, supposing he had been carried

ried off by the rioters, and torn piece-meal. But they were soon agreeably disappointed. The lieutenant conducted himself with great insolence before the magistrate, who committed him to the watch house, where he lay all night. Being brought before him again the next morning, he acknowledged his offences, engaged to repair all damages, and make such other concessions as the injured party might require. Mr. Kinsman, having obtained his object, and being unwilling to injure the cause of religion in the esteem of the world, by a spirit of inexorable resentment, acceded to his proposals, and he was accordingly dismissed; nor was he ever after called upon by Mr. Kinsman or his friends to fulfil his engagements.

Having procured a private house in Dock, he preached the first time to about sixteen persons; but the congregation rapidly increased; and God gave testimony to the word of his grace. Here his animated exertions, his profuse perspirations, and his inattention to his bodily health, soon injured the finest of constitutions, and laid the foundation of that asthmatic disorder which proved so severe a trial to him for more than forty years. At length his amiable manners and exemplary life silenced the clamours of the populace; and, though many hated the cause, he became respected and revered; and the congregation not only increased, but "the Lord added to the church daily such as should be saved."

Mr. Whitefield, returning from America, landed at Plymouth, and intending to preach on the Lord's day morning, multitudes came from all parts of the country to hear him, so that the place could not contain them. Just as it was time to begin the service, he became so much indisposed as to be unable to preach; so that Mr. Kinsman was obliged to engage, though unprepared. This circumstance distressed him so much, that he wept exceedingly. He spoke from the following words:—"What hath God wrought?" This discourse was made so eminently useful, that it never was forgotten by multitudes; and many spake of it as the best opportunity they ever enjoyed.

In 1752 a meeting house was erected at Dock; which, by the blessing of God upon his ministry, was obliged to be enlarged six or seven times; and now measures sixty-four by sixty feet.

He was now called out to itinerate frequently in many

counties in the kingdom; and his peculiar abilities attracted general attention, which, together with the affability of his manners, the uncommon cheerfulness of his disposition, and his great usefulness, raised him to a high degree of esteem wherever he went. Nor was he less respected, nor his ministry attended with less general good, at Bristol and London, cities to which he was invited by Mr. Whitefield; who was used to call Bristol, Mr. Kinsman's America, alluding to his own popularity and success in that quarter of the world. The frame of his mind, on entering upon this new scene, may be learned from some hints found among his papers. Nov. 21, 1754, "Having received many pressing invitations, I once more attempt to go forth in the name of Christ, to preach his Gospel. The weakness, and continual disorders of my body have been urged as a powerful dissuasive by my anxious friends, against the undertaking. But none of these things move me; for I find the God of grace is the God of nature also. After committing my dear friends and family to the Lord of Prayer, I left them, though not without inward throes on their behalf; and especially for my little ones, who become continually more and more engaging. Through the good hand of my God upon me, I find my journey more agreeable than I expected; and the Lord continues to assist me in my labours, though at intervals I have some severe fits of the asthma."

Mr. Whitefield being about to sail for America, sent for him to London. On his arrival he was introduced, and dined with him at the Tabernacle-house, in company with a young clergyman. After dinner there was a most tremendous storm of thunder and lightning. As they stood at the window below the raging elements, Mr. Kinsman, supposing the clergyman, from his being a visitant to Mr. Whitefield, to be a serious person, familiarly put his hand upon his shoulder, and, with great cheerfulness and energy, repeated the words of Dr. Watts,

"The God that rules on high,
And thunders when he please;
That rides upon the stormy sky,
And manages the seas,—"

And then, with peculiar pathos and confidence, added,

"This aweful God is ours
Our Father and our Love!"

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The words so appositely introduced, so solemnly and so emphatically delivered, made a deep impression on the mind of the young clergyman, and began a conversation, which, by the blessing of God, ended in his saving conversion. Here his ministry was greatly owned; and he thought himself highly honoured in preaching the first sermon that ever was delivered from the pulpit of the present Tabernacle. His harmonious voice, his sprightly and pathetic manner of address, brought no small number of all ranks to hear him; among whom was Mr. Shuter, the celebrated comedian, who, having been excited by curiosity to hear Mr. Whitefield, was so affected with his preaching, that at one time there were hopes of his being under serious impressions. Having also heard Mr. Kinsman, he was so delighted with him, that he frequently visited him. But the lamentable immorality that pervades the stage, the scoffs of ridicule from men of considerable influence, and the contemptuous insinuations of the profane (that most dangerous and destructive method of attack to which Mr. Shuter was, by his profession, particularly exposed) soon operated as a foil to those rising hopes that were entertained concerning him, and, as blasts, swept away those promising and blooming flowers. Some years after, having forgot where he lived, accidentally meeting Mr. Kinsman at Plymouth, he embraced him with rapture, and enquired, If that was the place of his residence? He replied, "Yes; but I am just returned from London, where I have preached so often, and to such large auditories, and have been so indisposed, that Dr. Fothergill advised my immediate return to the country, for change of air."—'And I,' said Mr. Shuter, 'have been acting Sir John Falstaff so often, that I thought I should have died; and the physicians advised me to come into the country for the benefit of the air. Had you died, it would have been serving the best of Masters; but had I, it would have been the service of the Devil. Oh, Sir, do you think I shall ever be called again? I certainly was when I was studying my part in the Park; and if Mr. Whitefield had let me come to the Lord's Table with him, I never should have gone back again. But the caresses of the great are exceedingly ensnaring. My Lord E—— sent for me to day; and I was glad I could not go. Poor things; they are unhappy; and they want Shuter to make them laugh. But, O Sir! such a life as yours!—As soon as I leave you, I shall be

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KING RICHARD. This is what they call a good play; as good as some sermons. I acknowledge there are some striking and moral things in it. But after it, I shall come in again with my Farce of A DISH OF ALL SORTS, and knock all that on the head. Fine reformers are we!"—The inhabitants afterward taking notice that he visited Mr. Kinsman, were astonished; and one gentleman in particular, asked him, if he were a Methodist? "Mine is a fine method, is it not? No; I wish I was. If any are right, they are."

Mr. Kinsman has now and then amused his friends by saying "That his popularity in the metropolis originated entirely in mistake." On his arriving in town, Mr. Whitefield published, Mr. Kinsman, a promising young man, to preach; and the people running away with the idea that he said, "My Kinsman is to preach," flocked together to hear Mr Whitefield's relation. When he was once preaching in London on the Lord's Day, a heavy and unexpected shower of rain coming on, several Sabbath breakers passing by at that instant, fled into the Tabernacle for shelter. Among these, was a young man who was personally acquainted with Mr. Kinsman at Plymouth. Seeing him in the pulpit, he immediately resolved to wait the conclusion of the service, and enquire after the welfare of his relations. This he accordingly did;—to whom Mr. Kinsman replied, with his usual affability, "Your good aunt and religious mother are both lately gone to heaven; but which way are you going? what will your pious mother say, if she should miss her William there?"—Though the sermon had not the least effect, this sentence struck him to the heart; and God made it the means of his conversion. He afterwards became a very valuable member of the church at Dock, and died an Israelite indeed! Some years after, his youngest son, a wild young man, marrying, and having a child, applied to Mr. Kinsman to baptize it. He having some knowledge of his character, told him, he would baptize his child for its grandfather's sake; and then began to relate the striking circumstance of his father's conversion. This so affected the young man, that from that time he became serious; and became likewise a member of the same church at Dock.

As the mariner, when he puts to sea, does not expect to reach the desired haven unassailed by the inauspicious gale; neither should Christians expect to bask in the sun beams

of

of prosperity, without the intervention of a lowering cloud. About this time, while on a visit at London, Mr. Kinsman was exercised by a providence exceedingly afflictive. His dear child, about three years of age, was drowned by falling into a well *!

At Plymouth and Dock his preaching was still attended with remarkable success, particularly among young persons; nor was any period of his ministry accompanied with a greater outpouring of the Spirit, than while he was going through the epistle to the Ephesians. At length the repeated solicitations of the people induced him to limit the sphere of his operations, and, except his visits to London

* The following extract from a letter to Mrs. Kinsman, which he penned upon this very mournful occasion, gives some idea of his pathetic manner of address, and the strength of parental affection:

"MY DEAR LOVE, London, July 26, 1757.

"Since my coming to this place, I have repeated returns of my disorder; but the good Lord hath carried me comfortably through the work I have been engaged in. Last night I was appointed to read letters; when five thousand were gathered to hear. If I am in my element in any one part of my work, it is in that. The Lord was pleased to give me strength of body to stand near three hours, and the liberty of speech, filled my own soul with wonder. O grace! But this was, I soon found, as a preparative for the severest trial I ever felt. I find a constituted asthma is not enough for such a stupid heart as mine. Just now, my friends began distantly to open to me the melancholy news; and the manner in which the Eternal has been pleased to take away my once most lovely babe was in some measure anticipated: and here did I think over the scene which thy dear eyes must behold, and the throbs which this aweful providence must occasion in thy distressed breast. I must drop my pen, and give vent to those tender passions which none but parents know, and which I never before so fully felt. These words came on my mind, "Aaron held his peace." The last sermon I preached was from Romans viii. 32. "He that spared not his own Son," &c. O the heights, the depths of the love of God! How can we murmur! or how dare we repine! To the honour of his grace, I must tell you, that I never felt sorrow like this, and yet have not found one rebellious thought. My concern is increased, that I am not with you to bear a part, and assist you in the midst of that anguish, which I fear your spirits has felt. But the Lord orders all things well. In pity to my poor weak nerves, God hath called me to a distance, and I doubt not he hath been, and will be better to you than seven husbands. I can only drop a tear. I think on my poor children, Nancy and Andrew. O that their dear little hearts may be duly impressed! I long, I long to hear from you. But I don't know how to ask you to write particulars: 'twill be like opening that wound a fresh, which I pray God to heal speedily in your dear, dear heart," &c.

and

and Bristol, his labours were chiefly confined to the above places. In 1763, the society at Dock becoming very numerous, wished to be formed into a regular church. They therefore gave Mr. Kinsman an unanimous call to take the oversight of them; and he, having accepted it, was set apart to the pastoral office at Broadmead, in Bristol, August 4, by the rev. Benjamin Fawcett, of Kidderminster, the rev. George Powell, of Weathersfield; the rev. Jeremiah Field, of Wellington, Somerset; the rev. Hugh Evans, and the rev. John Thomas, of Bristol. In 1771, having resigned business to his son, he went to reside wholly at Dock; until which period (we have been informed) he never received any pecuniary consideration for his services; nor did he, in the whole course of his ministry at Plymouth:—never having required any.

Mrs. Kinsman was continued a valuable blessing to her husband and the church, till July, 1774. It is but justice to her memory to say, that she was a great ornament to her Christian profession, and a mother in Israel. The Lord was very gracious to her during her long illness; and indulged her with a very cheerful and happy frame in her last moments. Mr. Kinsman continued a widower till October, 1776, when he married Mrs. Joanna Webber, of London.

In January, 1792, dropsical symptoms began first to make their appearance in his legs, and left little hopes to his friends of a long continuance among them. For the last twelve months he could do little more than preach two or three sermons; and it was with great difficulty he continued to administer the Lord's Supper. As he approached to the close of life, he would frequently look out of his chamber window, and on seeing multitudes flocking to the meeting, would say, "Thither I once led up the tribes of the Lord to worship." At other times, when he has heard persons passing his house with oaths and imprecations in their mouths,—"How wonderful are thy ways, O Lord! I only want breath to praise and preach to others, and cannot; but these have lungs to swear, and breath to blaspheme thy holy name." He would often repeat a conversation he once held with the late celebrated Mr. James Hervey, relative to the divinity of Jesus Christ. "I now feel his doctrine," said he to his family, "to be a solid ground of hope in my declining days. I am going rapidly; but I must

must not talk of death to you, as you cannot bear it." A few weeks previous to his death, a pretended physician being introduced by a friend, without the knowledge of Mr. Kinsman, and perceiving that his end was approaching, after some conversation, expressed his astonishment at his uncommon cheerfulness. "I have great reason to be so," said he; "for I am one day nearer heaven." After some facetious sallies upon quack practitioners, he entered into serious discourse with him; and the doctor left him with a degree of surprize.—When anticipating his approaching dissolution, he would frequently adopt the confidential language of the pious Watts:

"My God, my portion, and my love,
My everlasting all;
I've none but thee in Heav'n above,
Or on this earthly ball!"

and that other well known verse in the seventeenth Psalm:

"O glorious hour! O bless'd abode;
I shall be near and like my God!
And Flesh and Sin no more controul
The sacred pleasures of the soul."

On the day of his death, he said to his son, who was just come to see him, "I slept a little last night, and dreamed I was dying in state, having your mother and all of you around my bed side; and good old Jacob could desire no more." About two hours before he died, Mrs. Kinsman asked him how he did. He replied, with a sweet serenity, "Still in the body."

But on his dying countenance was seen
A smile, the index of a soul serene.

Continuing sensible, being almost gone, and scarcely able to articulate, he said, in a broken manner,

"Jesu, lover of my soul,—"

Then smiled again, and without a sigh, fell asleep in the arms of that compassionate Jesus, whom he had ardently loved, and faithfully preached, for more than fifty years. He died Feb. 28, 1795, in the 69th year of his age.

On the day of his interment, the corpse being brought into the meeting-house, and placed before the pulpit, the rev. Mr. Macall, resident at the Tabernacle, Plymouth,

gave a solemn and affectionate exhortation to a mo crouded audience. After which the funeral procession w conducted with great seriousness and solemnity, and e tended nearly from the bridge to the parish church yard space of half a mile) where he was interred near the late M Kinsman, in the very spot upon which she had receiv her first religious impressions under the preaching of M Whitefield. On the following Sabbath the rev. Mr. M call delivered a funeral discourse at Plymouth from John v. 35. "He was a burning and a shining light." On th ensuing Lord's day the rev. Matthew Wilks, of Londo being solicited to visit the disconsolate church, preache the funeral sermon in the meeting-house at Dock, from Daniel xii. 3. "They that be wise shall shine as the bright- ness of the firmament; and they that turn many to righ- teousness, as the stars for ever and ever."

We shall subjoin a few of those characteristic beauties of this man of God, which so justly elevated him in the public esteem, and will embalm his memory, when his remains are mouldered into shapeless dust. He was a man of an agreeable appearance and a peculiarly melodious voice, of which he possessed the most perfect command. He was favoured with an extreme sensibility, which was indicated by the peculiar pathos of his public address, and the ten- derness of affection, which pervaded his private life. His memory was singularly retentive; and the inexhaustible store of anecdotes with which he was furnished, together with their pertinent and pleasing introduction and improve- ment, rendered him a companion equally entertaining and instructive. His natural disposition was excellent and ami- able. His patience under his accumulated sufferings was as instructive as extraordinary; and whilst sympathizing friends were affected and distressed at the view of the ago- nies produced by his complicated disorders, he was grate- ful to his Almighty Father at the recollection of the num- berless evils which he did not experience *. His zeal was equally ardent and disinterested, his conduct was exem- plary, and the strict undeviating rectitude of his morals, attracted and ensured a general esteem. Nor did his most embittered persecutors ever attempt to calumniate a cha-

* During the long season of his asthmatic affliction we are well as- sured that he took no less than an hundred weight of quicksilver; and for many successive years could not lie down in his bed.

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acter which they knew to be untainted. The evangelical purity of the doctrines which he taught, the elegant simplicity of his manner, and the affecting tenderness with which he addressed all classes of hearers, accompanied by the divine energy of the Holy Spirit, rendered him both a very popular and useful minister. No man possessed a happier talent in noticing and improving general and particular occurrences. In his prayers there was a perpetual variety; but his conspicuous talents were principally displayed at his attendance on the sacramental ordinance of the Lord's supper. On these occasions he generally outshone himself. Notwithstanding his popularity was so great, he would frequently weep when about to enter the pulpit, oppressed with a consciousness of his own inability, and with fears lest he should be deserted by his God. Whilst it was the particular study of his life not to lay any public burdens upon his people, he was ever forward to assist in the removal of private distresses, and to condole with and comfort the dejected and unfortunate. His bosom was indeed the habitation of the social virtues. The peculiar care which he manifested in the education of his children, did equal honour to his judgement and his heart. He was a worthy man, a steady friend, an affectionate husband, a tender parent, a kind master, a sincere Christian, and an able and useful divine.

The following inscription was engraven on his tomb:

"The Rev. ANDREW KINSMAN
Died Feb. 28, 1793, aged 68.
After fifty years
Zealous and useful labours
In various parts of the kingdom,
Jesus Christ
Whose Ambassador he was,
And whom he faithfully preached,
Received him into his presence for ever.

The Church,
Which God honoured him to be the Founder of in this place,
With that in the town of Plymouth,
Bearing a special part
In the universal sorrow for his loss,
Erected this Marble,
As a memorial of his worth,
And of their affection."

KIRBY, JOSHUA, was born in London, in 1613, and educated at Oxford. He lost a good living for refusing to

take the Engagement. Lady Camden, about this time gave one hundred pounds per annum to maintain a lecture at Wakefield in Yorkshire, and appointed the company of Mercers in London trustees, who chose Mr. Kirby the first lecturer. He went thither in 1650, and preached on Lord's day afternoon. He called his first child born there Camdena, out of respect to his benefactress. He was a solid, substantial preacher, and a great scripturist. Some person complaining of his citing too many scriptures in his sermons, he answered, "That is like complaining of flour being too fine to make bread of; can we speak more properly than in God's language?" He had an apt faculty in expounding scripture, on which he had many pretty and unusual glosses. But his chief excellence lay in prayer. A Conformist Minister once hearing him, said, "Mr. Kirby prays apostolically." He was rather reserved in discourse, but if engaged by questions, there was much depth and significancy in his short answers. He had something singular in his sentiments, and common behaviour, but in both innocent. His garb was wonderfully plain, and he required the same of all under his roof. He was a man of extraordinary sanctity, very strict in family discipline, and faithful in instruction and admonition: of great courage and resolution, and inflexible when he had once fixed his principles. He was a zealous Royalist, and was sent to London, and there imprisoned for praying publicly for Charles I. He was afterwards a prisoner at Lambeth in 1659, for his concern in Sir G. Booth's insurrection. Being turned out by the Act of Uniformity, he preached in his own house, till a lecturer was provided, and then he went to church, preaching at home only in the evening, for which, Nov. 21, 1662, he was sent to York Castle, as he also was again upon the Conventicle act. He was not idle there, but improved his solitude in meditation and prayer, and (when permitted) in preaching also. He sometimes diverted himself in making verses; many copies of which were in the hands of his friends; but the sense of them was far beyond the poetry. After travelling much about in the latter part of his life, he finished his course at Wakefield, June 21, 1676, aged 59, and being excommunicated, was buried in his own garden. He printed only a little "Protestant Catechism," in Scripture phrase. He had a grandson who died 1744, pastor of a congregation in Tucker Street, Bristol:

tol: a volume of whose sermons was published after his death, by Dr. Lardner.

KNIGHT, TITUS, was born in 1719. His parents were of the established church, of low rank in life, and poor in circumstances; so that he was obliged at an early period to be put to hard labour, to bring in a little additional relief to an indigent family. This circumstance he was so far from endeavouring to conceal, that he frequently mentioned it, with evident emotions of gratitude to Him, who afterwards placed him in a very different situation. When about six or seven years old, he began to shew a strong desire for learning, being totally destitute of the ordinary means of attaining it. But as the human mind is unwearied in its efforts to gain what it earnestly desires, by his assiduity, in his leisure hours (which were very few), he soon learned to read and write; and, indeed with little or no assistance he obtained that knowledge of the languages, &c. which he possessed to a considerable degree in the subsequent parts of his life. He was frequently under religious impressions when a child: and, as his way of life led him to hear much filthy and profane language, he has often expressed his grateful admiration how remarkably he was at all times preserved from the infection. During his childhood, he had a particular veneration for sacred things, took a delight in attending the church, and used frequently to weep. At this early period he learned something of the vanity and unsatisfying nature of all worldly pleasure, long before he knew where to seek for solid and substantial happiness. Many instances of this he used to relate. He has himself recorded several circumstances of this nature in a work, which he published, 1770, entitled, "Amyntas and Philetus, or Christian Conversation," &c. where he has also given some account of an interesting part of his life, which it may not be improper here to introduce. "My dear parents (says he) were of the establishment; and although filial duty, as well as Christian charity, requires me to hope the best in behalf of them, yet I seldom or ever saw or heard any thing of religion but at church on the Sabbath day. They were, I believe, strictly honest in their dealings with men, supported a fair character, and appeared as religious as their neighbours, nor suspected, as church folks, they could miss of salvation. I was taught to conceive

ceive of Dissenters, as base hypocrites, a people that resembled the Scribes and Pharisees, against whom our Lord so vehemently inveighed, and denounced so many woes; men that attempted to hide their wickedness by a deceitful pretext of superior sanctity. In consequence of these and the like things spoken of Dissenters, and confirmed by instances I was then incapable of enquiring into, or judging of, I contracted very unfavourable ideas of every sect of Protestant Dissenters; and, I think, could vie with any in bigotry and zeal, thinking as highly of the Church, as it was possible for any to think of the Meeting. But I can never sufficiently admire or adore the free, rich, and distinguishing grace of God to me; for although there was nothing of religion in our family, not even so much as the form; and the way of life I was engaged in quite destructive of all good morals; yet it pleased the Lord to preserve me from the filthy conversation of my necessary companions, and from learning and using the diabolical language, I mean of cursing and swearing, which was daily intermixed with the most familiar conversation. About the age of eleven I began to be very thoughtful concerning a future state. The cogitations of the day afforded much matter for imagination in my sleeping hours, so that I often alarmed the family with the most lamentable shrieks and cries, occasioned by terrifying dreams of being shut out from God, and thrust into endless torments. These thoughts and dreams, &c. produced an uncommon seriousness in my whole deportment. I diligently read the Bible, gladly catched every opportunity of attending public prayers at the church in the week days, prayed often and fervently in secret, and in secret it was, for prayer not being used in the family, I feared to be found in the practice of it. These impressions, and the influences thereof, abode with me for the space of six years, during all which time I sought and expected the favour of God, and the acceptation of my person, solely on the account of my own righteousness. Nor is this at all to be wondered at, seeing all the sons of Adam naturally seek justification and life, by virtue of that law and covenant which he violated and broke in Paradise. Nor was this error in any wise corrected by any of the public sermons I then heard, all of which were more legal than evangelical, and the preachers rather sent the congregation for life to Moses than to Christ. About the age of seventeen I be-

I began to learn psalmody, and for the space of more than ten successive years, I became extravagantly fond of all kinds of music; so that my affections were entirely captivated thereby, and in a great measure alienated from God; yet all that time the good Spirit of God never left off striving with me (if I may be allowed that expression), so that at certain seasons I was greatly distressed, and wished it were with me as in months past. Sometimes (to use the hyperbolical phrase of the Psalmist) I made my bed to swim, and watered my couch with tears, purposed and resolved to resume my former course of life, and relinquish the idol of my soul. About this time it pleased that God, whose eyes are ever upon the objects of his everlasting love to favour me with an opportunity of hearing the Gospel; and the Spirit of God so opened my heart to attend to the things that were spoken, and shed such light on my understanding, that when I returned home, and began to read the Bible, it seemed to be quite another book, in respect to its doctrines, and the method of salvation published in it, than what I had till that time conceived it to be. From that memorable day the Lord was pleased to break my chain, and loose the bonds of my captivity, so that I could say with holy David, "My soul escaped as a bird out of the snare of the fowler; the snare is broken, and I am escaped." My heart was now exceedingly rejoiced, and I again renewed my former resolutions of engaging my heart with God, and devoting my life to his service: and my precious Redeemer was pleased to say Amen to my purposes and prayers, and bade me, with an efficacious word, take hold on his strength, which his good Spirit enabling me to do, I was filled with joy and peace in believing. I no longer felt that narrowness of spirit, which I was under the power of before, nor thought salvation confined to name or party. I found that in Christ Jesus it availed nothing what a man had been before his conversion, whether Greek or Jew, nor what modes of worship he afterwards preferred, seeing Christ is all and in all to them that believe in him. Since that happy period, although my backsliding and departures from God have been more than I can enumerate, and what I blush to mention, yet my dear Redeemer, glory be to his name! having bought me at so dear a rate, and according to the greatness of that love, wherewith he loved me, would not, could not (for his tender heart forbade it), forsake or cast me off."

From

From the above account it may be gathered, that about the year 1746, or 1747, he was first brought to a true knowledge of God, and of himself: soon after which it pleased the Lord to introduce him to public notice. As that part of his life, which preceded the above period, is rather involved in obscurity, we may conclude there could be nothing in it very interesting. He was always diligent in his business, and his morality was above the common standard; notwithstanding, as he afterwards acknowledged, he was living "without God and without Christ, in the world." Deeply convinced of the inestimable value of his own soul, he immediately became desirous of being an instrument in the hand of God of saving the souls of others. After much prayer and deliberation on this important matter, he ventured at length to go forth in the strength of the Lord, and to proclaim that Jesus came to save sinners This was in 1749, for in a manuscript written with the trembling hand of infirmity in 1792, he mentions that he had been forty-three years engaged in publishing the precious truths of the Gospel. His first labours, it is well known, were among the Methodists in Mr. Wesley's Societies; having opportunities of preaching in various parts of the country, he became signally and extensively useful. About this period, by endeavouring to acquire the knowledge of the Scriptures in their original languages, he laid the foundation of his classical learning. In the pursuit of this object he met with unexpected difficulties, having been directed, by those whom he first consulted, to begin with the Hebrew language, previous to an acquaintance with the Greek or Latin. He was not aware of the impropriety of this advice, till he made the trial, when he found, to his surprize, that the best helps for attaining of the Hebrew were written in Latin. This obliged him to change his plan; but still he was so frequently perplexed for want of proper directions respecting suitable books, that nothing but a determined resolution could have carried him forward, especially as he had not much leisure, being, at that time, engaged in business, and frequently employed in preaching. By perseverance, however, he not only attained to a grammatical knowledge of the languages, but to a copious acquaintance with classical history. Having laboured for some years in Mr. Wesley's connection, it pleased God to give him such consistent views of divine truth, that he could no longer publicly insist upon certain

certain points of doctrine maintained by that people. This occasioned some struggle in his mind, as to the propriety of continuance in that connexion, or separation from it. But after mature deliberation, and earnest prayer, a separation appearing most eligible, he determined peaceably to withdraw. This event took place about the spring of 1762. For a short season his mind was perplexed; not that he doubted his call to preach the Gospel, but being unable to perceive to whom his future labours should be directed. The providence of God, however, soon delivered him from this embarrassment. A few faithful friends, to whom he had been useful, still adhered to him; and to them he continued to preach as opportunity permitted. These being soon increased by the addition of others, a scheme was suggested of erecting a house in which they might more regularly assemble together. This plan was immediately adopted; but fresh difficulties occurred, as the parties concerned had no resources within themselves, equal to such an undertaking. But they were soon taught that the word of God is not bound, and that the Lord has the hearts of all men at his disposal. Such liberal contributions were obtained, as enabled them to accomplish their design. A house was erected, and a church formed on the independent, or congregational plan, of which Mr. Knight was ordained pastor in the summer of 1763. This was a Bethel indeed. The word delivered within these walls was made effectual to the turning of many from the error of their ways, and to the building up of the people of God in their most holy faith. The congregation continually increasing, it soon became necessary to erect a gallery, as large as the building would admit. Here he laboured with much assiduity and zeal, preaching twice on the Lord's day in the winter season, and three times in the summer, and giving a lecture on every Thursday evening throughout the year. He administered the Lord's Supper regularly every month; and on the Friday evening preceding the celebration of it, he met the members of his church, and delivered an address suited to the approaching solemnity. He established among his people several little societies, which assembled once a week for the purpose of prayer and religious conversation. One of these societies met at his own house; and the rest he attended occasionally, as opportunity permitted. By the divine blessing on his public and

private labours, the number of those who attended the preaching of the word became so great, that a larger and more commodious house was necessary for their reception. This was for some time considered as a thing rather desirable than attainable. At length, however, it was cordially set about, and a very spacious and elegant structure completed, which was opened in May, 1772. Here he exercised his public ministrations to very large congregations till it pleased the Lord to incapacitate him for public service; and, to use his own expression, to reduce him from a working to a waiting servant. About 1764 his acquaintance with Mr. Whitefield commenced, which, under God, was the means of extending his usefulness very considerably. For being invited by Mr. Whitefield to his pulpit, and his preaching being approved, he afterwards became one of the assistant preachers, and spent two months every year in preaching at the Tabernacle, Tottenham Court Chapel, Greenwich, Woolwich, and other places in the same connection.

As a preacher Mr. Knight was justly esteemed. His discourses were sound, judicious, and practical. And though compared with many eminent ministers of the present day, some might be of opinion, that his public addresses were not sufficiently animated, it is generally allowed that this defect was abundantly compensated, by the good sense and connection of his matter. By his life and conversation he adorned the doctrine which he maintained and inculcated. Among the leading traits of his character may be properly noticed, his assiduous improvement of time. Being himself of a very active disposition, nothing disconcerted him more than to see any of his former acquaintance, and particularly his family, unemployed. He had a great aversion to long and frequent visits, and seldom exceeded two hours upon these occasions, even when in company with those whose turn of mind was most congenial with his own. But if, on any occasion, his interview with his friend was unavoidably protracted, the dissatisfaction of his mind was apparent in his countenance; and on his return, he never failed to give his family some useful hints on the subject of redeeming time. His own life was a good example of the precepts he inculcated, as he judiciously and regularly apportioned his time for the purpose of instructing his family, improving his own mind, and visiting his people. His

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temperance was no less singular than his industry or regularity. He had uniformly enjoyed a remarkably good state of health, till it pleased God to afflict him with a paralytic stroke, in June, 1790. In a short time he was so far recovered, that he resumed his usual labours. But his mental faculties, especially his memory, had evidently sustained an injury. Of this he was himself sensible, but bore the affliction with a truly Christian submission. In 1791, he undertook his annual journey to London, but with a determination to preach more sparingly than usual. While in town, he was afflicted with a second paralytic stroke, which affected his understanding much more than the former. With great difficulty he returned to Halifax; and though, in a measure, he recovered from this stroke likewise, and afterwards preached several sermons, yet it left him so debilitated, that he was incapable of continuing his public services: and having preached, for the last time, Sept. 18, 1791, from the convictions of his own mind, and the persuasions of his friends, he resigned the charge of his congregation. His patient submission to the divine will, was an instructive lecture to those who were around him. When he reflected on the decay of his mental faculties, he would sometimes say, "What an idiot I am become!" but immediately would add, "But no wrong is done to me. He that gave my faculties has a right to take them away whenever he pleases, and he might justly have done so forty years ago." Being asked by one of his sons, concerning the feelings of his mind, he replied, "I am happy on two considerations; the one is, that I am not in hell; the other, that I am not afraid of ever coming there." At another time, when several of his family were together, the subject of politics was introduced, and something mentioned respecting the probability of the king of France losing his crown; upon which he observed, though scarcely able to understand the subject of conversation, "I know a King who will not lose his crown, I mean King Jesus. He reigns, and ever will reign;" and with a flood of tears he added, "to him I wish you every one to submit." His sight at length so failed, that he could neither write nor read; and his understanding and memory continuing to be impaired, he began to long for the hour of his dissolution. However, he seemed greatly afraid lest his desire to depart and to be with Christ, should betray him into impatience.

After breathing, rather than living, for some months, he was, on the morning of March 2, 1793, mercifully released from the burden of the flesh, and removed to a better and indissoluble mansion.

Mr. Knight was a writer, as well as a preacher, in defence of the doctrines of the Gospel. He published in 1766, a volume of Sermons, with a Treatise on the Imputation of Sin and Righteousness: in 1770, a book intitled "Amyntas and Philetus, or Christian Conversation illustrated in Dialogues," &c. "The Balm of Gilead for wounded Consciences;" several single Sermons, and a pamphlet, intitled, "Queries and Observations on the Divinity of Christ," of which a copy is now scarcely to be procured. He likewise published an "Elegy on the Death of Mr. Whitefield."

KNIGHT, JOEL ABRAHAM, was born at Hull, in Yorkshire, April 23, 1754; and when about nine years of age, was brought to London, at the particular desire of a near relation, who, having no children of his own, had resolved to adopt him as his son. He was left an orphan when about fifteen; and could never sufficiently admire the goodness of the Divine Providence in providing him such an asylum as he found in his kind friend and his partner. Soon after he came to London, it pleased God to give a very favourable turn to the temporal affairs of his friend, who entered into an extensive line of business; and as he had marked Mr. Knight out in his own mind as his successor in trade, he was, though against his own inclination, apprenticed to him. When about seventeen, he took great delight in reading. His heart was captivated by plays, poetry, history, and novels; and almost every shilling which the kindness of his friends imparted, was spent in procuring these, or in attending the theatres. When the period of his apprenticeship drew near, he looked forward to it with delight, as to a time of emancipation from bondage; and indeed, through Infinite Mercy, it proved such; but not in the way that he expected or desired: for then it was that the Friend of Sinners, who came from Heaven to proclaim liberty to the captive, broke the iron yoke of bondage to sin and Satan from his neck, and gave him in his matchless love, to prove that "his ways are indeed the ways of pleasantness, and that all his paths are peace."

It was about July, 1775, when Jesus sent from on high, and raised his soul from the pit of corruption: the circumstances which led to that blessed event are too remarkable to be passed over. He had formed an intimate friendship with the son of their next door neighbour, a youth of his own age and views; and such was their mutual attachment, that they were seldom apart after business was closed; and on Sabbath afternoons they were almost invariably together. They had, as usual, made an appointment to spend the next Sabbath afternoon together; but their design was disappointed by the great Disposer of all things, for an end which he little expected. When he saw his young friend on the following evening, he told him, that in taking his usual walk in the fields, he met one of their former acquaintances, who had been hearing the Rev. Rowland Hill, in White Conduit Fields (where this person had some time before been called, under the preaching of that valuable servant of Jesus); "and would you think," said he, "Frank took me to task, and counted me as a Sabbath-breaker for only taking an innocent walk after church!" (though it should be observed, that this said innocent walk generally led them to the ale-house!) They both joined in laughing heartily at his fanatical folly; and, "to my shame I confess, (says Mr. Knight,) that I went to the most shocking lengths of ridicule and blasphemy respecting the things which I knew not." In the midst of this aweful act, his conscience was struck with the arrows of conviction; which stuck fast in his soul; and, under feelings which are not to be described, he took an abrupt leave of the young man, and went home, resolved to search the word of God for himself, deeply conscious how shamefully he had despised and neglected it.

As he read the Holy Scriptures, light broke in upon his dark mind; and from a sense of his misery and guilt as a sinner, he began to feel his need of prayer. At the house of one of Mr. Romaine's people in the city, whom he sometimes visited, as the old friend of his mother, he recollected having seen a little "Manual of Prayers for every Morning and Evening in the Week," by the late Mr. W. Mason; and the first sixpence which he ever spent in sound divinity, was in the purchase of that little book; for which he had reason to be thankful to the hour of his death. Situated as

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he then was, it was impossible that such a change as he had felt, could pass unnoticed: he was no longer the gay thoughtless creature which he had been; and hence he soon became, in his turn, the butt of ridicule and contempt: but this was not all; he was now out of his time, and a wide world before him, without property, and repeatedly threatened with the withdrawment of favour from the only earthly friend he had who could assist him. Under a sore conflict on this account, he wandered in the fields one afternoon. Forlorn and disconsolate, at length he sat down on a bank, and begged of the Lord to give him counsel and comfort from his divine word. On opening his Bible, that Scripture immediately presented itself to his view, "Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brother, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke viii. 28, 29, 30. He laid but little stress upon opening the book on that particular passage, though it was very singular; but he was led to conclude that the word was given him from God. Thus was his darkness turned into light; and he returned home, filled with joy and peace in believing.

A temptation now beset him, not very uncommon to young professors, who have been left in the days of their unregeneracy to associate with dissipated characters, namely, What he should do to shake them off? but this, like many other fears which assaulted him in his way, was totally needless; for no sooner did they learn that he had become a Methodist, and, as some of them were pleased to term it, gone mad, than they saved him all trouble on that ground, by withdrawing themselves from him. There was, however, one of his former companions in sin and folly, whom he would gladly have sought after (that was the person whose faithful reproof, though directed to another, was spoken through him to his own heart); but he had, in the interval, married and removed from the place where he lived when Mr. Knight first knew him; but as he was, in the sovereign appointment of Providence, to be the instrument of greater good to his soul, he was directed to find him out in the following singular way:—Mr. Knight had then an only sister, who lived at Brompton; and on the

e Easter Tuesday morning, he set out from home with riew to spend the day with her. Just as he got to Hyde ark Corner, two persons overtook him, walking a quick ace, and as they passed, he heard one of them say to the ther, "I hope Mr. Romaine will not have taken his text efore we get there."—"What," said Mr. Knight to himself, "is Mr. Romaine going to preach hereabouts this orning! then I will go and hear him too." He followed hem to the Lock Chapel; and one of the first persons whom he saw on entering it, was the brother of his former acquaintance; from whom, after service, he learned the place of his brother's abode; and it was not long before he went to his house. With mutual and cordial greetings they once more met; and on the best of principles that friendship was renewed again, which only terminated with his life. "Thus," an excellent writer observes, "if we look back upon our past experience, it will generally be found that the leading facts, which gave a direction to all that followed, were not according to our own choice, or knowledge, but from the hand of an over-ruling Providence, which acts without consulting us *."

In the person above referred to, he found a spiritual guide and counsellor. With religious books, except his Bible, he had little or no acquaintance; in this particular he was very useful to him, especially by putting the Rev. J. Newton's twenty-six letters, under the signature of Omicron, into his hands. He also introduced him to a prayer and experience meeting, which proved a great blessing to his soul; and first took him to Tottenham Court Chapel, to hear the Gospel. With him Mr. Knight constantly attended the ministry of the late Mr. Toplady, at Orange Street Chapel, on Sunday and Wednesday evenings. In attending at that chapel, he first met with the lady who afterwards became his partner in life, whose constant affection and unremitted regard for his happiness, he always acknowleged. They were married Nov. 3, 1776. As this union took place without the knowledge of his relations, they were much incensed; and he was, in consequence, with an increasing family, exposed to many trials and difficulties. When thus pressed with temporal difficulty, he was one night, after retiring to rest, communing with his own heart on his bed, and ruminating on the past events of

* See Jones's Life of Bishop Horne, page 20.

his

his life, sleep departed from his eyes; and about midnight he felt something of the meaning of that Scripture, when it is said of the father of the faithful, "An horror of thick darkness fell upon him †;" it seemed as if all the sins of his childhood, youth, and manhood, passed in gloomy succession before his eyes; and, in the agonies of despair, he was brought at last to this conclusion, That, consistently with the holiness of God's nature, and his inviolable regard to his divine perfections, he never could be saved. Just as he came to that point, his wife, in her sleep, repeated, with a peculiar emphasis, those words in one of Dr. Watts's Hymns:

"His powerful blood
Did once atone;
And now it pleads before the throne!"

Language cannot describe what he felt from the effect which was produced in his mind; yet unbelief suggested, "These are only the words of Dr. Watts; they are not the words of God; but," said he "are they not warranted by the word of God?" and then these Scriptures came with divine power to his soul: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isaiah i. 18. Again, that in Heb. vii. 25. "Wherefore he is able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them."—But especially 1 John i. 7. "And the blood of Jesus Christ his Son, cleanseth from all sin!"—When his partner awoke in the morning, he asked her if the above words of Dr. Watts were not in her mind while she slept; she answered, "Yes; and they were sweet indeed to my soul." He then opened the matter to her; and they mutually rejoiced in God their Saviour.

We now come to consider the leading of Providence in preparing the way for his entrance into the sacred work of the ministry. His old and esteemed friend, the late Mr. John Ledward, many years clerk of Spa Fields Chapel, had often pressed Mr. Knight to go with him to a meeting, which had been held there for some years on Monday evenings, for young men to engage in prayer, and exercise their gifts, by speaking from a passage of Scripture for about

† Gen. xv. 11.

a quarter

a quarter of an hour each; but as the proposal was not agreeable to him, he declined it; till at length he was overcome by his importunity, and went with him on Monday evening, February 11, 1782. One of the gentlemen of the committee, who presided on those occasions, asked him to engage in prayer; with which request, after some hesitation, he complied; and while the clerk and people were singing a few verses of a hymn after prayer, the gentleman pressed him (as but few of the young friends who used to speak were present) to give a word of exhortation. He was struck with the sense of his entire unfitness; and the clerk was obliged to give out an additional verse or two, before he would consent. However, at length, he opened the Bible, and said something in a very crude and unconnected way, on Proverbs iii. 35. "The wise shall inherit glory; but shame shall be the promotion of fools." The friends present expressed much kindness and pressed him to attend again. From that evening, he continued to meet with them regularly; attended merely from the pleasure and profit which he found in their society, and, without the least idea of what proved the eventual issue. On Monday evening, April 15, 1782, just as he was about to stand up, and, in his turn, address the people, to his great mortification the late Mr. Wills, and another minister, came into the Chapel, and sat down at the table before him. He was instantly seized with such a trembling, that he could scarcely find the text, or read the words, which were in Rev. xv. 2, 3. "And I saw as it were, a sea of glass, mingled with fire," &c. Having got through the appointed time for speaking, with much embarrasment in his own feelings, he sat down abashed and confused. After the service, he would fain have crept out; but Mr. Wills, with great pleasure in his countenance, beckoned Mr. Knight to him, and made him promise to call on him ere long; and it was not long, indeed, before he saw him, on an occasion very far from his thoughts that evening; for the very next day, his friend who conducted the little society, came about one o'clock from Mr. Wills, to say that he must preach in his stead, at Lady Huntingdon's Chapel, in the Mulberry Gardens, and that he would take no denial. He immediately went with his friend to Mr. Wills, and intreated to be excused; especially on the grounds of youth, inexperience, and want of preparation, Mr. Wills only smiled at him, and told him to go, in the

strength of the Lord. As he perceived it must be so, he went with the friend who brought him the message; "and O, (says he,) what did I feel when I came to the place, and beheld a multitude assembled to hear an old experienced minister of the Gospel; and I, a poor unlettered stripling, sent in his room! It pleased the Lord to give me a degree of comfortable enlargement in prayer; and I was enabled to speak on that text, "My beloved is white and ruddy; the chiefest among ten thousand *," with a liberty of spirit and utterance beyond what I could have expected. From this memorable evening, doors were opened for me in various places, and I was led on, by the hand of God, from step to step, until I was, with five other young men, set apart for the work of the ministry at Spa Fields Chapel, on Sunday, March 9, 1783."

To the affectionate regard of his friend and patron, Mr. Wills, he was indebted, under Providence, for admission into Lady Huntingdon's connection; being appointed Master of the Charity School, and Assistant Preacher at Spa Fields Chapel. With Mr. Wills he continued to labour, as a son with a father, in the Gospel, for above five years: but, alas! an unhappy dispute took place between Lady Huntingdon and Mr. Wills, which procured his dismission from the connection, and (as Mr. Knight was expected either to give up his friend and patron, or quit his post,) he was led to withdraw from the chapel.

An apparently unanimous invitation was now given him to serve Pentonville Chapel, which, with the advice of his friends, he accepted. The chapel was opened on Sunday, Sept. 28, 1788; and he quitted it at Midsummer 1789. Previously to his leaving Pentonville Chapel he had the honour and happiness of preaching several times to his old friends at the Tabernacle and Tottenham Court Chapel; and when his friends, the late Messrs. Keen and West, found his ground at Pentonville, from the offence which the Gospel gave, would not long be tenable, they gave him a most cordial and affectionate invitation to settle in their connection. With joy and gratitude he accepted it: and in the review of fifteen years, spent in his blessed Master's service, he bore his testimony to the uninterrupted kindness of the worthy managers and ministers in that honoured part of the Lord's vineyard!

* Sol. Song v. 10.

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The early part of Mr. Knight's life was so strongly marked by a dislike to literary applications, that at the age of fourteen he could scarcely read or write; but after he had attained that age, his attention to these necessary acquirements was suddenly aroused, and his application in the pursuit of knowledge was as ardent as his previous inattention had been culpable. From this period to the time of his conversion, the whole of his leisure hours were devoted to reading, or gay company; after that memorable event, his thirst for knowledge was rather increased than diminished; but as God had been pleased to shew him the error of his former ways, his object in these pursuits was entirely changed. His first essays at composition were inserted in the Gospel Magazine, under the signatures of Philemon, and J. A. K. The Magazine was at that time under the direction of the late Rev. A. M. Toplady; for whose memory Mr. Knight had the highest regard, and whose ministerial exercises had made so deep an impression upon his mind, that he could scarcely ever mention his name without emotion. Upon his removal to Pentonville, and during the early part of his engagement at the Tabernacle, he undertook the tuition of a few pupils; upon whose minds his paternal and endearing attentions made impressions never to be obliterated.

Before his removal from Pentonville, he used to meet his old friends from Spa Fields, in a room near the chapel, every other Wednesday: an opportunity which he very much enjoyed, and which he continued until within the five last years of his life, when his extreme weakness rendered him unable to continue it*. Providence, in removing him to the Tabernacle and its connections, introduced him to a kind circle of ministers and friends, whose affectionate attentions to him when in health, but more particularly during his long illness, were a source of great comfort to him. About five years previous to his death he was attacked with a very severe cold, which was followed by dropsical symptoms to an alarming degree. These were removed after a length of time; but left so great a degree of weakness, as to render the rest of his life rather a series of repeated relapses and partial recoveries than positive restoration to health. In these intervals of comparative recovery, although removed from that extensive field of exertion in which he had previously

* This room is now (1808) used as a Sunday School.

viously moved, yet he was always anxious to embrace every opportunity to proclaim the name of his blessed Master, and of attending the administration of the Lord's Supper; and on such occasions both his soul and body were usually much refreshed.

From the close of 1807, till the time of his dismission, the state of his health was much the same as it had been for the four preceding years; except that he gradually became weaker, though not so much so as entirely to prevent his having the privilege of proclaiming the name of Christ to his friends of the Tabernacle Society occasionally. The last of these exercises was on the 16th of April, the Saturday preceding his death, the anniversary of his preaching his first sermon, which circumstance he was particular in noticing; his text was from Psalm xviii. 16, 17, 18. "He sent from above, he took me, he drew me out of many waters," &c.—upon which he spoke for a considerable length of time, and with a fervour that astonished his friends. On the day after, he assisted at the Lord's table, which was the last time he appeared in public. It was his happiness to be favoured by the Lord with an unshaken dependence upon his providence, as it respected provision for his family. About two months previous to his decease, when giving instructions to his eldest son in what manner he would wish his affairs to be settled after his death, he said, "I know what you and Dr. D. think of my complaint; but I have no fears on that head. I trust, I know in whom I have believed; and to his care I can commit you, your dear mother, and the children, in perfect confidence, that as he has been my God, he will also take care and provide for you all;" and then, alluding to his state of suspension from ministerial duties, he said, "I believe that God sometimes lays aside his servants from a scene of activity, as a proof of his absolute sovereignty, to convince them and their fellowmen that he can do without them: thus it was with Cowper, and my dear and honoured friend Mr. Newton; and I know that when he has fulfilled his divine will by me, he will take me home. Blessed be God, I have no doubts of that."

For a few days previous to his death he seemed much revived, and was more than ordinarily cheerful: on that morning (April 22) he was so much better as to be able to dress himself, which he had not done for some months; and

and upon Mrs. Knight's coming up, as usual, to assist him, he said, with a smile, "My dear, you see I am quite a man to day." He took his breakfast and dinner with a good degree of appetite, and was conversing with his foster-father after tea, when, immediately after his having spoken, Mrs. Knight happened to look at him, and saw his jaw had fallen. Much alarmed, she loosened his stock, and applied some hartshorn to his nostrils, which he was sensible of, opened his eyes, smiled at her, and then shut them for ever, without a sigh or a groan, at half past five in the afternoon, on Friday, April 22, 1808. Thus easy and happy was the passage of this faithful servant of Jesus Christ to the bosom of his Lord. Had he been spared until the succeeding day, he would have attained the age of 54; but he spent his birth day with his blessed Redeemer in Heaven.

On the following Thursday his remains were interred in his own family grave, at Tottenham Court Chapel. On the succeeding Lord's Day a funeral sermon was preached for him by Mr. Wilks, in the morning, at the Tabernacle; and another in the evening, by Mr. Hyat, at Tottenham Court Chapel, to immense and affected auditories.

Mr. Knight was rather above the middle stature; of a fair complexion; with a solemn and commanding voice; and, till disease had ravaged his frame, of a prepossessing appearance. But his most attractive ornaments were those of the mind. Whatever frivolities might have characterized his youth, divine grace had entirely effaced these traits; and formed him for the spiritual and uniform Christian, which shone conspicuously in him, through the vigour of manhood and the decrepitude of age. As a public character, he ever evinced a love to his Master's service, which bore him through a series of labours beyond his natural strength. Nor were pulpit exercises his only employments; he took heed to the flock; the sick could bear testimony to the frequency of his pastoral visits; the poor found in him an hospitality fully equal to his pecuniary means; and the troubled convert proved with what tender sympathy he poured oil and wine into those wounds which sin and guilt had inflicted. As a speaker, though not favoured with a liberal education, his diction was invariably chaste and manly; and his manner affectionate and pathetic. Mr. Knight was likewise a good poet; several of his poetical effusions have been

been inserted in the Evangelical Magazine and other works. In the course of four years extreme sufferings, in which all the arts of medicine were baffled, and in which his comely person was reduced to an object, exciting universal pity and sympathy, he never lost the tone of spirituality, nor betrayed the murmuring word, or sigh, or look. That he was dearly beloved by all, and especially by his own flock, no greater proof need be given than the tears and sighs which accompanied his funeral, and the cheerfulness with which his own immediate connection came forward with pecuniary aid in support of his widow and dependent children.

It does not appear that Mr. Knight ever published much; but it is certain that he wrote an excellent preface to Herman Franck's account of the Providence of God in the Foundation of the Orphan House at Glaucha, which was published without his name, but he was pointed out as the author of it in the following singular manner: Mr. Jones of Langan was preaching at the Spa Fields Chapel, and Mr. Knight, as assistant preacher, read prayers. In the course of his sermon Mr. Jones mentioned the excellent preface to that little tract, and said, at the same time, that "the author was so much of a lady he would not allow his name to be mentioned." But Mr. Jones took a pretty good method to acquaint the audience who the real author was, by pointing with his finger to Mr. Knight, who was in the desk beneath him. Mr. Knight likewise published the sermon which he preached at the opening of Pentonville Chapel, which he dedicated to the trustees of the chapel, and likewise his Farewell Sermon on leaving Pentonville.

In the year 1797 Mr. Knight published, without his name, a small tract under the title of "Reflections on the Book of Ruth, affectionately addressed to Persons in Younger Life:" and a few years ago, an octavo volume of poems, many of which would do credit to a first rate genius.

KNOWLES, JOHN, was born in Lincolnshire. In 1625 he was chosen fellow of Katharine Hall, Cambridge, where he had full employment as a tutor, having forty pupils at once, many of whom became considerable and worthy men. About 1650, twelve of them were members of parliament, and no less than thirty eminent preachers. Before

before Dr. Sibbes's death, a fellowship was vacant in Magdalen College, for which there there was a recommendation from archbishop Laud, for one who was his bell ringer at Lambeth; with a design either to quarrel with them if they refused, or to put a spy upon them if they accepted. The Doctor who was not for provoking persons in power, told the fellows, that Lambeth House would be obeyed; that the person was young, and might prove hopeful, &c. The fellows yielded, and among the rest, Mr. Knowles. But fifty years after he said, that nothing troubled him more than giving his vote in that election; for the person was one of those who "quicquid agunt valde agunt." He came thither of the Lambeth cast; but as the times turned, was a Presbyterian, an Independent; every thing that prevailed, and in every way violent. At last he wrote a book, called, "St. Austin imitated, in his Retractations." While Mr. Knowles was, with great pleasure and usefulness, leading a college life, he had an invitation from the mayor and aldermen, to be lecturer of Colchester, which he neither sought nor thought of. He accepted the call, and applied himself to his work with great industry and admirable success. While here, he was an intimate acquaintance of the famous Mr. John Rogers of Dedham, whose eyes he closed, and whose funeral sermon he preached. The schoolmaster's place at Colchester being vacant, Mr. Knowles and the mayor carried it for a person in opposition to the recommendation of archbishop Laud; who was so incensed, that he would not suffer Mr. Knowles to stay any longer there. His licence being revoked, in 1639 he went for New England, and became teacher to the church of Watertown, of which Mr. George Philips was pastor, where he continued about ten years, and then was sent to Virginia to preach the Gospel there, in conjunction with Mr. Thompson of Braintree. At their first coming, the governor entertained them courteously; but when he found they were against the Common Prayer, surplice, &c. he would not allow of their preaching at any public places. Mr. Harrison, the governor's chaplain, (so useful afterwards in England and Ireland,) openly moved that they might have full liberty, but secretly endeavoured that they might be dismissed, as he owned afterwards with concern and sorrow. Mr. Knowles and Mr. Thompson being discharged from the public, continued a while preaching privately,

vately, and did much good. Mr. Knowles often said, that he never saw so much of the blessing of God upon his ministry as there, and at Colchester. But they were not allowed to continue. However, it proved a remarkable and happy providence for them; for no sooner had they got on board the ship in which they were to have sailed, but there was a general rising of the Indians upon the English, whom they miserably massacred, sparing neither old nor young. Five hundred are said to have been murdered upon this occasion, besides the mischief done to the plantation. Among those that escaped this dreadful slaughter, some were gathered into church order by Mr. Harrison, who, after this visitation of providence, became quite another man. But the governor was the more hardened, and dismissed his chaplain, who was now grown too serious for him. Mr. Knowles returned for some time to Watertown, and afterwards came back to England, where he was a preacher in the cathedral of Bristol, and lived in great credit and usefulness. But he was ousted there soon after the Restoration, and in 1662 was silenced. He came afterwards to London, where he continued preaching, as he had opportunity. When some of his friends dissuaded him for fear of a prison, he answered: "In truth, I had rather be in a jail, where I might have a number of souls to whom I might preach the truths of my blessed Master, than live idle in my own house, without any such opportunities." He went about doing good. His discourses in company about God's dealings with him, his temptations, and afflictions, his deliverances, and supports, were so many affecting sermons. During king Charles's Indulgence, he preached statedly to a people at St. Katherine's. He was so fervent in his work, that he sometimes preached till he fell down. During the plague in 1665, he was very useful to such as staid in the city, visiting rich and poor, without fear. He lived to a good old age, and died April 10, 1685.

KNOX, JOHN, (the Scotch Reformer). Scotland had the honour of producing this great and eminent luminary; who became the principal instrument, in God's hand, of effecting the Reformation in that kingdom, at a time when papal darkness, ignorance, and superstition, had involved the whole nation in shades of deeper than Egyptian night. He was descended from an ancient and honourable family; and

and was born in 1505, at Giffard, near Hadington, in East Lothian. He received the first part of his education in the grammar school of Hadington, and from thence was removed to the university of St. Andrew's, and placed under the tuition of the celebrated Mr. John Mair. He applied with uncommon diligence to academical learning; and, by the natural sharpness of his wit, having made a great progress in these studies, he obtained the degree of M. A. when very young. As the bent of his inclination led him to the church, he turned the course of his studies that way, and, by the advantage of his tutor's instructions, soon became remarkable for his knowledge in scholastic theology; insomuch, that he obtained priest's orders before the time usually allowed by the canons; and, from being an auditor of his tutor's instructions, he began himself to teach, with great applause, his beloved science to others. But after some time, upon a careful perusal of the fathers of the church, and particularly the writings of St. Jerom and St. Austin, his taste was entirely altered. He quitted the subtilizing method of theories and the schoolmen, and applied himself to a plainer and more simple divinity. At his entrance upon this new course of study, he attended the preaching of Thomas Guilliam, a black frier, whose sermons were of great service to him *. He had left St. Andrew's a little before, being appointed tutor to the sons of the lairds of Ormiston and Langnidry, who were both

* This frier, who was provincial of his order, was born at Athelston Ford, in East Lothian: and in this year, viz. 1543, he was chaplain to the earl of Arran, then governor of Scotland, and who favoured the Reformation. Sir James Balfour says, he translated the New Testament, and publicly preached against the pope's authority; and that he was winked at by the regent, and supported by the noblemen that had returned lately from England. Which serves to explain what Buchanan says concerning him, that "he was a preacher of sound judgement and healthsome doctrine;" as also of Calderwood, who observes, that he was "the first from whom Mr. Knox received any taste of the truth." Accordingly, Mr. Knox himself remarks, in his history of the Reformation, that "the provincial was learned and sound, of a good utterance, but with a great vehemence against superstition." The next year, 1544, Mr. George Wishart, so much celebrated in the history of this time, (an account of whose life will be given in a future part of this work,) coming from England, with the commissioners sent from king Henry VIII. being of an inquisitive nature, learned from him, the following year, the principles of the Protestants; with which he was so pleased, that he renounced the Romish religion, and became a zealous Protestant.

favourers of the Reformation. Mr. Knox's ordinary residence was at Langnidry, where he not only instructed his pupils in the several parts of learning, but was particularly careful to instill into them the principles of piety and the Protestant religion. This coming to the ear of the bishop of St. Andrew's, that prelate prosecuted him with such severity, that he was frequently obliged to abscond, and flee from place to place. Whereupon, being wearied with such continual dangers, he resolved to retire to Germany, where the Reformation was gaining ground; knowing that *in* England, though the pope's authority was suppressed, yet the greater part of his doctrine remained in full vigour. But this design being much disliked by the fathers of both his pupils, they, by their importunity, prevailed with him to go to St. Andrew's about Easter, 1547; and for his own safety, as well as that of their children, to betake himself to the castle, where they might all be secure from the efforts of the Papists, and he be in a condition, to instruct these young gentlemen with greater advantage. Here he began to teach his pupils in his usual manner. Besides the grammar and the classical authors, he read a catechism to them, which he obliged them to give an account of publicly in the parish church of St. Andrew's. He likewise continued to read to them the Gospel of St. John, proceeding where he left off at his departure from Langnidry. This lecture he read at a certain hour, in the chapel within the castle, at which several persons of the place were present. Among these, Mr. Henry Balnaveis, and John Rough, preacher there, being pleased with his doctrines, (for they were zealous for the reformed religion), began earnestly to intreat him to take the preacher's place; but he absolutely alledging, "that he would not run where God had not called him," meaning, that he would do nothing without a lawful vocation. Hereupon, they, in a consultation with sir David Lindsay of the Mount, lyon king at arms, a person of great probity and learning, deliberated on the subject, when it was concluded to give Mr. Knox a charge publicly by the mouth of the preacher. Accordingly Mr. Rough, upon the day appointed, preached a sermon concerning the election of ministers, wherein he set forth, "what power the congregation, how small soever it was, passing the number of two or three, had above [over] any man, in whom they supposed and espied the gifts of God to be,

e, and how dangerous it was to refuse, and not to hear he voice of such as desire to be instructed." These and ther things being declared in general, the preacher then ddressed himself particularly to Mr. Knox in these words: Brother, ye shall not be offended, albeit I speak unto ou that which I have in charge, even from all these that re here present; which is this: In the name of God, and f his son Jesus Christ, and in the name of these that presently call you by my mouth, I charge you that ye refuse not this holy vocation; but, as ye tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of men, whom ye understand well enough to be oppressed by the multitude of labours, that ye take upon you the public office and charge of preaching, even as ye look to avoid God's heavy displeasure, and desire that he should multiply his graces with you." Then directing his speech to the audience, he said, "Was not this your charge to me, and do ye not approve this vocation?" They answered, "It was, and we approve it." At which Mr. Knox abashed, burst forth into tears, and withdrew into his chamber. His countenance and behaviour from that day, to the day he was forced to present himself to the public place of preaching, did sufficiently declare the grief and trouble of his heart: for no man saw any sign of mirth in him, neither yet had he pleasure to accompany any man for many days afterwards. But on the Sunday appointed, ascending the pulpit, he preached a sermon from Dan. vii. 23—28. when he proved to the satisfaction of his auditors, that the pope was antichrist, and that the docrine of the Roman church was contrary to the doctrine of Christ and his apostles. He likewise gave the notes both of the true church, and of the antichristian church, &c. of which he gives a full account in his history; and also a public disputation which he then had with the dean of St. Andrew's upon popery, at the end of which the people unanimously called on him to let them hear the same doctrine from the preaching place; which call he accordingly obeyed. This sermon made a great noise, and the popish clergy being much incensed by it, the abbot of Paisley, lately nominated to the see of St. Andrew's, and not yet consecrated, wrote a letter to the sub-prior, who, "sede vacante," was vicar-general, expressing great surprize, that such heretical and schismati-

cal doctrines were suffered to be taught without opposition. Upon this rebuke, the sub-prior called a convention of grey and black friers, to meet in St. Leonard's Yard; where, both our preachers being convened, they were charged with several offences*. The articles of the charge being read, the sub-prior entered into a conference with Mr. Knox, who, after that, disputed with one of the friers upon several controverted points between the Papists and Protestants. Popery sensibly lost ground by the dispute; and the supporters of it found themselves obliged to take another method to maintain its reputation. An order was passed, obliging every learned person in the abbey and university, to preach in the parish church by turns on Sundays, and, in their sermons, not to touch upon any of the controverted points. But Mr Knox rendered this caution ineffectual, by preaching on the week days; when he took occasion to praise God that Jesus Christ was preached, and nothing said publicly against the doctrine he had taught them: protesting withal, that if in his absence they should speak any thing which they forbore while he was present, that his hearers should suspend their judgement till it should please God they should hear him again. And he was so successful in his work, that all the people in the castle, and a great number in the town, openly professed the Protestant doctrine, and testified it by partaking of the Lord's Supper, in the same manner as it was administered in the church of Scotland, after the Protestant religion was established by law, in 1560. And this, in 1547, was, per-

* The following are the articles exhibited against them. 1. "No mortal man can be the head of the church. 2. The pope is ane antichryst, and so is no member of Christis mistical bodie. 3. Man may nether mak nor devyse a religioun, that is acceptabill to God, bot man is bound to observe and keip the religioun, that fra God is ressavit without chopping or chainging thairof. 4. The sacramentis of the New Testament aucht to be ministrate, as they war instituted by Christ Jesus, and practisit by his apostles; nothing aucht to be addit unto thame, nothing aucht to be diminished frome thame. 5. The mass is abbominabill idolatrie, blasphemous to the deyth of Christ, and ane prophanation of the Lord's supper. 6. Thair is no purgatorie, in the whiche the soullis of men can nether be pyned or purged efter this lyif. But hevin restis to the faithfull, and hell to the reprobate and unfaithfull. 7. Praying for the deid is vain, and to the deid is idolatrie. 8. Thair is no bischopis, except they preiche evin by thame-selvis, without ony substitute. 9. The teindis [tenths] by Gode law, do not apertein of necessitie to the kirkmen."

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haps, the first time that the sacrament was administered in Scotland in the way of the Reformed churches. Mr. Knox continued thus in the diligent discharge of his ministerial work, till July that year, when the castle surrendered to the French, upon terms, that all in the garrison should be carried safe to France; and, in case they were not satisfied with the conditions of their liberty there, they should be conveyed at the expence of that king wherever they pleased, Scotland excepted. Mr. Knox with the rest was carried to France, and, from an attentive perusal of this part of his life, in his history of the Reformation in Scotland, printed in 1732, it appears that he remained a prisoner on board the gallies till the latter end of 1549; when, being set at liberty, he passed to England; and going to London, was there licenced, and appointed preacher, first at Berwick and next at Newcastle. During this employ, he received a summons, in 1551, to appear before Cuthbert Tonstal bishop of Durham, for preaching against the mass.

In the same year, he was appointed chaplain to king Edward VI. and, the ensuing year, he had the grant of an annuity of forty pounds, payable quarterly out of the augmentation office, till some benefice in the church should be conferred on him. And from some of Mr. Knox's original letters, it appears, that he enjoyed this annuity of forty pounds till the beginning of queen Mary's reign. In a letter to Mrs. Bowes his mother-in-law, dated 1553, he tells her, that he was obliged to abscond by reason of the fury of the Papists, and adds, "I will not make you privy how rich I am, but off London I departed with less money than ten groats: but God hath since provided, and will, I doubt not, abundantly for this life. Either the queen's majesty, or some treasurer, will be forty pounds richer by me, for so meickle lack I of duty of my patent; but that little troubles me." The same year, viz. 1551, he came into some trouble, on account of a bold sermon preached at Newcastle on Christmas day, against the obstinacy of the Papists. And, about the latter end of the year, 1552-3, he returned to London; and being well esteemed by his majesty and some of the court, for his zealous preaching against the errors of the Romish church, he was appointed to preach before the king and council at Westminster, a little before his majesty's departure thence. In this sermon he had several piercing glances against some great

great ones, who were secretly well-wishers to the Popish religion; though they outwardly submitted to the then present establishment. But notwithstanding it must have been about this time, that the council sent to Cranmer, archbishop of Canterbury, to bestow the living of Allhallows, Bread Street, in London, upon him, which accordingly was offered him; but he refused it, not caring to conform to the English liturgy as it then stood. However, he still held his place as itinerary preacher; and, in the discharge of that office, going to Buckinghamshire, was much pleased with his reception at some towns, particularly at Amersham, in that county; and he continued to preach there, and at other places, some time after queen Mary's accession to the throne. But that year, viz. in February, 1553-4, he left England, as appears from two MS. papers; one, addressed to Mrs. Bowes, his mother-in-law, concludes thus, "upon the very point of my journey, the last of January, 1553-4. Watch and pra. Your son with sorrowful heart, J. K." The other bears this title, John Knox, to the faithful in London, Newcastle, and Berwick, &c." and ends thus; "From a fair troublit hairt, upon my departure from Diepe, 1553-4, guhidder God knawis, John Knox." Having crossed the sea to Dieppe, in France, he went from thence to Geneva; where he had not been long, when he was called by the congregation of the English refugees, then established at Frankfort, to be preacher to them. This call he obeyed (though unwillingly) at the instance of Calvin. Mr. Knox continued at Frankfort, till some of the principal persons of his congregation, (particularly Dr. R. Cox, king Edward the VIth's preceptor) finding it impossible to persuade him to use the English liturgy, resolved to effect his removal from the place. In that view, they accused him to the magistrates of treason, committed both against their sovereign, the emperor of Germany, and also against their own sovereign in England, queen Mary. Upon which, the magistrates not having it in their power to save him, if he should be required either by the emperor, or in his name by queen Mary, gave him private notice of it; which he no sooner received, than he set out for Geneva; where he arrived March 26, 1555, but staid there only till August following; when, resolving after so long an absence to make a visit to his native country, he went to Scotland. Upon his arrival there, which was in the end of

of harvest, finding the professors of the Reformed religion much increased in number, and formed into a society under the inspection of the following teachers; William Harlow, John Willock, Paul Maffy or Methuen, and John Erskine of Dun, he associated himself with them, and preached to them. Presently after this, he accompanied one of them, the laird of Dun, to his seat in the north; where he staid a month, teaching and preaching daily to considerable numbers who resorted thither, among whom were the chief gentlemen in that country. From thence returning to Lothian, he resided for the most part in the house of Calder with sir James Sandilands, a man of great prudence and worth, where he met with many persons of the first rank; viz. the maister of Erskine, afterwards earl of Mar; the lord Lorn, afterwards earl of Argyle; lord James Stewart, prior of St. Andrew's, afterwards earl of Murray, and regent of Scotland. With these noble personages he conversed familiarly, and confirmed them in the truth of the Protestant doctrine.

In the winter of 1555, he taught, for the most part, in Edinburgh; about Christmas 1556, he went to the West of Scotland at the desire of some Protestant gentlemen, as John Lockhart of Bar, Robert Campbell of Kinzeancleugh, and others, and preached in many places in Kyle, viz. the houses of Bar, Carnal, Uchiltree, Gathgirth, and the town of Air. He visited likewise the earl of Glencairn, at Fynlaiston in the county of Renfrew, and administered the sacrament to his lordship's family. From these western parts he returned to the east, and resided some time in Calder, where many resorted to him both for doctrine and the benefit of the sacraments. From thence he went a second time to the laird of Dun's house, in the county of Means, where he preached more publicly than before, and administered the sacrament to many persons of note at their desire. The popish clergy being alarmed at this success of Mr. Knox, in promoting the Protestant cause, summoned him to appear before them in the church of Blackfriers in Edinburgh, on May 15, 1556. Several gentlemen of distinction, among whom the laird of Dun was none of the least considerable, resolving to stand by him, he determined to obey the summons. But the prosecution was dropped, upon some informality of the summons, as was pretended, when the bishops perceived such a considerable party appearing

pearing in his behalf. However, he went to Edinburgh on the day to which he was cited, where he preached to a greater audience than ever he had done before; in the bishop of Dunkeld's great house he taught, both before and after noon, to a great number for ten days.

At this time the earl of Glencairn prevailed with the earl Marischal, and his trustee Henry Drummond, to hear one of Mr. Knox's sermons. They were extremely well satisfied with his discourse, and proposed to him to write to the queen regent an earnest letter, to persuade her, if possible, to hear the Protestant doctrine. He complied with their desire, and wrote to her in May, 1556. The letter was delivered by the earl of Glencairn; the queen read it, and gave it to James Beaton, archbishop of Glasgow, with this sarcasm; "Please you, my lord, to read a pasquil." This gave occasion to Mr. Knox to make some additions to his letter, which he printed afterwards with the additions at Geneva, in 1558.

While our Reformer was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly intreating him to go thither: for after his expulsion from Frankfort, several of the congregation went to Geneva. Having seriously considered this invitation, he determined to return to that people, who had so great a regard for him. Accordingly, in July, 1556, he left Scotland, and having first sent his mother-in-law Elizabeth Bowes, and her daughter Margery his wife, to Dieppe in France, he followed after, and from thence they went to Geneva. He had no sooner turned his back, than the bishops summoned him to appear before them; and, upon his non-appearance, they passed a sentence of death against him for heresy, and burnt him in effigy at the cross of Edinburgh. Against this sentence he formed, and afterwards printed at Geneva, in 1558, his "Apellation from the cruel and most unjust Sentence pronounced against him by the false Bishops and Clergy of Scotland; with his Supplication to the Nobility, Estates, and Commonalty of the said Realm."

On March 10, 1556-7, the earl of Glencairn, lord Lorn, John Erskine of Dun, (for lord Erskine had not yet joined himself to this party), and James Stewart, afterwards earl of Murray, the chief promoters of the Reformation at that time in Scotland, judging their affairs to be in a pretty good

good posture, and being sensible of the usefulness of Mr. Knox for the purpose, sent him an express, earnestly desiring him to return home *. This letter coming to his hands in May, 1557, he immediately communicated it to his congregation, who were very unwilling to part with him; but having consulted with Calvin and other worthy ministers, they gave it as their opinion, that he could not refuse such a plain call, unless he would declare himself rebellious to God and unmerciful to his country. The congregation upon this yielded to his return to Scotland, and he wrote back by the messengers who brought the letter, that he would return to them with all reasonable expedition. Accordingly, having provided for his congregation at Geneva, he left them in the end of September, and came to Dieppe, in his way to Scotland, on October 24. But there he unexpectedly met with letters from thence, contrary to the former, informing him, that new consultations were entered into, and advising him to stay at Dieppe till the final conclusion of them. This was further also explained in another letter, directed to a friend of Mr. Knox, in which he was told, that many of those who had before joined in this invitation, were becoming inconstant, and began to draw back. Upon the receipt of these advices, Mr. Knox wrote an expostulatory letter to the lords who invited him, concerning their rashness; in which he denounced judgements against such as should be inconstant in the religion they now professed. Besides this, he wrote several other letters from Dieppe, both to the nobility and professors of the Reformed religion of an inferior degree, exhorting them to constancy in their profession, and giving some useful cautions against the errors of sectaries, which grew up about this time both in Germany and England.

Mr. Knox exciting them in these letters to a greater degree of zeal for the doctrine they had espoused, they came at last to this resolution, that "They would follow forth their purpose, and commit themselves, and whatsoever God had given them into his hands, rather than suffer idolatry to reign, and the subjects be defrauded of the only food of their souls;" and that every one might be assured the

* This letter is printed in his history, p. 97, 98, and is dated Stirling, March 10, 1556; to which, on account of its length, we are obliged to refer the curious reader.

more of one another, a common bond or covenant was made and entered into by them, dated at Edinburgh, December 3, 1557.

Mr. Knox returned to Geneva in the beginning of 1558, and the same year he printed there his treatise, entitled, "The first Blast of the Trumpet against the monstrous Regiment of Women." Mr. D. Calderwood takes notice that the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorrain, queen regent of Scotland, to break through the legal constitution, and introduce tyrannical government, and the domination of the French, were the chief motives which induced Mr. Knox to write and publish this piece.

In April, 1559, he determined to return to his native country; and having a strong desire in his way thither to visit those in England, to whom he had formerly preached the Gospel, he applied to sir William Cecil, his old acquaintance, to procure leave for that purpose. But this petition was so far from being granted, that the messenger, whom he sent to solicit that favour, very narrowly escaped imprisonment. Upon this he made the best of his way to Scotland, where he arrived on May 2, 1559, and was very active in promoting the Reformation there, as appears from the second book of his history, which contains a full account of his conduct, till the Protestants were obliged to apply to England. For carrying on which transaction, in July this year, he was pitched upon to meet sir William Cecil, incognito at Stamford *; but his journey being retarded by the danger of passing near the French, who lay at Dunbar, he was afterwards sent in company with Mr. Robert Hamilton, another Protestant minister, to negociate these affairs between the Protestants in Scotland and queen Elizabeth. When they came to Berwick, they remained some days with sir James Crofts, the governor, who undertook to manage their business for them, and advised them to return home; which they did. Secretary Cecil sent also an answer to the Protestant nobility and gentry, concerning their proposals to queen Elizabeth; which was so general, that they were very near resolving to break off the negociation, had not Mr. Knox interposed with so much earnest-

* Sir William Cecil's letter desiring that meeting, is dated at Oxford, July 14, 1559, and printed in Knox's History, p. 212, 213.

ness,

press, that they allowed him once more to write to the secretary.

To Knox's letter there was quickly sent an answer, desiring that some persons of credit might be sent to confer with the English at Berwick; and the same letter informed them, that there was a sum of money ready to be delivered for carrying on the common cause, assuring them, that if the lords of the congregation were willing to enter into a league with queen Elizabeth upon honourable terms, they should want neither men nor money. Upon this answer, Mr. Henry Balnaveis, a man well respected in both kingdoms, was sent to Berwick, who soon returned with a sum of money, which defrayed the public expence till November; when John Cockburne of Ormiston being sent for the second support, received it, but fell into the hands of earl Bothwell, who took the money from him. In the interim, Mr. Knox was chosen minister of Edinburgh, in July; but being obliged to attend the lords, while the agreement was in dependence, Mr. Willock was left in Edinburgh to officiate in his room. The effect of these negociations was the sending of an army under the command of the duke of Norfolk; which being joined by almost all the great men in Scotland, at last a peace was procured and concluded between the two kingdoms, on July 8, 1560.

Mr. Knox, and the rest who had formed themselves into congregations, being freed by this peace from any disturbance, made several regulations for the farther propagating and establishing the Protestant religion; and in order to have the Reformed doctrine preached through the kingdom, a division was made of it into twelve districts (for the whole number of the Reformed ministers at this time was only twelve,) and the district of Edinburgh was assigned to Mr. Knox. These twelve ministers also composed a confession of faith, which was afterwards ratified by parliament; they also compiled the first books of discipline for that church.

In December, this year, Mr. Knox buried his first wife Margery Bowes, an Englishwoman, for whose loss he was much grieved. In January, the following year, viz. 1561, we find Mr. Knox engaged in a dispute concerning the controverted points of religion, against Mr. Alexander Anderson, sub-principal of the King's College at Aberdeen, and Mr. John Leslie, parson of Une, afterwards bishop of Ross.

In March, 1560-1, Mr. John Spottiswood was admitted superintendant of Lothian by Mr. Knox. And the same year, August 20, 1561, the queen arrived at Leith from France. From her first arrival, her majesty set up a private mass in her own chapel, which afterwards, by her protection and countenance, was much more frequented: this excited the zeal of Mr. Knox, who expressed himself with great warmth against allowing it; and an act of the privy council being proclaimed at the market cross of Edinburgh, forbidding any disturbance to be given to this practice under pain of death, on the 25th of that month, Mr. Knox openly in his sermon the Sunday following declared, that "one mass was more frightful to him, than ten thousand armed enemies, landed in any part of the realm." This freedom of speech gave great offence to the court, and the queen herself had a long conference with him upon that and other subjects. In this conference her majesty having charged him with writing the "Blast," he avowed it, and then proceeded thus: "I hear that an Englishman hath written against it, but I have not read him. If he hath sufficiently improved my reasons, and established his contrary propositions with as evident testimonies as I have done mine, I shall not be obstinate, but shall confess my error and ignorance. But to this hour I have thought, and yet think myself alone to be more able to sustain the things affirmed in that my work, than any ten in Europe shall be able to confute it." The queen likewise charged him with denying her just authority: to which he pleads the privilege of the learned in all ages, and cites Plato in particular, who had publicly taught doctrines contrary to the common opinion without disturbing the society, bearing with patience the errors and imperfections which they could not amend. In 1562, we find him employed in reconciling the earls of Bothwell and Arran, which is an evidence how much he was regarded by the most eminent persons of the kingdom, and how much interest he had with them. The same year, the queen being informed that her uncles were like to recover their former interests at the court of France, received the news with great joy: Mr. Knox hearing of her behaviour, and apprehending that the power of the queen's relations would produce dismal effects, in prejudice of the Reformed interest in these parts, thought fit to preach a sermon, wherein "he taxed the ignorance, vanity, and despite

spite of princes, against all virtue, and against all those in whom hatred of vice and love of virtue appeared." This and other expressions, in reproof of dancing for joy at the displeasure taken against God's people, coming to the ears of the queen, her majesty sent for him, and had a second conference with him. The message was sent by Alexander Cockburne, who had been formerly his scholar, and the conference ended with the queen's declaring, she had been misinformed. This year he was appointed, by the general assembly, commissioner to the counties of Kyle and Galloway; and, by his influence, several of the most eminent gentlemen of Kyle, Cunningham, and Carrick, entered into a bond or covenant at Air, either the same or one similar to that entered into at Edinburgh, in 1557, which was subscribed September 14, 1562.

Mr. Knox went from the shire of Air to Nithsdale and Galloway, and had several conferences about matters of great importance with the master of Maxwell; and from this county he wrote to the duke of Chatelherault, giving him cautions both against the bishop of St. Andrew's and the earl of Huntley, whose counsels he judged might prove prejudicial to the Reformed interest. At this time he accepted a challenge made by an eminent person among the Papists, a Mr. Quintin Kennedy, a son of the house of Cassils, to a public dispute about the mass, which was held in the village of Maybole, in Carrick, and continued for the space of three days, and was afterwards printed.

In the beginning of the queen's first parliament, in May, 1563, Mr. Knox endeavoured to excite the earl of Murray to appear with zeal and courage, to get the articles of Leith established by law; but finding him cooler than he expected, there followed a breach between them, which continued for a year and a half. And after the bill was rejected, the parliament not being dissolved, he preached a sermon before a great many of the members, in which he expressed his sense of that matter with vehemency, and at the close declared his abhorrency of the queen's marrying a Papist. This gave great offence to the court; and her majesty, sending for him, expressed much passion, and thought to have punished him, but was prevailed upon to desist at that time.

The ensuing year, lord Darnley being married to the queen, was advised by the Protestants about court to hear Mr.

Mr. Knox preach, as thinking it would contribute much to procure the good will of the people. At their desire he went, on August 19, to the high church, but was so much offended at the sermon, that he complained to the council, who immediately ordered Mr. Knox before them, and forbade him to preach for several days. His text was in Isaiah xxvi. 13—17. "O Lord our God, other lords than thou have reigned over us," &c. From these words he took occasion to speak of the government of wicked princes, who for the sins of the people are sent as tyrants and scourges to plague them.

The general assembly, which met in December this year in their fourth session, appointed Mr. Knox to draw up a consolatory letter in their name, to encourage ministers, exhorters, and readers, to continue in their vocations, which many under great temptation to leave for want of subsistence, and to exhort the professors of the realm to supply their necessities. He was also appointed by this assembly to visit, preach, and plant, the kirks of the south, till the next assembly, and to remain as long as he could at that work.

Mr. Knox requested the general assembly, which met at Edinburgh in December, 1566, that he might have leave to go to England to visit two of his sons, probably then at school, and for necessary affairs in that kingdom. Before he set out, he had ample testimonials from the assembly of his life, doctrine, and usefulness, and was by them recommended to all to whom he should come. The assembly limited his abode in England to the meeting of the next general assembly, to be held in June following. The general assembly being informed, that some worthy and learned divines in England were prosecuted by the bishops, because they refused to use the habits appointed by law for churchmen, caused a letter to be written and sent by Mr. Knox, in which with great earnestness they intreated, that they might deal gently with such ministers as scrupled the use of those vestments.

In 1567, Mr. Knox preached a sermon at the coronation of king James the Sixth of Scotland, and afterwards the First of Great Britain. This sermon is much commended by Buchanan in his History of Scotland. This year was very remarkable in Scotland, upon account of the great turn of affairs there by queen Mary's resigning the government,

ment, and by the appointment of the earl of Murray to be regent. The first parliament which was called by the earl met on December 15. It was a very numerous convention of all the estates, and Mr. Knox preached a very zealous sermon at the opening of it; and he was extremely afflicted at the regent's death in 1569.

In 1571, the Hamiltons and others, who had entered into a combination against the earl of Lenox, then regent, began to fortify the town of Edinburgh. While they were thus employed, a council was held by them in the castle on May 4, where the laird of Grainge, captain of the castle, proposed that they might give security for the person of Mr. Knox, which was also much desired by the town's-people. The Hamiltons answered, that they could not promise him security upon their honour, because there were many in the town who loved him not, besides other disorderly people, that might do him harm without their knowledge. Upon this answer, which plainly shewed no good intention to Mr. Knox, his friends in the town, with Mr. Craig his colleague at their head, intreated him to leave the place, by reason of the impending danger to him, and to them too upon his account, in defending him from the attempts of the contrary party; which, being also the strongest, would most probably be able to execute their designs against him. Accordingly, leaving Edinburgh on May 5, he went first to Abbotshall in Fife, and then to St. Andrew's, where he remained till August 23, 1572.

That year there was a convention of the ministers at Leith, where it was agreed, that a certain kind of episcopacy should be introduced into the church, which was zealously opposed by Mr. Knox. The matter stood thus: the courtiers had got the far greater part of the revenues of the bishoprics, but they could not get a colourable title to these rents, as the law then stood, except they had a conveyance from those who had the title of bishops; for this reason it was thought a good expedient by the great ones, who had a longing mind to enjoy the profits of the bishoprics, that this sort of bishops should be brought into the church, and indeed all of them, by certain pactions, conveyed the far greater part of the revenues to their patrons, reserving a very small part to themselves. Among the rest, the archbishopric of St. Andrew's coming to the share of the earl of Morton, that nobleman designed Mr. John Douglass,

Douglass, rector of the university there, in whom his lordship had an entire confidence, to be elected to that see: for this purpose the electors were convened Feb. 8, 1572, where, after some opposition, he was elected archbishop. Mr. Knox being then in St. Andrew's, was much displeased with this election; and the next Lord's day, being to preach in the forenoon where the earl of Morton was present, he not only peremptorily refused to inaugurate and receive the new-elected bishop, but publicly denounced an anathema both to the giver and receiver of this bishopric. Notwithstanding this opposition, Mr. Douglass was admitted archbishop according to the order for admitting superintendants and ministers; for they had not as yet framed any particular form for admitting bishops. Mr. J. Rutherford, provost of the Old College of St. Andrew's, and Messrs. Archibald and John Hamilton, professors in the New College, spread a report next week, that Mr. Knox's opposition to the bishops proceeded from a pique that he was not elected *himself*. This coming to his ears, he vindicated himself from the pulpit next Lord's day in words to the following purpose: "I have refused a far greater bishopric than ever it was, which I might have had with the favour of greater men than ever he had his; I did and do repine, not from malcontent, but for the discharge of my conscience, that the kirk of Scotland be not subject to that order." This seems to refer to the offer that we have observed was made him of a bishopric in England in Edward VIth's time.

The troubles of the country being much abated, and the people of Edinburgh, who had been obliged to leave it, being returned, they sent two of their number, viz. Nicol, Edward and John Johnston, scribe, to St. Andrew's, to invite Mr. Knox to return to them, and to ask his advice about the choice of another minister to assist him during the time of the troubles: for they were exceedingly displeased with the conduct of Mr. Craig during the times of the troubles, he having made too great compliance, as they thought, with those who appeared against the authority of the young king and his regents, and were unwilling any longer to submit to his ministers. With their commissioners they sent a letter, inviting him to return. The superintendant of Lothian was with them, when they presented the letter; which, when Mr. Knox had perused, he consented to return upon this condition, that he should not be

be desired in any sort to cease speaking against the treasonable dealings of those who held out the castle of Edinburgh; and this he desired them to signify to the whole of the brethren, lest they should repent afterwards of his austerity against those in the castle, or fear to be treated the worse on his account; and after his return, he repeated these words more than once to his friends there, before he entered the pulpit: they answered, that they never meant to put a bridle on his tongue, but desired him to speak according to his conscience, as in former times. They also requested his advice in the choice of a minister; and, after some debates, they agreed upon Mr. James Lawson, subprincipal of the King's College at Aberdeen. Mr. Knox left St. Andrew's, August 17, and came to Leith on the 23rd. Upon the last day of that month, he preached in the great kirk; but his voice was become very weak, and therefore he desired another place to teach in, where his voice might be heard, if it were but to a hundred persons; which was granted.

Mr. Lawson came to Edinburgh, September 15, and preached on the Friday after, to the great satisfaction of the people, and continued preaching, till he was admitted to the charge of the ministry at Edinburgh. Mr. Knox preached in the Tolbooth so long as he had strength of body; but his health was greatly impaired by the news of the massacre of the Protestants at Paris about this time. It was brought to Edinburgh about September 12, by Mr. Killigrew, ambassador from queen Elizabeth. However, he introduced it into his next sermon, with his usual denunciation of God's vengeance thereon, which he desired the French ambassador, Mons. La Croque, might be acquainted with. The denunciation was to this purport, "Sentence is pronounced in Scotland against that murderer, the king of France, and God's vengeance shall never depart from him nor his house; but his name shall remain an execration to posterity; and none, that shall come of his loins, shall enjoy that kingdom in peace and quietness, unless repentance prevent God's judgement." The ambassador being told it, applied to the regent and council, and complained that his master was called a traitor and murderer of his subjects, under a promise and trust; and desired that an edict might be published, prohibiting the subjects of Scotland to speak any thing to the dishonour of

his master, especially the ministers in their sermons. This was waved by the council, and the ambassador was told, that they could not hinder the ministers from speaking evil against themselves.

On Sunday, November 9, 1572, he admitted Mr. Lawson, a minister of Edinburgh. But his voice was so weak that very few could hear him; he declared the mutual duty between a minister and his flock; he praised God, who had given them one in his room, who was now unable to teach, and desired that God might augment his graces to him a thousand fold above that which he had, if it were his pleasure, and ended with pronouncing the blessing. From this day he hastened to his end. Upon the 11th, he was seized with a violent cough and great pains of the body; breathing, continually, with more and more difficulty, till he breathed his last. When his friends advised him to send for some physicians, he smilingly consented; saying, "I would not either despise, or neglect, ordinary means; but of this I am certain, that God will shortly put an end to my warfare below."

The day after, he ordered his servants to be paid their wages; whom, at the same time, he earnestly exhorted, to walk in the fear of the Lord; and to live so, as became Christians educated in that family." His disorder growing worse and worse, he was forced to prætermit his ordinary method of reading; which used to be, every day, some chapters of the New Testament, and in the Old, particularly the Psalms; and some useful portion of ecclesiastical history. In the mean while, he requested his wife (Margaret Stewart, a devout woman, and a most affectionate partner of his faith and cares), and Richard Ballantine, his servant, who was always very dear to him for his remarkable piety, that they would take care to read to him, every day while he lived, the seventeenth chapter of St. John's Gospel, one or other of the chapters of the epistle of Ephesians, and the fifty-third chapter of Isaiah: which injunction they never once omitted.

He was always peculiarly fond of the book of Psalms, God having greatly blessed them to his soul. With some select portions of those admirable compositions, he was much comforted in life, and strengthened in death.

The day following, he rose from his bed by seven o'clock: and being asked, "Why, when he was so weak and sick, he

he would not rather chuse to rest himself?" he answered, "I have been this whole night taken up with the meditation of the resurrection of Jesus Christ my Lord; and would with joy get into the pulpit, that I might communicate, to others, the comfort I have inwardly enjoyed from reflecting on that blessed subject." So intent was he on the work of the Lord, even to his last breath; and when, for want of strength, he could scarcely be lifted out of bed by the assistance of two servants!

A few days after, he sent for all the ministers of the several churches in Edinburgh, to whom, being assembled round his bed, he addressed a very pathetic exhortation.

Perceiving death to approach nearer and nearer, he gave orders for his coffin to be made. At length, after some interval, certain symptoms of immediate death appearing, he was desired to give some sign, whereby they might know, that he died in the steadfast belief and enjoyment of those Gospel truths, which he had taught when living; and, likewise, of his comfortable assurance of a blissful immortality through Christ. On which, as if he had received fresh strength, he triumphantly lifted his hand toward heaven, and continued waving it, for a considerable time; and then quietly departed to the rest which remaineth for the people of God, on Nov. 24, 1572, about eleven o'clock at night.

He was interred on the 26th, in the kirkyard of St. Giles's, the corpse being attended by several lords who were then at Edinburgh, and particularly the earl of Morton, that day chosen regent, who, so soon as he was laid in the grave, said, "There lies a man, who in his life never feared the face of a man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him in a special manner, when his very life was sought." The following among many other instances is very remarkable. It was his custom to sit at the table head in his own house with his back to a window; yet, on a certain night he would neither sit there in his own chair, nor allow any other person to sit in it; but sat in another chair with his back to the table, when a bullet was shot in at the window purposely to kill him; but the conspirators missed him, and the bullet grazed on the chair in which he used to sit, and lighted on the candlestick, and made a hole in the foot of it, which is yet to be seen: and I am assured the identical chair is now in the hall of the trustees of the widow's scheme, in Edinburgh.

Mr. Knox was twice married, first, to Margery Bowes, an Englishwoman, whose mother, Mrs. Bowes, was a person of great knowledge and singular piety; by Margery he had two sons, Nathaniel and Eliezer, and one daughter, who was married to Mr. Robert Pont, minister of St. Cuthbert's in Edinburgh, and for some time lord of session. His sons were both educated at the university of Cambridge, and admitted of St. John's College, Dec. 2, 1571, presently after the death of their father. Nathaniel took his first degree in arts 1576, and the following year was admitted fellow of the college. He proceeded master of arts in 1580, and died in that year. The second son, Eliezer, took the degree of batchelor of arts in 1577, was admitted fellow of his college, March 22, 1579, commenced master of arts in 1581, was appointed university preacher in 1587-8, made vicar of Clacton Magna, May 17, 1587, and proceeded B. D. the following year. He died in 1591, and was buried in the chapel of St. John's College.

For his second wife, Mr. Knox married Margaret Stewart, daughter to Andrew lord Ochiltrie, a zealous promoter of the Reformation, and sister to James earl of Arran. This lady surviving Mr. Knox, was afterwards married to sir Andrew Ker of Foudonside. She brought Mr. Knox three daughters, to whom, with their mother, in 1573, was granted the following pension; viz. five hundred marks in money, two chalders of wheat, six chalders of bear [barley] and four chalders of oats. This favour is said to be granted on account of Mr. Knox's long and fruitful travels in the kirk, and for the education and support of his wife and children. One of these daughters was married to Mr. John Welsh, minister at Air; and another to Mr. James Fleming, also a minister, and grandfather by another wife to the excellent Mr. Robert Fleming.

Mr. Knox was author, among other things, of, 1. "A faithful Admonition to the true Professors of the Gospel of Christ within the Kingdom of England, 1554."—2. "A Letter to Mary, Queen Regent of Scotland, 1556, printed with Additions in 1558."—3. "The Appellation of John Knox, from the cruel and unjust Sentence pronounced against him by the false Bishops and Clergy of Scotland," &c.—4. "A brief Exhortation to England for the speedy embracing of Christ's Gospel, heretofore by the Tyranny of Mary suppressed and banished. 1559."—5. "The Confession of Faith, ratified by the Parliament of Scotland, 1560; as also the First Book of Discipline, the Form and Order for admitting Superintendants and Ministers, and of Excommunication and Fasting."

LAMB.

LAMB, PHILIP, was the son of Mr. Henry Lamb, minister at Cerne Abbey, Dorsetshire, where Philip was born in 1623. He began his ministry at Bere Regis, in that county, at about twenty-one years of age. He preached there one part of the Lord's day, and the other at Kingston, a village, in that neighbourhood, for the convenience of some infirm people: but such as were strong and healthy attended at both places. He had, for some time, a service every day in the week, at six o'clock in the morning, at Bere Regis. On Monday morning he repeated the sermons of the preceding Sabbath. On Wednesday and Friday mornings he expounded the Lord's Prayer, or the Creed, &c. At Kingston he held a lecture once a fortnight, where several of his brethren assisted; and one day in the week he had a conference. He had a strong interest in the affections of his people; among whom there was a great and general lamentation when he was silenced. He continued for some time preaching to them in private; but at last was forced from them by the troubles he met with, and removed to Moredon, where he preached and kept days of prayer in private, to the great benefit and comfort of many. Upon king Charles's liberty he had a convenient place provided for him at Kingston. The people flocked from all parts to hear him, and much good was done by his ministry. Among other instances, there was a remarkable one in an old gentleman near eighty, who, though he had little sense of religion, had a great kindness for Mr. Lamb, his old minister, having been much won by his great affableness, and nothing would satisfy him but he must be brought in a chair to the meeting. It pleased God to touch his heart, and make him sensible of his sin, and work a change upon him in his old age. Dying not long after, Mr. Lamb, upon occasion of his funeral, preached on Matth. xx. 6. "And about the eleventh hour he went out, and found others standing idle," &c. When the licences were called in, great severity was used, and Mr. Lamb was forced, with his family, to London; where he had not been long before he was invited by a congregation at Clapham, in Surrey, where he spent the rest of his days. He died March 25, 1689, in the sixty-seventh year of his age. He was offered six hundred pounds a year

year if he would have conformed; but it did not tempt him. He was remarkable for his unaffected piety, cheerful temper, and engaging deportment.

Mr. Lamb's Farewell Sermon, preached at Bere Regis, Aug. 17, 1662, is found in the London Collection. It is an excellent discourse, full of sentiment, making thirty-six quarto pages, on these words, John xiv. 23. "If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Having largely insisted on the character described, and the promise delivered, he proceeds to exhort and direct his hearers to seek the blessing promised, and thus introduces his farewell address, "If we would find God and Christ, we must seek all the days of our lives. They that will find what they seek, must seek till they find. Upon this work I must leave you: for now I must tell you, that perhaps you may not see my face, or hear my voice, any more in this place; yet not out of any peevish humour, or disaffection to the present authority of the kingdom (I call God and man to witness this day) it being my own practice, and counsel to you all, to fear God and honour the king; but rather, a real dissatisfaction in some particulars imposed, to which (notwithstanding all endeavours to that purpose) my conscience cannot yet be espoused. Wherefore I hope in this, and in all my abode with you, I may say, without ostentation, with the apostle, 2 Cor. i. 12. "Our rejoicing is this, the testimony of our consciences, that in simplicity, and godly sincerity, we have had our conversation in the world, especially to you-wards." And as he said, Acts xx. 26, &c. "I take you to record this day that I have endeavoured to be pure from the blood of all men; for I have not shunned to declare to you the whole counsel of God," both by my life and doctrine; because I knew this very well, that, as one says, Suadet loquentis vita, non oratio: that the preacher's life is the most persuasive preaching."

He was author of, besides the above Farewell Sermon, 1. "The Religious Family."—2. "A Funeral Sermon for Mr. Butler."—3. "Another for Mrs. Sarah Lye."—4. "Another for John Gould, esq."—5. "A New Year's Gift; or Portraiture of a Natural Man, and a regenerate Person."

LAMBERT,

LAMBERT, JOHN. The true name of this admirable man was Nicholson; but, in order to avoid the dangers which threatened him in the latter part of his life on a religious account, he assumed the sirname of Lambert. It does not appear when he was born, though it may be presumed to have been about the close of the fifteenth century, as he suffered for the cause of truth in 1538. He was born, and brought up for the most part, in Norfolk; he received his academical education at Cambridge, where he acquired the learned languages, and (what was better than them) his conversion to God from popish superstition and the love of this evil world. The instrument of this happy change was the memorable and blessed Bilney *, who was likewise the instrument of converting many others to the knowledge of God and their own hearts.

The fury of Henry VIII. against Lutheranism (or Protestantism, as it was afterwards more justly called) compelled poor Lambert, who began to be distinguished for his learning and piety, to seek a refuge upon the continent. Accordingly, he repaired to Antwerp, then the residence of Tindale and Frith, who appear to have been his chosen friends, and officiated as preacher and chaplain to the English factory in that city, (which at that time had great correspondence with England on account of the woollen manufactures,) for the greater part of two years. But the tenor of his preaching was of such a kind, as rendered it by no means surprizing, that he should procure himself enemies among the sons of Rome. One Barlow, glad, no doubt, of shewing his zeal, accused him to sir Thomas More, then lord chancellor of England, by whose means he was brought from Antwerp to London, as an innocent lamb to satiate the cruelty of the Romish wolves, who thirsted for his blood. This event occurred in 1532. He was first examined at Lambeth by Warham, then archbishop of Canterbury, and afterwards at the bishop's house at Oxford, before a multitude of his adversaries. He was questioned upon forty-five articles, to all of which he gave a very long, full, and learned answer, which does him and the cause he professed great honour. A more solid and comprehensive apology for Protestantism is rarely to be found; and we should be happy to lay it

* Whose life see, vol. I. p. 246.

before

before our readers, did not its very great length exceed the limits of our plan *. Lambert continued in custody at Oxford till the next year, 1538, in which archbishop Warham died, and was succeeded by Cranmer, who was (at the time of Warham's death) in Germany, debating the affair of the king's divorce. The death of the archbishop, and the rise of queen Anne Boleyn, seem to have been the immediate causes of Lambert's release, which he had no sooner obtained than he repaired to London, and engaged himself in teaching the Greek and Latin tongues. He preferred this secular business to the priesthood, as times went; and as he meant to marry and settle, he purposed to take up the freedom of the city in the Grocer's company. But God, who appoints and disappoints the inclinations and purposes of men after his own will and wisdom, called this blessed man to a higher vocation, and to give up his life as a martyr for the testimony of Jesus.

Some time in 1538, Lambert was present at a sermon, preached by a Dr. Taylor, who, it seems, was then rather a friend to the Gospel, and was afterwards made bishop of Lincoln in the reign of king Edward, and finally deprived by queen Mary. Lambert, whether he was dissatisfied with the sermon, or had a good opinion of the preacher, desired to have a friendly conference with him, and proposed, in the course of conversation, several theological points, on which he desired to be satisfied, the chief of which was the question concerning the corporal presence of Christ in the sacrament. Taylor, pressed perhaps too close, desired Lambert to excuse him for the present, on account of other business, and to write his mind upon the matter, which they would talk over again at their leisure. Lambert accordingly proposed ten arguments in writing for support of his opinion, which are mostly lost except the first, which was founded upon these words: This cup is the New Testament, &c. "Now, says he, if these words do neither change the cup nor the wine therein substantially into the New Testament, which nobody asserts; then, by parity of reason, the words, spoken of the bread, do not turn the bread corporally into the person of Christ." The other reasons are

* The curious reader may see it at large in Fox's "Acts and Monuments," for the reign of Henry VIII.

said

said to have been equally acute, and supported by the Scriptures and by testimonies from the primitive fathers. Taylor, out of a real wish to satisfy Lambert, and feeling himself unable to answer him, applied among others to Dr. Barnes, a good man, but as yet (like many good men at the dawning of the Reformation) not sufficiently clear in the matter of the sacrament. Barnes advised Taylor to lay the matter before Cranmer, the archbishop, who then was an advocate for transubstantiation; and Lambert was obliged to defend his doctrine in open court before him and some other bishops. This published Lambert and his opinions to the whole court and and city.

Gardiner, bishop of Winchester, glad of every opportunity of insinuating himself into the king's good graces, suggested to his majesty, that now an opportunity occurred to shew to all the world, that though he had renounced the supreme authority of the bishop of Rome, he had not renounced the catholic faith (which the king had professed not to do), and that therefore he would prosecute and punish all heretics and others, who should presume to set forth doctrines contrary to it: that this Lambert might be made a proper example, and that by his punishment he might quiet the apprehensions of the people, with respect to further innovations. The king eagerly caught the bait, and immediately issued a general ordinance, commanding all the nobility and bishops of the realm forthwith to repair to London, in order to assist the king against heretics and heresies, as he purposed to sit personally in judgement upon them. Vast was the concoorse of people assembled to see this solemn business; and the apparatus for the trial was no less extraordinary. The king himself came as judge, with a great guard, and sat upon the throne prepared for him, arrayed in white: on his right hand were the bishops, and behind them the judges and crown lawyers, cloathed all in purple; and, on his left, the peers of the realm and other officers of the crown, according to precedency. Such an appearance, with the king's severe looks, words, and manner, would have sufficed to daunt any man, who could not rely upon the promise, that God's people should speak in his cause before kings, and not be ashamed. It would be long to enter upon the cruel and unfair proceedings of this memorable day. The imperious frowns and

threats of the king, and the meek and humble demeanment of Lambert, can only be paralleled by the history of Caiaphas the high priest, or Pontius Pilate, and Lambert's Saviour. Cranmer, it is to be regretted, opposed the cause on that day, for which Cranmer himself not many years afterwards suffered and bled. Lambert defended himself with the firmness of a man, the learning of a scholar, and the humility of a Christian. The issue was predetermined in the king's mind; and all the eloquence and truth in the world would have been of no avail. The king commanded Cromwell (the famous lord Cromwell, who so much supported the Reformation,) to read the doleful sentence of condemnation. It was Lambert's peculiar case, not only to be a martyr, but to suffer by those who, in their turn and for the same identical cause, were not long afterwards martyrs themselves. It appears, that, upon this judgement, he was confined to lord Cromwell's house, and that Cromwell besought his forgiveness for what he had been compelled to do (it is said, by Gardiner's particular management) against him. Upon the day of his death, he breakfasted with great chearfulness among Cromwell's gentlemen, saluted them with great ease and respect upon his departure, and was led out as a lamb for a burnt sacrifice.

No man was used at the stake with more cruelty than this holy martyr. They burned him with a slow fire by inches; for if it kindled higher and stronger than they chose, they removed it away. When his legs were burned off, and his thighs were mere stumps in the fire, they pitched his poor body upon pikes, and lacerated his broiling flesh with their halberts. But God was with him in the midst of the flame, and supported him in all the anguish of nature. Just before he expired, he lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice in these glorious words; "None but Christ; none but Christ." Spoken in this manner, and at such a time, there was more energy in them than could have been expressed in a volume. He was at last beat down into the fire, and flew, in a chariot of flame, to heaven.

During his confinement, he wrote a long treatise to the king, in which he apologized for his faith and doctrine; a part of which treatise is preserved by Fox in his "Acts and Monuments."

LARKHAM,

LARKHAM, THOMAS, was born at Lime in Dorsetshire, May 4, 1601, and was educated at Jesus College, Cambridge, where he took the degree of M. A. He was first settled in the ministry at Norham, Devonshire. Being a Puritan, he was so followed with vexatious prosecutions, that, in a little time, he had been a sufferer in almost all the courts of England. He was in the Star-chamber and High-commission court at the same time. He was articled against in the Consistory, at Exeter, and under a suit of pretended slander, for reproving an atheistical wretch, under the name of an atheist; and pursuivants came upon him, one on the back of another, till at last (to use his own words) by the tyranny of the bishops, and the tenderness of his conscience, he was forced as an exile into New England. Though he there sojourned in a land that he knew not, God was with him. After some time he returned, when he was chosen by the inhabitants of Tavistock as their pastor, the noble earl of Bedford having promised to present and pay whomsoever they chose. In this place his labours were crowned with more than ordinary success. Mr. Larkham met with his share of trouble after his ejectment, and at last died in the town where he had lived and laboured, confined in the house of his son-in-law, not daring to stir abroad for fear of a jail. The malice of some followed him even after his death, for they would have prevented his being interred in the church. But the steward of the earl of Bedford interposed, and he was buried in that part of the chancel which belonged to that noble family. He died 1669, aged sixty-eight, lamented by pious persons of all persuasions in those parts. He was a man of great sincerity, strict piety, and good learning. He had been chaplain for some time to Sir Hardress Waller, and was the father of Mr. G. Larkham, of Cockermouth.

He was author of, 1. "Sermons on the Attributes of God."—2. "The Wedding Supper."—3. "A Discourse on paying Tythes."

LASCO, JOHN A, the Polish Reformer, was born of a noble family, (which took its name from Lasco, or Latzki, or Latzco,) in Poland, and received a very learned and accomplished education. In the course of his literary pursuits, we find him traversing the Alps, and sitting

himself down in the barren cold region of Switzerland. It seems, that divine grace, while he was visiting the world, here first visited his heart. It not only visited but fixed its abode within him. Zuinglius appears to have been the instrument; for we find, that he staid some time with him at Zurich, and that Zuinglius, being fully acquainted with his eminent tales as well as gracious affections, prevailed upon him to study divinity, with a view of promoting the cause of the Gospel. After some stay at Zurich, he returned to his own country: but Poland was no favourable place for his profession of protestantism, or the increase of his spiritual knowledge as a divine. Accordingly, though his family and connections opened his way for any sort of preferment; he left his country, his friends, and all human expectations, in order to propagate the truth with freedom, and to enjoy it with safety. He did not quit the kingdom, however, without the knowledge and consent of the king. But, having obtained the royal licence, he chose rather to suffer afflictions (like Moses) with the people of God, than to enjoy all the riches and honours, which the world could afford him. He had been made provost of Gnesna and bishop of Vesprim in Hungary; but these dignities had no weight with him to quit or conceal the knowledge of the truth, for which he was accused of heresy, and even sentenced without hearing.

It appears by a popish historian, quoted by Melchior Adam, that our noble professor left Poland in 1540. We find him retired, however, to Embden in Friesland about the close of 1542, where he took upon him the office of a pastor, and preached constantly at his church in that town. In the following year, he was engaged, by Anne countess dowager of Oldenburg in East Friesland, to introduce and establish the reformed religion in that territory. This he attempted with great success, and continued in this labour, till he received an invitation from Albert duke of Prussia for the same purpose. 'He sent the prince, in a spirit of fairness and candour, a declaration of his doctrine of the sacrament, which accorded with the doctrine of Zuinglius; and therefore, as the duke was a Lutheran, the affair dropped between them.

He had laboured in the work of the Gospel near ten years in East Friesland, not daring to venture into Germany,

many, on account of the threats of Charles V. and the contest upon the business of the Interim; when he was invited into England, by archbishop Cranmer, to assist in the work of the Reformation, about 1549. He arrived in England, when the publication of the Interim drove the Protestants into any country, that would grant them a toleration; and such they found in England, where they had several privileges granted them by king Edward the VIth. Three hundred and fourscore were naturalized, and erected into a corporate body, which was governed by its own laws, and allowed its own form of religious worship independent of the Church of England; which at that time was a most extraordinary concession, and proved how highly they were held in estimation. A church in London, the Austin Friers, was also granted to them, with the revenues belonging to it for the subsistence of their ministers, who were either expressly nominated, or at least approved, by the king. His majesty also fixed the precise number of them. According to this regulation, there were four ministers, and a superintendant; which post was assigned to John à Lasco, who had been invited over, and who, in the letters patent, is called a person of illustrious birth, of singular probity, and great learning. In the midst of these favours, it was certainly neither prudent nor grateful to attack the established church, which we find he did by writing a book against her ritual, her ecclesiastical habits, and the gesture of kneeling at the sacrament. What a pity, when so many essentials were concerned, that good men should occupy themselves and differ about modes, and forms, and trifles! The writing, however, of this book did not operate to the prejudice of John à Lasco.

On the death of Edward VI. The change of public measures and counsels was soon written in blood; but John à Lasco and the other foreigners of the Protestant faith, were suffered to depart, or rather were sent away, upon the accession of queen Mary. They formed a great company of Polish, Germans, French, Scots, Italians, Spaniards, and others. John à Lasco embarked Sept. 17, 1553, with one hundred and seventy-five of his flock, and his colleagues, all, except two, who staid in England concealed, together with the rest of the German Protestants, who were deprived of their churches, and all their privileges

leges taken away. These distressed exiles arrived on the coast of Denmark, in the beginning of a very severe winter; but they met with a reception as cold and as barren as the country itself. For, though they were known to be Protestants, yet because they professed the Zuinglian doctrine concerning the sacrament; to the disgrace of the Danes, both as men and as Christians, they were not suffered to disembark, nor to anchor longer than two days, without daring to put their wives and children on shore. An instance of brutality, which would have disgraced a nation of Pagans! They were treated in the same inhospitable and unchristian manner at Lubec, Wismar, and Hamburgh; because, with Lutherans and the Papists, they could not believe, contrary to the evidence of their senses, and without the least authority from the Scripture to look after a miracle, that the bread and wine in the sacrament actually became that very body and blood of Jesus Christ, which is ascended to heaven, and which, it is declared, shall remain there, till the final restitution of all things. After spending the winter, which is commonly very severe in those countries, in this dreadful manner, tossed about from place to place, they at length resolved to steer for Embden, where, after a multitude of perils and hardships, they did not arrive till March, 1554, when the worst of the winter was nearly over. From September to March, they had wandered to and fro, and were driven about upon the seas. Through the wide world these people sought after a home, of whom the world, indeed, was not worthy. At Embden they were received with kindness and hospitality; and most of them settled in the country. The good countess dowager, Anne of Oldenburg, became their immediate patroness, and probably procured for them all the good offices, which they found in Friesland. John à Lasco, however, did not remain here; for, in 1555, he went to Frankfort upon the Maine, where he obtained leave of the senate to build a church for the reformed strangers, and particularly for those of the Low Countries. While he was at this city, he wrote an apologetical letter to Sigismund king of Poland, against the aspersions of Joachim of Westphalia, of Timann, and of Pomeran, who had all represented him as a vagabond, desirous of drawing away people after him. This letter was written in 1556.

In

In this year, 1556, with the consent of the duke of Wirtemberg, he maintained a disputation against Brentius the Lutheran, upon the subject of the eucharist. Brentius published a very unfair account of this controversy, in which he stated many things, which John à Lasco had not said, and omitted many others, which he had urged, but which bore too hard upon the Lutherans. He also abused the church of the strangers, over which John à Lasco presided, calumniating them for differing from the confession of Augsburg, respecting the sacrament. This obliged our sufferer to publish an apology for himself and his church, about the beginning of 1557, in which he proved, "That their doctrine did not militate with the Augsburg confession concerning the presence of Christ in the supper;" as their adversaries had charged upon them: "but that, if even they did differ from that confession, it did not follow they were to be condemned; if they justify their dissent from that confession by the word of God."

After an absence of twenty years, this noble Pole returned to his native country; where, notwithstanding the bishops and other ecclesiastics did their utmost to drive him away; their efforts proved ineffectual, through the favour of king Sigismund, who made use of his talents in his most important affairs. In Poland, the harvest truly was plenteous; but the labourers were few. The popish clergy obstructed every attempt of a Reformation, and would have destroyed John à Lasco, but for fear of the consequence to themselves. They once attempted to remove him from the king's confidence, and had the boldness to address his majesty upon the subject. But the king nobly replied, "That he had indeed heard, that the bishops had pronounced him an heretic; but the senate of the kingdom had determined no such matter: that John à Lasco was ready to prove himself untainted with heretical pravity, and sound in the catholic faith."

When open attacks would not serve, they attempted (in the true spirit of their profession) to destroy him by secret arts. No lie, no calumny, was too gross or bitter for circulation, if there was the least prospect of its gaining belief among the multitude. They set it about, that he was a trumpeter of sedition, and would soon introduce a civil war into the land. But these artifices, likewise, had no other

other effect, than to shew the malice and wickedness of his enemies. However, it pleased God, in a short time, to remove his servant out of this turbulent world, and to bring him happily, where the wicked cease from troubling, and where the weary are at rest. He was taken away by a short sickness in January, 1560.

King Sigismund, as we have observed, very highly esteemed him, and advised with him upon his most weighty affairs. John à Lasco continued in the Helvetic or Zuinglian doctrine of the sacrament, without any variation; but took very great pains to conciliate the difference, which subsisted upon that article, in the Protestant churches. He was a man of peace, a minister of the Gospel of peace, and peace he wished to promote.

The historians of his time speak very highly in his praise. Erasmus, who much esteemed him, declares, that he had learned sobriety, temperance, modesty, discretion, and chastity of him; although being then old, and John à Lasco yet young, he ought to have been the master, and not the scholar. And Zanchius, in a letter to him, writes thus: "Servavit te huc usque Deus, ut sicut Lutherus suæ Germaniæ, Zuinglius suæ Helvetiæ, Calvinus suæ Galliæ, ita tu tuæ Poloniæ sis Apostolus:" i. e. "God hath hitherto preserved you, that as Luther, Zuinglius, and Calvin, were the apostles of their own respective countries of Germany, Switzerland, and France; so You, in like manner, might be the apostle of Poland, your native land."

His writings were: 1. "A book upon the Lord's Supper."—2. "An Epistle, containing a Brief Discussion of the Controversy upon the Lord's Supper."—3. "A Confession of our Communion with the Lord Christ, and the Exhibition of his Body in the Sacrament; addressed to the Ministers of the Churches in East Friesland."—4. "An Epistle to the Ministers of the Church at Bremen."—5. "A Tract against Mennon, the Chief of the Catabaptists."—6. "Three Epistles, concerning the right Method of Church Government."—7. "An Epistle Apologetical to King Sigismund and the States of Poland."—8. "A Defence of the Church of Refugees at Frankfort, upon the Calumny about the Lord's Supper."—9. "An Answer to the virulent Address of Joachim Westphale upon the same Subject."—10. "The Manner and Reason of the whole Ecclesiastical Conduct of Edward the VIth. towards the Church of Refugees in London."

LATIMER,

LATIMER, HUGH, bishop of Worcester, was descended of mean but honest parents at Thurcaston, near Mount Sorrel, in Leicestershire, where his father lived in good reputation. Hugh, who was born in the farm house about 1470, and put to the grammar school at Thurcaston, and afterwards at Leicester, took his learning so well, that it was determined to breed him to the church. With this view, so soon as he was fit, he was sent to Cambridge, in 1484, where, at the usual time, he took his degrees in arts, and, entering into priest's orders, behaved with remarkable zeal and warmth in defence of Popery, against the reformed opinions. If any, inclined to the Reformation, and particularly good Mr. Stafford, divinity lecturer in Cambridge, read lectures in the schools, Mr. Latimer was sure to be there to drive out the scholars; and, when he commenced batchelor of divinity, (which was in 1515, when he was forty-five years of age,) he took occasion to give an open testimony of his dislike to their proceedings, in an oration, which he made against Philip Melancthon, whom he treated with great severity, for his "impious innovations (as he called them) in religion." His zeal was so much taken notice of in the university, that he was elected, in the next year, into the office of cross bearer in all public processions; an employment which he accepted with reverence, and discharged with solemnity for the space of seven years.

Among those, who about this period favoured the Reformation, the most considerable was Mr. Thomas Bilney*. It was Mr. Latimer's happiness to be well acquainted with this good man, who had indeed long conceived very favourable sentiments of him. He had known Latimer's life in the university to be a life strictly moral and devout; he ascribed his failings to the genius of his religion, and, notwithstanding his more than ordinary zeal in the profession of that religion, he could observe in him a very candid temper, prejudiced by no sinister views, and an integrity, which gave him great hopes of his Reformation. Induced by these favourable appearances, Mr. Bilney failed not, as opportunities offered, to suggest many things to him about corruptions in religion in general, whence he used frequently to drop a hint concern-

* Whose life see, vol. I. p. 246.

ing some in the Romish church in particular, till having prepared the way by degrees, he at length made an earnest persuasion, that his friend would endeavour to divest himself of his prejudices, and place the two sides of the question before him. How Mr. Latimer at first received these few declarations, and by what steps, he came to be settled in the truth of the Gospel, we have no particular account; only we find in general, that his friend's application had its desired effect. This was in 1523, when Latimer had nearly attained the fifty-third year of his age.

Mr. Latimer no sooner ceased from being a zealous Papist, than he became, with the same zeal and integrity, a zealous Protestant, very active in supporting and propagating the reformed doctrine, and assiduous to make converts both in the town and university. He preached in public, exhorted in private, and every where pressed the necessity of true faith and holiness, in opposition to those outward performances, which were then esteemed the very essentials of religion. A behaviour of this kind was immediately taken notice of; Cambridge, no less than the rest of this kingdom, was entirely Popish; every new opinion was watched with the utmost jealousy; and Mr. Latimer soon perceived, how noxious he had made himself. The first remarkable opposition he met with from the Popish party, was occasioned by a course of sermons he preached, during the Christmas holidays, before the university; in which he spoke his sentiments with great freedom upon many opinions and usages maintained and practised in the Romish church, and particularly insisted upon the great abuse of locking up the Scripture in an unknown tongue. Few of the tenets of Popery were then questioned in England, but such as tended to a relaxation of manners; transubstantiation, and other points rather speculative, still held their dominion; Mr. Latimer therefore chiefly dwelt upon those of immortal tendency. He shewed what true religion was; that it was seated in the heart; and that, in comparison with it, external appointments were of no value. Great was the outcry occasioned by these discourses.

Learning was at a very low ebb, in both the universities, in 1526. Cambridge was then the seat and asylum of ignorance, bigotry, and superstition; and every reformed opinion and person was persecuted with the most inveterate

veterate hatred and zeal. Latimer had, by this time, rough his daily and indefatigable searching of the Scrip-ures of the Old and New Testaments, made himself a mplete master of all the scriptural arguments, proper to nfute the reigning errors of the church of Rome.—He oke largely against the abominable superstition and idle sage of saying mass in an unknown tongue, and gave e most solid reasons, why the Scriptures of the Old and New Testaments should be translated into English, inted, and put into the hands of the most illiterate. is preaching of his had a very great effect; and, with great truth, it may be said, that we owe, under God, to Mr. Latimer the inestimable blessing of reading the Bible in our own language.

Mr. Latimer now became a preacher of particular eminence, and displayed a remarkable address in adapting himself to the capacities of the people. The orthodox clergy, observing him thus followed, thought it high time to oppose him openly. This task was undertaken by Dr. Buckingham, or Buckenham, prior of the Black Friers, who appeared in the pulpit against him, and with great pomp and prolixity, shewed the dangerous tendency of Mr. Latimer's opinions; particularly, he inveighed against his heretical notions of having the Scriptures in English; laying open the ill effects of such an innovation. Mr. Latimer could not but smile at the trifling, though ingenious reasoning of the prior; and promised to balance accounts with him on the next Sunday, and to expose his ridiculous arguments. The whole university accordingly met together on the next Sunday; as the news was generally spread, that Mr. Latimer would preach. That vein of pleasant and humour which ran through all his words and actions, would here, it was imagined, have its full scope. Mr. Latimer, with great gravity, recapitulated the doctor's arguments, placed them in the strongest light, and then rallied them with such a flow of wit, and at the same time with so much good humour, that, without the appearance of ill-nature, he made his adversary in the highest degree ridiculous.

Latimer's advantages over his adversaries increased the credit of the Protestant party in Cambridge, of which Bilney and Latimer were at the head. The meekness, gravity, unaffected piety of the former, and the chearful-

ness, good humour, and eloquence of the latter, wrought much upon the junior students.

These things greatly alarmed the Popish clergy. Frequent convocations were held, tutors were admonished to have a strict eye over their pupils, and academical censures of all kinds were inflicted. But academical censures were found insufficient. Mr. Latimer continued to preach, and heresy (as they called it) to spread. The heads of the Popish party applied to the bishop of Ely, as their diocesan; but that prelate was not a man for their purpose; it is true he was a Papist, but he was a moderate person. He came to Cambridge, however; examined the state of religion; and, at their intreaty, preached against heretics; but he would do nothing farther. Only indeed he silenced Mr. Latimer. This occurred in 1529. But it gave no great check to the Reformers. There was at that time a Protestant prior in Cambridge, Dr. Barnes *, of the Austin Friers: his monastry was exempt from episcopal jurisdiction, and being a great admirer of Mr. Latimer, he boldly licensed him to preach there. Hither his party followed him; and the late opposition having greatly excited the curiosity of the people, the friers' chapel was soon incapable of containing the crouds that attended. Among others, it is remarkable that the aforesaid bishop of Ely was often one of his hearers, and had the ingenuousness to declare, that Mr. Latimer was one of the best preachers he had ever heard, and that he wished, he had the same grace and abilities for himself.

The credit to the Protestant cause, which Latimer had thus gained in the pulpit, he maintained by a holy life out of it. Mr. Bilney and he did not satisfy themselves with acting unexceptionably, but were daily giving instances of goodness, which malice could not scandalize, nor envy misinterpret. They visited the prisoners, relieved the poor, and fed the hungry. They were always together concerting their schemes. The place where they used to walk, was long afterwards knowu by the name of the Heretics Hill. Cambridge, at that time, was full of their good works; their charities to the poor, and friendly visits to the sick and unhappy, were common topics of

* We have mentioned this excellent person in the life of Luther. He loved the truth, and suffered for it with great boldness and constancy.

discourse.

discourse. But these served only to increase the heat of persecution from their adversaries. Impotent themselves, and finding their diocesan either unable or unwilling to work their purposes, they determined upon an appeal to the high powers; and heavy complaints were carried to court of the increase of heresy, not without formal depositions against the principal abettors of it.

The principal persons, at this time concerned in ecclesiastical affairs, were cardinal Wolsey, Warham, archbishop of Canterbury, and Tunstal, bishop of London; and as Henry VIII. was now in expectation of having the business of his divorce ended in a regular way at Rome, he was careful to observe all forms of civility with the pope. The cardinal therefore erected a court, consisting of bishops, divines, and canonists, to put the laws in execution against heresy: of this court Tunstal was made president; and Bilney, Latimer, and one or two more, were called before him. Bilney was considered as the heresiarch, and against him chiefly the rigor of the court was levelled, and they succeeded so far that he was prevailed upon to recant; accordingly he bore his faggot (a token of recantation and penance), and was dismissed. As for Mr. Latimer, and the rest, they had easier terms. Tunstal omitted no opportunities of shewing mercy, and was dextrous in finding them. The heretics, upon their dismission, returned to Cambridge, where they were received with open arms by their friends. Amidst this mutual joy, Bilney alone seemed unaffected; he shunned the sight of his acquaintance, and received their congratulations with confusion and blushes. In short, he was struck with remorse for what he had done, grew melancholy, and after leading a life for two years in all the severity of an ascetic, he resolved to acknowledge the truth unto death.

Bilney's sufferings, far from shocking the Reformation at Cambridge, inspired the leaders of it with new courage. Mr. Latimer began now to exert himself more than he had yet done, and succeeded to that credit, which Mr. Bilney had so long supported. He constantly preached in Dr. Barnes's church, and assisted him in the discharge of his pastoral duty. Among other instances of his zeal and resolution, he gave one which was indeed very remarkable: he had the courage to write to the king against

against a proclamation then just published, forbidding the use of the Bible in English, and other books on religious subjects. He had preached before his majesty once or twice at Windsor, and had been taken notice of by him in a more affable manner, than that monarch usually indulged towards his subjects. But whatever hopes of preferment his sovereign's favour might have raised in him, he chose to put all to the hazard, rather than omit what he thought his duty. Though the influence of the Popish party then prevailed so far, that this letter produced no effect; yet the king, no way displeased, received it not only with temper, but with great condescension, graciously thanking him for his well intended advice. The king loved sincerity and openness; and Mr. Latimer's plain and simple manner had before made a favourable impression upon him, which this letter contributed not a little to strengthen; and the part he acted in promoting the establishment of the king's supremacy, in 1535, rivetted him in the royal favour. Dr. Butts, the king's physician, being sent to Cambridge on that occasion, and upon the affair of the king's divorce, began immediately to pay his court to the Protestant party, from whom the king expected unanimity in his favour. Among the first, he made his application to Mr. Latimer, as a person most likely to serve him; begging that he would collect the opinions of his friends in the case, and do his utmost to bring over those of most eminence, who were still inclined to the papacy. Mr. Latimer, being a thorough friend to the cause he was to solicit, undertook it with his usual zeal, and discharged himself so much to the satisfaction of the doctor, that, when that gentleman returned to court, he took Mr. Latimer along with him, in the design, no doubt, of procuring him a proper consideration.

About this time a person was rising into power, who became his chief friend and patron—the lord Cromwell, who, being a friend to the Reformation, encouraged of course such churchmen, as most inclined towards it. Among those was Mr. Latimer, for whom his patron very soon obtained the benefice of West Kingston, in Wiltshire, whither he resolved, as soon as possible, to repair and keep a constant residence. His friend Dr. Butts, surprized at this resolution, did what he could to dissuade him from it; saying, "You are deserting, said he, the fairest

finest opportunities of making your fortune: the prime minister intends this only as an earnest of his future favours, and will certainly in time do great things for you. But it is the manner of courts to consider them as provided for, who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals, who have the advantage of being present." Thus the old courtier advised. But these arguments had no weight. He left the palace, therefore, and entered immediately upon the duties of his parish. Nor was he satisfied within those limits; he extended his labours throughout the county, where he observed the pastoral care most neglected, having for that purpose obtained a general licence from the university of Cambridge. As his manner of preaching was very popular in those times, the pulpits every where were gladly opened for him; and at Bristol, where he often preached, he was much countenanced by the magistrates. But this reputation was too much for the Popish clergy to suffer; and their opposition first broke out at Bristol. The mayor had appointed him to preach there on Easter day. Public notice had been given, and all people were pleased; when suddenly there came out an order from the bishop, prohibiting any one to preach there without his licence. The clergy of the place waited upon Mr. Latimer, informed him of the bishop's order, and, knowing that he had no such licence, "were extremely sorry, that they were, by that means, deprived of the pleasure of hearing an excellent discourse from him." Mr. Latimer received their compliment with a smile; for he had been apprized of the affair, and well knew, that these were the very persons who had written to the bishop against him.

Their opposition became afterwards more public; the pulpits were made use of to spread their invectives against him, and such liberties were taken with his character, that he thought it necessary to justify himself, and accordingly called upon his maligners to accuse him publicly before the mayor of Bristol: and, with all men of candour, he was justified; for when that magistrate convened both parties, and put the accusers upon producing legal proof of what they had said, nothing of that kind appeared; but the whole accusation was left to rest upon the uncertain evidence of some hearsay information. But the party against

against him became daily stronger, and more inflamed. It consisted, in general, of the country priests in those parts, headed by some divines of more eminence. These persons, after mature deliberation, drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of "the worship of saints;" with saying, "there was no material fire in hell," and that "he would rather be in purgatory than in Lollards tower." This charge being laid before the bishop of London, that prelate cited Mr. Latimer to appear before him; and, when he appealed to his own ordinary, a citation was obtained out of Warham's (the archbishop's) court, where the bishop of London and some other bishops were commissioned to examine him.

An archiepiscopal citation brought him necessarily to a compliance. His friends would have had him fly from it; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and cholic, and in the sixty-sixth year of his age; but he was more distressed at the thoughts of leaving his parish exposed to the Popish clergy, who he feared might undo in his absence and detention, what he had hitherto done. On his arrival at London, a court of bishops and canonists were ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and relics, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images: and, when he refused to sign it, the archbishop, with a frown, begged he would consider what he did. "We intend not, says he, Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles, examine them carefully, and God grant that, at our next meeting, we may find each other in better temper." The next and several succeeding meetings, the same scene was acted over again. He continued inflexible; and they continued to distress him. Three times every week they regularly sent for him, with a view either to draw something from him by captious questions, or to teaze him at length into compliance. Of one of these examinations he gives

gives us the following account: "I was brought out, says he, to be examined in the same chamber as before; but, at this time, it was somewhat altered: for, whereas, before, there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end. There was, among these bishops that examined me, one with whom I have been familiar, and whom I took for my great friend, an aged man, and he sat next the table-end. Then, among other questions, he put forth one, a very subtle and crafty one; and when I should make answer: 'I pray you, Mr. Latimer, said he, speak out, I am very thick of hearing, and there be many that sit afar off.' I marvelled at this, that I was bidden to speak out, and began to misdeem, and gave an ear to the chimney; and there I heard a pen plainly scratching behind the cloth.—They had appointed one there to write all my answers, that I should not start from them. God was my good Lord, and gave me answers; I could never else have escaped them." At length he was tired out with such usage; and, when he was next summoned, instead of going himself, he sent a respectful letter to the archbishop. The bishops, however, still continued their persecution, till their schemes were frustrated by an unexpected hand. The king being informed, most probably by lord Cromwell's means, of Mr. Latimer's ill usage, interposed in his behalf, and rescued him out of the hands of his enemies. A figure of so much simplicity, and such an apostolic appearance as his at court, did not fail to strike queen Ann Boleyn, who was the favourite wife of Henry, and a great friend to the reformed religion. This unfortunate queen mentioned him to her friends, as a person, in her opinion, as well qualified, as any she had seen, to forward the Reformation; the principles of which she had imbibed from her youth. Lord Cromwell raised Latimer still higher in her esteem, and they both joined in an earnest recommendation of him for a bishopric to the king, who, remembering probably the sincerity of his letter to him, did not want much solicitation in his favour. The sees of Worcester and Salisbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italian bishops, who fell under the king's displeasure, upon his rupture with Rome. The former of these was offered to Latimer; and, as he

had been at no pains to procure this promotion, he looked upon it as the work of Providence, and accepted it without much persuasion. Indeed he had met with so very rough a check already, as a private gentleman, and saw before him so hazardous a prospect in his old station, that he thought it necessary, both for his own safety, and for the sake of being of more service to the Gospel, to avail himself of such an acquisition of refuge and of power. Accordingly, his enemies were disconcerted in their malevolence, and Latimer being out of their power, they quitted all thoughts of molestation for the present.

He was remarkably zealous in the discharge of his new office, and, in overlooking the clergy of his diocese, he was uncommonly active, warm, and resolute, presiding in his ecclesiastical court in the same spirit. In writing, he was frequent and observant; in ordaining strict and wary; in preaching indefatigable; in reproving and exhorting severe and persuasive. Thus far he could act with authority: but in other things he found himself under difficulties. The Popish ceremonies gave him great offence; and he neither durst, in times so dangerous and unsettled, lay them entirely aside, nor, on the other hand, was he willing to retain them. While his endeavours to reform were confined to his diocese, he was called upon to exert them in a more public manner, by a summons to parliament and convocation, in 1536. This session was thought a crisis by the Protestant party; at the head of which stood the lord Cromwell, whose favour with the king, was now in its meridian. Next to him in power was Cranmer, archbishop of Canterbury, after whom our bishop of Worcester was the most considerable man; to whom were added the bishops of Ely, Rochester, Hereford, Salisbury, and St. David's. On the other hand, the Popish party was headed by Lee, archbishop of York, Gardiner, Stokesley, and Tunstal, bishops of Winchester, London, and Durham. The convocation was opened on June 9, and, as usual, by a sermon, or rather an oration, spoken at the appointment of Cranmer by the bishop of Worcester, whose eloquence was every where famous. Many warm debates passed in this assembly, the result whereof was, that four sacraments out of the seven were insignificant. The Popish party now made an animated attempt to get him and Cromwell stigmatized by some public

public censure; but they were two well established to fear any open attack from their enemies.

In the mean while, the bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made no longer stay in London than was absolutely necessary. He had no talents, and he knew he had none, for state affairs; and therefore he meddled not with them. His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of the characters will sufficiently appear from the following story: It was the custom in those days for the bishops to make presents to the king on New Year's Day, and many of them would present very liberally, proportioning their gifts to their expectancies. Among the rest, the bishop of Worcester, being at this time in town, waited upon the king with his offering; but, instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down, in a very conspicuous manner, to this passage: "Whoremongers and adulterers God will judge." Henry VIII. made as little use of a good judgement, as any man ever did. His whole reign was one continued rotation of violent passions, which rendered him a mere machine in the hands of his ministers; and he, among them, who could make the most artful address to the passion of the day, carried his point. Gardiner, bishop of Winchester, was just returned from Germany, having successfully negociated some commissions, which the king had greatly at heart. In 1539, when the parliament was called to confirm the seizure and surrendry of the monasteries, that subtle minister took his opportunity, and succeeded in prevailing upon his majesty to do something towards restoring the old religion, as being most advantageous for his views in the present situation of Europe.

In this state of affairs, the bishop of Worcester received his summons to parliament, and, soon after his arrival in town, he was accused before the king of preaching a seditious sermon. The sermon was preached at court; and the preacher, according to his custom, had been unquestionably severe enough (or rather conscientiously faithful) against whatever he observed amiss. The king had called

together several bishops, with a view to consult them upon some points of religion. When they had all given their opinions, and were about to be dismissed, the bishop of Winchester (for it was most probably he) kneeled down and accused the bishop of Worcester as abovementioned. The bishop being called upon by the king, with some sternness, to vindicate himself, was so far from denying, or even palliating, what he had said, that he boldly justified it; and turning to the king, with that noble unconcern, which a good conscience inspires, made this answer: "I never thought myself worthy, nor did I ever sue to be a preacher before your grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters; for I grant there be a great many more worthy of the room, than I am. And if it be your grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine, according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your grace." The greatness of this answer baffled his accuser's malice; the severity of the king's countenance changed into a gracious smile, and the bishop was dismissed with that obliging freedom, which this monarch never used but to those whom he esteemed.

In 1538, the Bible was published, by the royal authority, in English; and as bishop Latimer daily preached up the necessity of a translation in the vulgar tongue, we may justly conclude, he had no little hand in it. The king commissioned only Grafton the printer to print it, and he printed fifteen hundred of them at his own charge; and the king by proclamation, according to the advice of archbishop Cranmer, and also of Latimer, allowed every one to read it. Cromwell procured this great privilege; and "Cranmer publicly rejoiced to see this day of Reformation, which he concluded was risen now in England, since the light of God's word did shine over it without any cloud." This he declared in a letter to Cromwell.

As Latimer was the champion of the doctrine of the king's supremacy, he was, about this time, sent for to London, in order to reclaim one Forrest, an observant frier, who had denied the king's supremacy, and also the Gospel.

Gospel. Latimer did all that lay in his power, and studied every way he could imagine to cause the frier to recant; for, it seems, Henry had, till he denied his supremacy, a very great respect for him. However, Forrest could not by any arguments or persuasions be induced to recant, and therefore the day came when he was to be put to death in Smithfield. The lords of the council came thither, on the day, to offer Forrest his pardon, if he would abjure. Latimer also, on this occasion, preached a sermon, wherein he endeavoured to confute his errors, and begged of him to recant; but he continued still in his former opinions. He was hanged to the stake with a great chain about his middle, and was burnt.

About this time Latimer, together with eighteen other bishops, all that were then in England, drew up and signed a declaration against the Pope's ecclesiastical jurisdiction; and soon after another declaration was drawn up and signed by him and seven others, to shew the king's supremacy.

This year also the priory of Great Malverne in Worcestershire, was suppressed. At the suppression, Latimer with an earnest desire recommended to Cromwell, who was the king's vicar-general, that that house might stand, not in monkery, but so as to be converted to preaching, study, and prayer, but he wished in vain; the monastries were dissolved, and the money misapplied.

In this parliament passed the famous act, as it was called, of the Six Articles; which was no sooner published, than it gave an universal alarm to all favourers of the Reformation *; and, as the bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office in a church, where such terms of communion were required. He therefore resigned his bishopric, and retired into the country, where he resided during the heat of that persecution which followed upon this act; and thought of nothing for the remainder of his days but a sequestered life. He knew the storm, which was up, could not soon be appeased, and he had no inclination to trust himself in it.

* These articles were, 1. In the sacrament of the altar, after the consecration, there remains no substance of bread and wine, but the natural body and blood of Christ. 2. Vows of chastity ought to be observed. 3. The use of private masses is to be continued. 4. Communion in both kinds is not necessary. 5. Priests must not marry. 6. Auricular confession is to be retained in the church.

But,

But, in the midst of his security, an unhappy accident carried him again into the tempestuous ocean. He received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than could be afforded him by the unskilful surgeons of those parts. With this view he repaired to London; where he had the sorrow to see the fall of his patron, the lord Cromwell; a loss which he was soon made sensible of. Gardiner's emissaries quickly found him out in his concealment, and something, that somebody had somewhere heard him say against the six articles, being alledged against him, he was sent to the Tower; where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign. He was now in the seventy-first year of his age. Here Latimer was confined, together with the bishop of Chichester, but not so strictly as that his friends might not come and see, and converse with him *. The good bishop therefore, considering the disposition of king Henry, had mild usage; but here he lived himself, he says, "in the daily expectation of being called to be put to death, because at this time there was held a session in Newgate once every three weeks, and executions were as frequent." This he tells us in his fourth sermon preached before king Edward VI. at which time he begs of the king, that as there was then no particular person, as he whom we now call ordinary, to instruct and pray with the unhappy criminals, there might be some one appointed thereto of learning and diligence; for, continues he, "many of them are cast away for want of instruction, and die in misery for lack of preaching." And on this occasion, and in this reign, a chaplain was appointed to do the abovementioned duties; and this office was constituted pursuant to his advice.

Immediately upon the change of government under Ed-

* Neither Henry, nor Gardiner, had any design on his life; but the king had done with him, that is to say, Latimer had served his majesty's purpose in establishing the grand and fundamental doctrine of his supremacy in England over all persons as well ecclesiastical as civil; and this prince was of so ungrateful a temper that he cared not afterwards for the man who had faithfully served him; and this most flagrantly appears in his beheading Sir Thomas More, his cruel usage of Wolsey, and his barbarous, illegal, and unjust treatment of Cromwell.

ward

ward VI. he and all others, imprisoned in the same cause, were set at liberty; and bishop Latimer, whose old friends were now in power, was received by them with every mark of affection; and he would have found no difficulty in dispossessing Heath, in every respect an insignificant man, who had succeeded to his bishopric: but he had other sentiments; he neither would make suit himself, nor suffer his friends to make any for his restoration. However, this was done by the parliament, who, after settling the national concerns, sent up an address to the protecter to restore him. The protector was very well inclined, and proposed the resumption to Mr. Latimer, as a point which he had very much at heart; but Latimer persevered in the negative, alledging his great age, and the claim he had from thence to a private life. And it may be readily believed, that no man ever said "Nolo episcopari," with more sincerity.

Having thus rid himself of all entreaty on this head, he accepted an invitation from his friend archbishop Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries of poor people. His free reproofs, joined to the integrity of his life, had a great effect upon those in the highest stations; while his own independence and backwardness of asking any favour for himself, allowed him greater liberty in asking for others.

In these employments he spent more than two years, interfering as little as possible in any public transaction, only he assisted the archbishop in composing the homilies which were set forth by authority in the first year of Edward VI. He was also appointed to preach the lent sermons before his majesty; which office he performed during the three first years of his reign.

As to his sermons, which are still extant, they are indeed far enough from being exact pieces of composition; yet his simplicity and low familiarity, his humour and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His action and manner of preaching too were very affecting; and no wonder, for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character

as

as a preacher: what particularly recommends him is that noble and apostolic zeal, which he exerts in the cause of truth.

Upon the revolution which happened at court, after the death of the duke of Somerset, Latimer seems to have retired into the country, and made use of the king's licence as a general preacher in those parts, where he thought his labours might be most serviceable. He was thus employed during the remainder of that reign, and continued in the same course, for a short time, in the beginning of the next; but as soon as the introduction of Popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom, and a licensing only such as were known to be popishly inclined. Accordingly, a strict enquiry was made after the more forward and popular preachers; and many of them were taken into custody. The bishop of Winchester, who was now prime minister, having proscribed Mr. Latimer from the first, sent a message to cite him before the council. He had notice of this design, some hours before the messenger's arrival; but he made no use of the intelligence. The messenger found him equipped for his journey; at which expressing his surprize, Mr. Latimer told him, that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to stand before two princes, would enable him to stand before a third, either to her comfort or discomfort eternally. The messenger then acquainting him, that he had no orders to seize his person, delivered a letter, and departed. Mr. Latimer, however, opening the letter, and finding it to contain a citation from the council, resolved to obey it. He set out therefore immediately, and as he passed through Smithfield, where heretics were usually burnt, he said chearfully, "Smithfield hath long groaned for me." The next morning he waited upon the council, who, having treated him rudely, and loaded him with many severe reproaches, sent him to the Tower. This was but a repetition of a former part of his life; only he now met with harsher treatment, and had more frequent occasion to exercise his resignation; nay, even the usual chearfulness of his disposition did not now forsake him, of which we have one instance still remaining.

ng. A servant leaving his apartment in the Tower, Mr. Latimer called after him, and bade him tell his master, that unless he took better care of him, he would certainly escape him. Upon this message, the lieutenant, with some discomposure in his countenance, came to Mr. Latimer, and desired an explanation. "Why, you expect, I suppose, sir, replied Mr. Latimer, that I should be burnt; but if you do not allow me a little fire this frosty weather, I can tell you, I shall be starved to death with cold."

Cranmer and Ridley were also prisoners in the same cause with Latimer; and when it was resolved to have a public disputation at Oxford, between the most eminent of the Popish and Protestant divines; these three were appointed to manage the dispute on the part of the Protestants. Accordingly, they were taken out of the Tower, where they had lain all the winter of 1553, and sent to Oxford, in the spring of 1554; where they were closely confined in the common prison; and they might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books and pen and ink.

At length the mock disputation began, and he answered the questions of his adversaries as far as civility required, and in these answers it is observable he managed the argument much better than either Ridley or Cranmer, who acted too much after the manner of schoolmen. Whereas, when the same proofs were multiplied upon Latimer, he told them plainly, that such proofs had no weight with him; that the fathers, no doubt, were often deceived, and that he never depended upon them, but when they depended upon Scripture. "Then you are not of St. Chrysostom's faith, (replied his antagonist,) nor of St. Austin's." —"I have told you (said Mr. Latimer) I am not; except they bring Scripture for what they say." The dispute being ended, sentence was passed upon him in the beginning of October; and he and Ridley were executed on the 16th. When they came to the stake, Latimer lifted up his eyes with a sweet and amiable countenance, saying, "Fidelis est Deus," &c. i. e. "God is faithful, who will not suffer us to be tempted above that which we are able." When they were brought to the fire, on a spot of ground on the north side of Baliol College; where, after an

abusive sermon, being told by an officer they might [illegible] make ready for the stake, Mr. Latimer, having thro[illegible] off his prison attire, appeared in a shroud prepared for [illegible] purpose; "and whereas before (says Mr. Fox) he seemed a withered and crooked old man, he stood now upright." Being thus ready, he recommended his soul to God, and delivered himself to the executioner, saying to the bishop of London, "We shall this day, brother, light such a candle in England, as shall never be put out."

When the fire was first kindled, he cried, "O Father of heaven, receive my soul;" and so receiving the flame, and (as it seemed) embracing it, and having stroked his face with his hands and bathed them a little with fire, he soon died without the least appearance of suffering pain.

Such was the death of Hugh Latimer, bishop of Worcester, one of the leaders of that noble army of martyrs, who introduced the Reformation in England. He had a happy temper, improved by the best principles; and such was his cheerfulness, that none of the circumstances of life were seen to discompose him. Such was his Christian fortitude, that not even the severest trials could unman him; he had a collected spirit, and on no occasion wanted a resource; he could retire within himself, feel the support of a gracious Master, and hold the world at defiance.

LAVATER, JOHN CASPAR, was born in 1741, of very respectable parents, at Zurich in Switzerland, who, to the best of their knowledge and abilities, educated him in the strictest principles of virtue and religion. From his infancy he had many serious impressions; and, when only seven years old, felt himself strongly drawn to seek God by prayer. "To use God," says he, "as my own God, was one of the earliest and most deeply impressed ideas in my mind. Observing the indifference of others towards God, I was determined to make the best use of him I could. I felt a need of his presence, and made it a constant practice to pour out my heart before him in fervent prayer every morning and evening: yet my light and volatile disposition oftentimes disturbed me in my devotions. To listen to the sermons was too tiresome for me, so I took my little Pocket Bible to the place of worship; and, with the greatest eagerness, I read the Histories

tories of the Old Testament, more especially that of Elias and Elisha. Christ and the New Testament had but a small share of my attention or affection at that time."

When ten years of age, young Lavater freely declared his intention to devote himself to the ministry, and, notwithstanding all the objections and difficulties he had to encounter, he never changed his mind; but, zealously applied himself to the study of the Latin language, and other branches of human learning requisite for this purpose.

In his fourteenth year he had a dangerous fit of sickness. "When thus taken ill," says he, "I seriously reflected upon my former life, endeavouring to purify my heart, most heartily forgiving every received injury, and asking pardon of all those to whom I suspected I had given the least offence." This illness, he adds, left behind it many a serious impression. Soon after this, having taken a long walk on a very hot day, and too eagerly drinking more wine than he could bear, he got nearly intoxicated: which grieved him to his very heart. "Hardly," says he, "any occurrence in my whole life has made such an indelible impression upon my mind as this accident. I shed streams of penitential tears, and nothing could erase the remembrance of it from my mind; and, even now, after the elapse of twenty-six years, it serves me as a powerful warning never to exceed moderation in drinking, in the least degree." In the fifteenth year of his age, a violent shock of an earthquake, and the happy departure of his elder brother, contributed to confirm and to increase the good impressions and pious resolutions of his mind. "When," says he, "my brother was in his last moments, he sat up in his bed, lifted up his hands, and, looking up stedfastly toward Heaven, exclaimed,—Behold, I see the heavens opened, and the Son of Man standing at the right hand of God! Father, into thy hands I commend my spirit." Thus saying, he sunk down and expired. All of us were dissolved in tears. Now I saw my brother a dead corpse on the very spot on which I was born, I felt quite heavenly-minded. Death and Heaven were my only thoughts; so I went to bed; but when I awoke the next morning, I felt quite pleased in my having become the eldest son of the family, and the heir of the cabinet of curiosities which my brother had collected. I could not help abhorring myself, on account

of this sudden change of mind. Oh! vanity of vanities! all, indeed, is vanity!"

When young Lavater entered upon his academical course, his talents soon began to shine forth so brilliantly, as to attract the notice of the most learned characters who were at that time professors in the college at Zurich, some of whom endeavoured to encourage and direct his rising genius. During the three years of his studying divinity, he was most deeply impressed with a sense of the infinite importance of well-employed or mis-spent time; and had such views of the awefulness of sin and holiness of God, that he oftentimes humbled himself in the dust. He made it a point of conscience daily to examine himself, watching over all his thoughts, words, and actions, and most sincerely bewailing, not only every improper action which he had done, but even every impure motive which might have influenced his conduct. At the same time, Christ, in his person, and all his endearing characters and offices, was rendered exceedingly precious to his soul. To him he approached, "weary and heavy laden," seeking rest for his immortal soul, and entirely devoting himself to his blessed service.

In 1762, Mr. Lavater, after having finished his Theological studies, entered into holy orders, to the great satisfaction of his professors; but under very humble views of his own attainments. Soon after his ordination, he thus addressed one of his dearest friends: "You have preached this day; and, I trust, with much success. O let us consider the infinite importance of addressing immortal beings in the name of God! May the principle of St. Paul never fail to be yours: 'We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Christ's sake."

Mr. Lavater was only twenty-two years old when he performed an action which cannot but highly interest every impartial reader in his favour: — There lived in the city of Zurich, and even a member of its senate, a most wretched character, who, during the time he had been prefect over a district of the canton, had committed innumerable acts of the grossest injustice; yea, such abominable crimes, that all the country people loudly reproached and cursed him; but no one dared to call him to public account, he being related to several gentlemen who were members

members of the Zurich government, and son-in-law to the principal magistrate of the city. Mr. Lavater, after having often heard of, and duly examined into, the atrocities of the prefect, committed even against helpless widows and orphans, could at last no longer refrain himself: his tender feeling heart was glowing with the noblest sentiments of justice and humanity, and felt an irresistible desire to plead the cause of the poor and oppressed. He was fully aware that his stepping forward in this cause would expose him to the frowns of the great and mighty, and occasion much uneasiness and anxiety even to his nearest and dearest relations; but he was determined to obey God rather than man. Having prepared himself by earnest prayer, and consulted an intimate friend, he first addressed a letter to the prefect; in which he strongly reproached him for his detestable actions; and freely declared his full intention to bring him to public justice, should he not restore his spoils within the term of two months. This time having elapsed, and the warning proving in vain, Mr. Lavater proceeded to print a most solemn indictment against him; which he caused to be delivered to every member of the Zurich government. At first he kept his name a secret; but when called upon, he came forward in the most open manner, nobly avowed, and fully proved the points of his indictment before the whole assembly of the senate; and had the unspeakable satisfaction to see the wicked prefect, who, conscious of his guilt, had saved himself by flight, solemnly condemned by law, his unjust property confiscated, and restoration made to the triumphant cause of oppressed poverty and innocence.

In the spring of 1763, Mr. Lavater set out on a literary tour to some of the principal places in Germany; from which journey he acknowledges himself to have derived the most extensive benefits: "I received advantages," said he, "from my journey, of which I had not the least conception. My mind is continually enlarging, and my heart forcibly drawn after that which is good: so greatly I profit by the conversation and example of learned, great, and good men."

In 1766 Mr. Lavater married an excellent and amiable lady, with whom he lived thirty-four years in the most exemplary and happy manner; and by whom he had eight

eight children, three of whom, a son and two daughters, survived him *. The first public office which was entrusted to Mr. Lavater's care, was that of chaplain to the orphan-house in Zurich; upon which he entered in 1769. Here he found a very large sphere of usefulness. His sermons were much admired, and numerously attended; for he displayed in them great force of natural eloquence, accompanied with that divine unction of the Spirit of God which convinces

* How Mr. Lavater felt on the solemn day on which he was united to his amiable bride, he shall inform us in his own words: "I awoke very early, in the most serene and cheerful frame of mind. The sun had just risen; the resplendent glories of which both delighted my eyes and filled my soul with inexpressible delight. After having prayed and sung one of the beautiful hymns of the late excellent Mr. Gellert, I went to the apartment of the dear object of my love, who cheerfully came forth to meet me, and wished me a thousand blessings. We could not but adore and praise God, out of the abundance of our hearts. Two considerations very forcibly struck my mind: first, That of the glory which might result to the providence of God from our union; and, secondly, That of the immortality of our offspring. I then retired to my own room, and wrote the following prayer: "Father of infinite goodness, who art in heaven, and seest in secret, blessed Author of our union, and Rewarder of them that diligently seek thee,—behold us in our new connexion, commencing in thy name. Being now assembled in thy presence, we bless thee with the most joyful feelings of our hearts, for having united us by the sacred bonds of marriage. Lo! we prostrate ourselves, and adore thee in the most rapturous strains of unfeigned love and gratitude! Yes; thou lovest us, most gracious Father; and we are sensible of this thy love! Oh that we may never lose sight of the gracious purposes for which thy wise providence has united us! Oh that we may have continually renewed a sense of thy presence with us! We will, with heart and mind, rejoice in thee; and gladly serve thee with constant faithfulness and unremitting zeal. Let nothing allure us from thee; but keep us most closely united in thee! Be thou our supreme good! let thy word be our food, and virtue our delight! Preserve us from the deceitfulness of sin! Let us be watchful over ourselves, constant in our devotions, fervent in prayer, moderate in our enjoyments, sincere and upright in our dealings, faithful and affectionate towards each other! Let thy fear accompany us, O thou omnipresent and gracious Lover of mankind! Bless us, we humbly beseech thee, with good and healthy children! and may we be enabled, by thy grace, to bring them up for the praise and glory of thy holy name! Lord, thou knowest the sincerity of our resolutions; let our sweetest reward be the answering of these our prayers! May our whole life be consecrated to thy service, and entirely devoted to the cause of virtue and religion! Let us never forget these our resolutions, not even for a moment! O how sweet to call thee our Father; Let us remain thy obedient children, unto the very end of our days! Be our God and our guide, that we may remain faithful unto death! Amen."

convinces the understanding, and wins the affections of the heart.

He used to write his discourses; and, by constant practice, obtained such a facility of committing them to memory, that he wanted but a few minutes for this purpose: yet he never confined himself strictly to his notes; but was very successful in making alterations in the pulpit, suitable to time and circumstances. A chief part of his attention was devoted to the large flock of orphan-children, to whom he shewed the most tender regard and affectionate care. He possessed a talent of conversing with children in an eminent degree, condescending to their very lowest capacities, and knowing how to keep alive their attention, to occupy their understanding and to make a deep impression upon their tender hearts. But still a larger field of useful activity was opened to him, when he was chosen, in 1778, to be deacon, or assistant minister, at the large parish of St. Peter, in Zurich, which contained about five thousand people. But few ministers can be found, who more constantly and conscientiously officiated, except a few weeks in summer, when the delicate state of his health rendered it necessary for him to take a little excursion into the country. To the instruction of young people and the visitation of the sick, he devoted a considerable portion of his time. Under these circumstances, it is difficult to conceive how it was possible for him to keep up the most extensive correspondence, and to compose so many literary and religious works, by which he obtained celebrity, even in foreign parts: but it must be observed, that his time was exceedingly precious to him; so that he was continually employed, wishing to redeem the very smallest particle, and not to lose a single moment. Even when at table, some books or papers used to lie near him; and when taking a walk, which was his constant practice every day, he was always seen reading or writing. In his short excursions to the country, and even when he went to see some friends in town, his pockets were full of papers; and he used to sit down at the very first table, and continue his writing. He had, however, the happy talent to suffer himself continually to be interrupted, and to keep up the most cheerful conversation; and yet, at the first leisure moment, he could take up his subject, like one who

who had not experienced the least interruption. In summer, strangers crowded to see him from every quarter. Though there was a considerable number whose only object was to gaze at him; yet, on the other hand, many visitors afforded him no less pleasure than real instruction. Never, therefore, did he suffer his patience to be exhausted; nor did he ever cease to treat strangers of every rank and description in the most polite and respectful manner. Scarcely any one ever saw him in an ill humour, even when he happened to be deeply depressed; he had such a command over himself, that suppressing his grief, he could most cheerfully receive and usefully entertain visiting friends or foreigners.

At the end of 1786, he was unanimously chosen to the rectory of St. Peter's Parish, in Zurich.

Mr. Lavater was exceedingly grieved at the vain objections of late years so commonly made against the inspiration of the Scriptures; and especially against the person, the character, and the work of our blessed Lord. Some of the modern anti-christian writers took great pains to draw him over to their party; but their united endeavours proved in vain; he stood firm like a rock; neither flattering promises, nor frowning threatenings could move him; and all his sermons, letters, and writings may serve as indisputable proofs, that, to the last, he continued to avow, in the most open and positive manner, his unshaken belief in Christ, and his most sincere and fervent attachment to the system of the Bible. In a letter, dated Nov. 24, 1794, he thus declares some of his religious principles to a friend, in contradiction to a report, that he had adopted the modern rational system of divinity: "I assure you, in the most solemn manner, that I entertain, to this very moment, the fullest conviction that the Bible contains a true record of the revelations of God. More especially, I believe in the supreme divinity of Jesus of Nazareth. Him I regard daily with renewed satisfaction and joy, as the immediate object of our religious worship: Him I revere as the utmost perfection which human nature can exhibit, and as the express image of the Godhead. I believe, with increasing intuitive knowledge, that no man can come unto the Father, but by and through him. I believe, that, through his person and mediation only, the human race can be con-

conducted to its proper destination, restored to its original dignity, and attain to the complete purpose of eternal love. It is he on whom I am daily more and more constrained to place an entire dependence. As a mortal man, as a helpless sinner, as a philosopher, I stand in need of him. The more I examine all the different systems of philosophy, the more I am led to adore Jesus Christ as my Lord and my God. Christ, or despair, is my only alternative. His incarnation,—his sufferings, death, and resurrection,—his close affinity to mankind, serve to dispel all my darkness, to supply all my defects."

At the commencement of the French revolution, Mr. Lavater, in common with multitudes, rejoiced at the pleasing prospect that the numerous abuses prevalent under the former government, would have an end; that the rights of the people would be more respected, and genuine liberty established: but no sooner did he observe Liberty degenerating into licentiousness; no sooner did an account of the revolutionary atrocities reach his ear, than he spoke most loudly and decidedly against it; and more especially, he denounced it as the grossest violation, both of divine and human laws, when the French put to death their late unhappy monarch.

When, in 1795, the first revolutionary movements appeared in the canton of Zurich, Mr. Lavater employed all the talents of his mind, and exerted all the powers of his eloquence, to assuage the fury of an unruly passion, to advise the mildest and most conciliatory measures on the part of the government, and to exhort the people, in the most impressive language, to the strictest observance of due respect and obedience towards their lawful magistrates.

When the total subversion of the Swiss constitution took place, in 1798; and soon afterwards that free and happy country, which, for centuries, had enjoyed the blessings of peace, was involved in all the dreadful calamities of war, Mr. Lavater's character shone forth with particular lustre. Without attaching himself to any party whatever, his constant aim appeared to be to lessen, as much as possible, the sum of human misery at this awful period; to promote, by all the means in his power, mutual union, concord, and peace; to prevent still greater mischief; to instruct and comfort his

people from the word of God; to impress their minds with the necessity of genuine repentance, of a firm and unshaken belief in the gracious promises of the Gospel, of fervent and unremitting prayer, and of a due improvement of their present afflictions.

Meek and gentle as Mr. Lavater's general disposition was, he opposed, with the boldness and fortitude of a lion, all the acts of injustice and cruelty which were committed, either by his revolutionary countrymen, or by the French invaders. Nobly disregarding all fear of man, and trusting in divine protection, he addressed a letter to M. Reubel, who was then President of the French Directory, remonstrating, in the most spirited manner, against the lawless violence and shameful robberies perpetrated amongst a free, independent, and harmless people; and it is remarkable, that Reubel dared not commit any personal violence against Mr. Lavater; but condescended to send him a long answer, full of sophistical argument. Soon afterwards, when he had the mortification to see that some of the inhabitants of Zurich were suddenly carried away from their families, by order of the new Swiss government, he thought it necessary to enter his protest against such proceedings. This so enraged his enemies, that they resolved upon his deportation likewise.

Mr. Lavater was so fully aware of this event, that sometime before it took place, he prepared the following letter to his family and friends: "I expect shortly to meet with the same treatment which others, more worthy than myself, have experienced. A system of terror once introduced, spreads like a flame driven by the wind. I expect every thing; and being prepared for the worst, fear nothing. That which is evil shall turn out for good; and the worst for the best. God will give me tranquillity and fortitude to bear every thing. I shall suffer innocently. Be fully assured, that whatever they bring against me, they will be able to prove nothing. I expect, that I shall soon be privately arrested. In this case, let me intreat you to remain as tranquil as myself. God will not suffer me to be destroyed. I shall not, at least on this occasion, become the victim of Despotism; yea, I fully trust, my deportation shall be rendered a blessing to myself, to you, and to my native country! Let me, therefore, request you to attempt nothing for me, however

over natural or needful it may appear to you. God will soon help me, without any interference of yours. Only pray for me with composure, affection, and fearless confidence. Farewell. May the Lord be with us all!"—(April 9, 1799.)

What Mr. Lavater foresaw, soon came to pass. He was at Baden, for the benefit of his health, which had been much impaired. He had spent but a few days at that place before he was apprehended. On the morning of the 18th of May, he was torn from the arms of his afflicted wife, and carried, by an armed force, to Basil; where he was detained as a prisoner, in the house of the prefect. In this distressing situation he manifested the most manly and Christian character. His enemies accused him of having betrayed the interests of his country to the Russian government, for the sum of one hundred pounds; but, providentially, at the very time of his trial, a letter from Petersburgh arrived, which being opened by the prefect, demonstrated, in the clearest manner, that the sum in question was merely the price of some paintings, which the empress had purchased of Mr. Lavater: his enemies were thus constrained to set him at liberty. When he returned to Zurich, after a banishment of three months, he was received, as it were, in triumph, not only by his friends, but by his fellow-citizens in general.

Soon afterwards, however, a far greater calamity befel him, which ultimately proved fatal: On Sept. 26, 1799, after a most bloody battle with the combined forces of Austria and Russia, the victorious French army retook the city of Zurich. At this crisis, Mr. Lavater was humanely relieving some poor neighbouring widows from the importunities of the French soldiery, whom he accommodated in his own house with meat and drink, when one of these ungrateful wretches discharged his gun at his benefactor. The ball entered his body a little below his heart, and went out on the right side. The blood rushed out from each aperture. His wife, children, friends, and neighbours surrounded him, tetrified, lamenting, weeping, and loudly exclaiming against the perpetrator of this abominable deed; but he was resigned; freely forgave his cruel enemy; and, in the midst of excruciating pains, adored the chastening hand of his Heavenly Father, whose unchangeable love he acknowledged even in this painful

dispensation. His wound seemed to heal sooner than was at first expected; and some months afterwards, he had the satisfaction to appear once more before his congregation, to whom he was attached in the most affectionate manner. He chose for his text, Psalm lxxi. 7, 8, "I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy honour, all the day." Mr. Lavater continued to preach about two months longer; but was then obliged entirely to desist. His active spirit, however, could not be unemployed; but, in the midst of the greatest bodily pains, he continued to write and prepare works for the press; particularly, "the History of his Deportation," in two octavo volumes; a most excellent "Prayer Book;" and a small volume of "Letters, supposed to have been written by the Apostle St. Paul before and after his Conversion *." At the same time he wrote several thousand "Farewell Lines," to be distributed among his friends after his death. He also took the most active part in establishing a benevolent society for the relief of his numerous countrymen who had lost their all by the calamities of war.

No words can express how greatly Mr. Lavater suffered during the last six months of his life. Not only his wounds left a very painful sensation, but a most violent cough, a swimming in his head, and a soreness of his body, occasioned by long confinement to his bed, proved so many additional afflictions. Here religion alone supported him; and here it was that his Christian patience, resignation, fortitude, and hope of a blessed immortality, shone forth in the brightest lustre. Even in the darkest moments he was not seen desponding, nor casting away his confidence; but his secret sighs ascended to a throne of grace; his Bible was the sweet companion of his restless nights, when he often broke out in loud hallelujahs, and by his cheerfulness revived the drooping spirits of his distressed family. He was very thankful for the least comfort administered to him, and never ceased most fervently to pray for his murderer. He once said to a friend, "I do not wish to know him who wounded me with the fatal ball; but this I wish to let him know, that I forgive him with all my heart; for, believe me, I owe very much to these wounds, and to my present severe pains." He tenderly sympathised with all fellow sufferers upon a bed of sickness; and hear-

* Since translated into English.

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ing of a pious woman, who, for sixteen years, continued under the afflicting hand of God, he addressed some lines of consolation to her. Only a week before his dissolution, when informed that his sister-in-law was at the point of death, his love was so fervent, that nothing could restrain him from seeing her. Being brought in a chair to her house, he sat down at her bed-side, and thus addressed her: "Here we sit together, both dying; but love never dies, nor the gratitude which I owe to you, my dear sister. May God reward you for all the kindness you have shewn me!" After fainting away for some moments, he continued, "O! what joy must there be in heaven, when they see another weary traveller approaching the shore! Rejoicing, they exclaim, 'Another is coming, who has safely escaped the storms of yonder mortal life—he is just here.—He exclaims, The land! the land!" Exhausted, and in agony, he then suffered himself to be removed, addressing his sister thus: "May Jesus Christ, whose consolations are inexhaustible, be with thee and with thy spirit to redeem it!" On Christmas eve he said to his wife and daughter, "My dears, do you know what burdens me most at present? My inability to meditate upon the greatest of all the wonders of grace,—the incarnation of Christ." Yet even whilst slumbering, this great mystery of godliness so enraptured his soul, that he composed a verse in this state, with which he awoke, but could only recollect a part of it:

"Jesu from Heav'n descends, and brings
Complete redemption on his wings;
Unmingled grace his right hand bears;
Life, at his glance, eternal springs,
And ev'ry trace of mis'ry disappears."

Only two days before his death he dictated a thanksgiving hymn, to be read to his congregation. It became now exceedingly difficult for him to speak; but his last expressions were prayers and blessings pronounced upon his family; and after a most severe struggle, in which he nevertheless remained sensible, and steadily looking up to the Lord, he was delivered from the body of sin, and triumphantly entered the realms of endless bliss! His mortal remains were committed to the grave amidst a vast concourse of people of all ranks and descriptions, and amidst the tears and lamentations not only of his family and fellow

fellow citizens, but even of French officers and soldiers; and some of his very enemies could not but bear testimony at his grave, "Truly a great and good man is buried here!"

It was the lot of Mr. Lavater, as it is generally of eminent men, to be exalted above measure by some personally and unjustly censured by others; but no candid and impartial man who knew Mr. Lavater personally, who has read his writings, and observed his conduct, will deny that he was, though a singular, yet both a great and a good man. His intellectual powers were by no means of the common cast; his powers of comprehension were unusually quick; he possessed an eminent gift of observation, an excellent memory, a rich, lively, and perhaps too luxuriant an imagination; which, however, as he advanced in years became more chaste, and was more wisely directed and restrained by sound reason and judgement. His knowledge was also very extensive, though it consisted not so much in classical learning as in the knowledge of himself, of mankind in general, of God, and of divine things. As to his moral and religious character, he was a Christian in the fullest sense of the word: he believed in the Bible, and in the God of the Bible, with the most implicit, child-like, and unshaken confidence. No modern philosophy, no derision of his enemies, no defection of his learned friends, neither the frowns of men, nor their deceitful flattery, could ever induce him to renounce his faith in the unerring word. It was, indeed, to him "eternal life to know the only true God, and Jesus Christ, whom he hath sent." Often whilst speaking of him in public, or in a private circle of friends, his heart glowed and his lips overflowed: he knew not how to find terms sufficiently strong, energetic, and impressive, to extol his person, doctrine, and character; his spotless life, his dying love, his admirable condescension, his all-sufficient grace, his boundless mercy and compassion, his never-failing ability and willingness to save. Him to serve, him to glorify, him to recommend by a thousand ways and means, him to imitate, in him to trust, even in the darkest moments, for him to win souls, was the grand object of his ambition! To preach and catechise, to visit the sick, to relieve the poor, to comfort the afflicted, to gladden the heart of the widow, to provide for orphans, to establish and support benevolent institutions, to exert himself

self in doing good, was the very delight of his soul. His Christian principles made him a most affectionate husband, a wise father, a kind master, a faithful and sympathizing friend, a conscientious pastor, a loyal subject. Naturally timid, Religion made him the boldest confessor of the truth; volatile in disposition, Religion made him steady and consistent. He was of an irritable temper; but he kept it under, from a principle of the fear of God: he was prone to vanity; and the many marks of distinguished honour he received from a crowd of admirers, and even from the great and mighty, had a tendency to encrease these inordinate emotions of self-love; but he constantly combated this dangerous enemy, and blessed God for every humbling dispensation of his providence.

There was a period in his life in which, as he acknowledges, he had nearly been carried to the very brink of fanaticism by ambition, warmth of imagination, and a heart of extreme sensibility; but the gracious hand of Providence drew him back, and preserved him. Lavater was a man much habituated to private prayer; and having experienced, from the earliest period of his life, many remarkable answers to his petitions, his faith grew very strong, and his confidence in prayer was remarkably great.

His penetration entered deep into the human heart; his eye scrutinized sharply, but with such amiable mildness as banished all fear and restraint from the circle in which he was; only the perverse, in head or heart, felt uneasy in his presence.

To form a just idea of Lavater's generous disposition, which breathed nothing but benevolence, was ever inclined to forgive, and always disposed him to make the situation of others his own, it would have been necessary to hear how Lavater himself was used to speak in familiar and confidential conversation; in which he laid aside all reserve, and, as he expressed himself, could think aloud respecting his ill-judging adversaries. He indeed became all things to all men, and still retained his own consistency. This firmness and this pliability, this conscious dignity and this self-abasing humility, this superior power and this indulgent condescension, this manly energy and this child-like simplicity, this firm adherence to his own principles and this unbounded toleration towards those of different opinion, this implicit belief in the Bible, and this thirst

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after luminous, philosophical precision and demonstrative ideas, this artlessness and this acute discrimination, this thorough contempt of all things transitory, and this thankful free enjoyment of all the blessings of life, this deep sense of the vanity of all earthly things, and this sincere regard for all that is excellent and amiable, this placid melancholy and this chearful serenity, this unwearied activity and this tranquil enjoyment of repose, will seldom be found combined in any character, in an equal degree, as in that of Lavater.

To know him thoroughly, and in the most exalted parts of his character, one ought to have seen him in those moments when he felt himself nearer to heaven than to earth, when his love to Jesus Christ glowed in its full lustre, when his longing after him displayed itself in the highest fervency, and when his prayer seemed to leave the world behind, and mount to the very throne of God. One ought to have heard him when he spoke upon those points of Christianity which to him were the most important and sacred, when he conversed with persons whom he knew to love Christ above all things, of Christ and his love, when he maintained the boldness and simplicity of faith, his conviction of the efficacy of prayer, of the certainty of divine influence, when he inculcated that disinterested charity which quite forgets self, can sacrifice every thing for others, weighs every word, and is ever inclined to think no evil, when he enjoyed patient endurance and ever-forbearing toleration. Finally, To know him thoroughly, one ought to have seen him in situations of the severest trials, when he had to contend with doubts within his own breast, and fought his way through to a renovated and more firmly established faith, when streams of tears, extorted by the most acute mental sufferings, flowed from his eyes; and he was yet able, the next moment, to receive a casual visitor with a cheerful air, and with recovered presence of mind to converse with him upon any subject which demanded his attention; to give his advice to him who required it, and to console him who came to him in want of consolation.

This may seem the language of panegyric; but it is that of truth. Imperfect as the above delineation of his character has been, all who had the pleasure of his intimate acquaintance will recognize the resemblance between the

the portrait and the original; and those who had not, may be enabled to form some conception of a character which will rarely find its equal.

His works may be divided into four principal classes: 1. Practical Religion. 2. Poetical. 3. Physiognomical. 4. Political.

1. Mr. Lavater's pen was chiefly employed in the promotion of the interests of pure and undefiled religion and morality. Of his sermons, a great variety has been published, both separately and in collections; among which, those on the Prophet Jonah, and on the Epistle to Philemon, hold a distinguished place. His various Addresses to Young People; his Private Diary for a Self Observer, Leipzic, 1772, 1773, which has been translated into English; his Prospects, or Views into Eternity, Zurich, 1782; his Pontius Pilate, Zurich, 1782, 1785; his Pocket Bible for the Afflicted, Zurich, 1788; and many other larger and smaller works and pamphlets, have all one and the same grand aim, to glorify God, to exalt the person and work of Christ, to recommend his excellent doctrine, to instruct and edify the reader, to comfort the afflicted, and to inculcate a faithful discharge of all religious and social duties, from the purest motives of Christianity.

2. A similar tendency is discernible in his Poetical Works; the most remarkable of which are the following: Jesus Messiah, or the Gospels and the Acts of the Apostles, in Verse, four volumes, Zurich, 1783—86. Jesus Messiah, or the Coming of the Lord: a Poetical Paraphrase of of the Revelation of St. John. Joseph of Arimathea, Hamburgh, 1794. A Collection of Spiritual Hymns, two volumes, Zurich, 1776, 1780. Swiss National Songs*, Zurich, 1788.

3. Among his Physiognomical Works, the principal is entitled, Physiognomical Fragments; of which several English translations have appeared.

4. Among the Political Writings of Mr. Lavater, his Expostulatory Address to the Directory of the French Republic, Zurich, 1798; and his Letters on the System of Deportation, Zurich, 1799, two volumes, are chiefly deserving of notice. A noble spirit of freedom and indepen-

* These National Songs will never be forgotten so long as his native country, which he so much loved, shall exist.

dence, of fearless courage and unshaken confidence, characterizes his writings of this kind, no less than a spirit of candour, moderation, and resignation to the Divine Will, with submission even to the most unjust proceedings of his enemies.

LAWRENCE, CHRISTOPHER, was born at Dorchester in 1613, at the time the town was in flames; so that his mother was forced to be removed into the fields, just after her delivery. He was of an ancient and respectable family in this county. He was educated at the university of Oxford; on leaving which, in 1636, he was ordained by the bishop of Bath and Wells. He afterwards lived some time at Plymouth, where he had an intimate friendship with Mr. Hughes. During the civil wars, he spent some time in London, where he assisted young gentlemen in their academical studies. Mr. Lawrence had the living of Odcomb in Somersetshire, where he had some trouble from the widow and friends of the former incumbent. In 1652 he was forced to quit the place, for not taking the engagement. He then removed his family at a great expence to London, having a prospect of some employment there as a scholar; but meeting with a disappointment, he returned to Dorsetshire, and in 1654 was presented to the living of Langton Matravers, in the Isle of Purbeck, by sir Walter Erle. In 1658 he was removed to Came in the same county, from whence he was ejected in 1662. He had spent a considerable sum of money in repairing, and partly rebuilding the parsonage house, but could not get the least allowancnce made him for it. Many of his friends, and some persons of rank, pressed him to conform; but he could not satisfy his conscience to do it. However he was a stranger to faction, had a great abhorrence of the proceedings against the king in 1648, and was heartily desirous of the Restoration. After his ejectment, he attended the public worship in Dorchester and at Frampton, where he was intimate with the incumbents till his death. In 1665, the militia being raised, under the pretence of a plot in the North, some soldiers were sent to Mr. Lawrence's to apprehend him; but missing of him, though he was in his study, they did a great deal of mischief in the house, particularly by destroying a great quantity of medicines which Mrs. Lawrence had prepared for the poor, whom she used

used to relieve this way with great skill and success. Going into an out-house, where they supposed him to lie concealed, they thrust their swords up to the hilts in some hay and straw, swearing they would do the rogue's business if he was there. But though they now missed Mr. Lawrence, the next day he surrendered himself to the deputy lieutenants, and he, with other ministers, were committed to Dorchester jail, where he contracted an illness, from which he was never afterwards entirely free. When the Corporation Act took place, he removed to a house near Frampton, where after languishing some time, he exchanged this life for a better, May 15, 1667, and was interred in All Saints church, in Dorchester.

LAWRENCE, RICHARD, was the son of a gentleman of some estate in Cambridgeshire, where he was born. From his childhood he was designed for the ministry, and after his grammar learning, went to St. John's College, Cambridge, and from thence to Oxford. When he was cast out of his living he had a wife and six children. He afterwards became a pastor of a church at Amsterdam. In the latter part of his life he was assistant to Mr. Matthew Mead. Upon Dr. Owen's death, he was solicited to supply his place: he also had other invitations; but he was unwilling to go from Stepney. He never was imprisoned for his nonconformity, but was often in great danger from officers and informers, and several times very providentially escaped them. After being disabled from his work (which he was six years before his death) he used often to say, that he longed to know what heaven was. He died Nov. 17, 1702, aged seventy-five. That day he said to his daughter, "Now, child, flesh and heart fail; but" (raising his voice considerably) "God is the strength of my heart, and my portion for ever." Mr. Galpin preached his funeral sermon, on 1 Peter i. 4. and represented the deceased as one of those in whom his text was exemplified. Mr. Lawrence, with Mr. Greenhill and Mr. Caryl, prefaced Mr. Samuel Malbon's Discourse of Life and Death.

LAWRENCE, EDWARD, was born at Moston, in Shropshire, about 1627, and educated at Magdalen College, Cambridge. Upon his removal from the university, he

fixed in the vicarage of Baschurch, in Shropshire, which was near his native place. It was small as to maintenance, though not as to work; he continued here without seeking any greater place, till the Bartholomew Act ejected him, at which time he had eleven strong arguments against nonconformity, viz. a wife and ten children; but he answered them by his faith in God. Being asked how he meant to maintain them all, he chearfully replied, "They must all live upon the fifth chapter of Matthew, "Take no thought for your life," &c. He often sang with his family, Psalm xxxvii. 16. They were accordingly provided for beyond expectation. Having removed to Whitchurch, he was driven from thence by the violent prosecution of the Conventicle Act in 1670, when he removed to London, and here he spent the rest of his days. Mr. Baxter relates of him, That he had his goods taken away for preaching in a private house, where but four neighbours were present, on pretence that a little daughter of the house, lately come from school, and another child, made the supernumeraries, which put him to a tedious suit. Mr. Powis, an able lawyer of that country, who had before carried it soberly and moderately, being retained against him, was free and bitter in his invectives, calling him seditious fellow, &c. In a week or two after, this man died almost suddenly. Mr. Lawrence died in November, 1695, aged about sixty-eight. His funeral sermon was preached by Mr. Nathanael Vincent, where his character may be seen at large. He was a solid, calm, peaceable, godly man, and a good preacher. Mr. Nathanael Lawrence, a nonconformist minister at Banbury, was a son of his; and Mr. Samuel Lawrence of Nantwich, his nephew, the father of the late Dr. Lawrence of Monkwell Street, London.

He was author of, 1. "Parents' Groans over their wicked Children."—2. "Christ's Power over bodily Diseases."—3. "A Sermon in Morning Exercises against Transubstantiation."—4. "Two Funeral Sermons, on 1 Cor. vi. 13."

LEAVER, HENRY. His grandfather, Thomas Leaver, was chaplain to Edward VI. and one of the refugees at Frankfort in queen Mary's reign. Upon the disturbances among the exiles there, he removed to Arrau in Switzerland, and was first minister of the English congregation. After his return into his own country, he was master of the hospital

hospital at Sherborn, near Durham, and intimate with the famous Bernard Gilpin. He came of a good family at Little Leaver in Lancashire, and a son named Sampson, from whom sprung Mr. Henry Leaver, who at the beginning of the civil war was minister of Alnwick. From thence he removed to succeed Dr. Cosins in the rectory of Branspeth, in Durham, about 1644. When the design was formed for erecting a college at Durham, he was one of the commissioners. In that capacity he shewed his candour and moderation, and did great kindness to Dr. Naylor, who was sequestered from the rich living of Sedgfield. The Doctor being informed, that his quondam parsonage was designed for the endowment of this new college, and no reservation made for his wife's fifths, wrote to Mr. Leaver, desiring him to use his interest with the other gentlemen to save his family from so great loss. Mr. Leaver heartily and effectually recommended his case; upon which the Doctor wrote him a long letter of thanks for his kindness; and gives this reason for writing it in Latin: "Amorem tuum tam non vulgarem, vulgari modo agnoscere noluerim." i. e. Your's being no common kindness, I was unwilling to acknowledge it in the common manner. Mr. Leaver continued at Branspeth, in good repute, and great usefulness, till 1659, and removed to Newcastle before the Restoration. He was a conformist at the beginning of the civil war, and not altogether puritanical; but he saw that conformity had afterwards much changed its shape.—When he was ejected, he removed to Skincliff, near Durham, to the house of his late wife's son, Mr. Thomas Dixon; for he had no children. Here he continued till 1665; but afterwards returned to Newcastle, where he married again. It doth not appear that he had any settled congregation after his ejectment, though he had a call to a people at Darlington, in the bishopric of Durham, in the time of the Indulgence in 1672. He died some time in the summer following. His death was occasioned by the unskilful cutting of a corn. His foot and leg swelled prodigiously, and was exceedingly painful; but he bore it with great patience, and resignation to the will of God. He was buried at St. Nicholas church, June 6, 1673.

He had a close correspondence, for many years, with Philip lord Wharton, by whom, and his lady, he was much respected. He was a man of good learning, moderate principles, great piety, and a sweet temper: much of a gentleman,

man, affable and courteous, and very agreeable in conversation. He was also a very useful minister, an affectionate friend, and remarkable for his generosity and liberality; so that, though besides his wife's jointure, he had an estate of about one hundred pounds per ann. and no children, yet when he was ejected he had saved nothing. When Mr. Dixon, his wife's son, married, he resigned his mother's jointure to them. He bore almost the whole expence of educating his nephew, Mr. Ralph Wickliffe, and gave portions to two of his wife's nieces. His estate, and the most of his library, he left to Mr. Robert Leaver.

LEAVER, ROBERT, was born in 1634, and was educated at St. John's College, Cambridge. He was nephew and heir to Mr. Henry Leaver of Branspeth. His father, a mercer in York, was son to Mr. Sampson Leaver, and grandson to Mr. Thomas Leaver, a man of much note in the time of Henry VIII. This Mr. Robert Leaver spent seven years in the university, and being very studious, would have staid much longer; but his father dying, he entered on the ministry at Bolham, in Northumberland, where he spent ten years; but this being a sequestration, he was obliged to resign it in 1660. He had laid out considerable sums in repairing the parsonage house, at the desire of the parish, but never got the money repaid. Some time after he married Margaret, eldest daughter of Robert Dingley, esq. of Bramhope, and preached sometimes at a chapel in that parish belonging to sir W. Middleton, and elsewhere as opportunity offered, but was no where settled afterwards. When he saw there was no prospect of public usefulness without conformity, he retired to a small estate which he had near Durham, and every Lord's day morning walked two miles with his family to the parish church at Branspeth, where he had often been the preacher; and in the afternoon preached in his own house. Here he enjoyed quiet in obscurity, not being disturbed by the Five Mile Act, or any of the laws then in force against the nonconformists; and preached whenever an opportunity offered. In 1672 he was engaged at several places in Northumberland; but by travelling in all weathers, and being ill-accommodated among the miners and workers at the forges, he contracted a paralytic habit. His most frequent labours were in or near Newcastle, where he often preached to some young men, but

with such privacy that he knew not where they met till of them came to conduct him to the place. These were young men who were cited before lord chief justice eries at Newcastle, who are mentioned by Mr. Bennet is Memorial of the Reformation, p. 362. He also con- tly kept up a meeting at the house of Mr. Wilson, who ejected from Lamesley, in Durham, which was a little of town. Here they preached alternately gratis for two rs. In August, 1684, Mr. Leaver was apprehended at inn in Gateshead, for preaching at a conventicle, at . G. Horiley's of Milburn Graing, a gentleman of family l fortune, who spared neither his pains, nor purse, nor son, to serve the interest of religion among the despised nconformists, and was a considerable sufferer. He paid y pounds for two sermons preached at his house in one , by Mr. Owen and Mr. Leaver. The warrant against . Leaver in this case was for twenty pounds to be levied n his goods; and by that was detained, till they pro- ed one for his person, by which he was carried before a ice, who committed him to Durham jail. In about a ek he was bailed and bound over to the quarter sessions. hen he appeared upon his recognizance, none coming to mand the fine, he was discharged, and the money was ver paid. After this he continued preaching, and upon r. Wickliffe's death was called to his congregation. Here met with some discouragements, on account of a disa- eement among the people in the choice of an assistant, hich occasioned a division, though they did not raise ove ten pounds per ann. for the pastor. A gentleman in e congregation drew up a state of the case, in which he mplains of the ungovernableness of the people, and the ntrusion of the Scottish ministers. He also gives some ac- ount of Mr. Leaver; whose grandfather, he says, not only ost a considerable living for his nonconformity, but spent nigh one thousand pounds of his own estate among his peo- ple, and suffered with them. He continued to preach to the remaining part of the people, who were the majority, till July 1, 1690, when he died after a few days illness, though he had been declining some time, aged sixty-six. He was not hasty on entering on the ministry, for he preached seven years before he was ordained, which was at St. Nicholas in Durham, with Mr. Franklyn, Mr. Dixon, and Mr. Thompson; after which he would suffer nothing to divert him from his work.

LEE,

LEE, SAMUEL, only son of an eminent citizen of London, who died in much esteem, and at a good old age. He possessed a considerable estate, which this his son enjoyed some years after his aged mother's decease. He had his first education under Dr. Gale at St. Paul's school, and at Wadham College, Oxford, under Dr. Wilkins, afterwards bishop of Chester. There he increased considerably both in knowledge and grace. At length he was chosen fellow of the college, and afterwards proctor of the university, in the year when Dr. Owen was vice chancellor, 1656. About this time he compiled his "Temple of Solomon," in folio, and printed it at the request and expence of the university. He afterwards removed to London, and was fixed in the living of St. Botolph, Bishopsgate, where he laboured with good acceptance for three or four years, till the Bartholomew Act passed, by which he was ejected and silenced. He was often advised by his learned and pious tutor bishop Wilkins, who conformed at the Restoration, to come into the established church: but he thought it his duty to see with his own eyes, and chose to act in a narrower sphere. He was congregational in judgement, but eminent for a Catholic spirit and extensive charity. He was many years minister of an Independent congregation at Newington Green. He was a considerable scholar; understood the learned languages well; spoke Latin fluently and elegantly; was a great master in physic and chemistry, and no stranger to any part of polite and useful learning. He was also eminent for charity to the poor, and bountifully contributed to the Hungarian ministers when they took refuge in England.

The times proving dangerous, and he being of a timorous temper, left a good estate, for the sake of peace and a quiet mind, about 1686, and went to New England; where he was received with respect, and chosen pastor of a congregation at Bristol. But he continued there only about three years; for hearing of the glorious revolution in his native country, in 1688, and wishing to taste the fruits of it, he was so eager to return, that he took ship with his wife and family, in the midst of winter *. In his passage he met with such opposition from the winds, that the ship was

* He sailed for England from Boston, Oct. 2, 1699, on board the Dolphin, Capt. John Foy. His book entitled, "The Joy of Faith," is dated from Abbot's Langley, Herts, where probably he then lived, Jun. 16, 1685, which was but a little time before he left England.

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driven upon the coast of Ireland, where it was attacked by a French privateer, and fought for some hours, till being on fire several times, and in danger of sinking, they were forced to surrender themselves prisoners. It was remarkable that, before he went on board, he mentioned to his wife a strong impression upon his mind of being taken captive. They were continued cruising for some weeks, exposed to all the extremities of wind and weather, and about Christmas the ship was carried as a prize into St. Maloe's in France, where he, his wife, daughter, and two servants were detained for some time. But at length they, unknown to him, were shipped off for England, while he, by the king's order was kept behind. Hereupon, through grief, at having his wife and child taken from him, and being left alone in a country where he was a perfect stranger, he was soon seized with a fever, of which he died in a few days, aged sixty-four, in the possession of those very enemies whom all his days he had the most dreaded.

He was author of, 1. "Account of Solomon's Temple," fol. —2. "Triumph of Mercy in Chariot of Praise."—3. "Joy of Faith."—4. "Discourses on the Ten Tribes."—5. "A Latin Tract, on the Revelation De Excidio Antichristi."—6. "Contemplations on Morality;" dedicated to his aged Father.—7. "A Sermon on Judgement."—8. "Three Sermons in Morning Exercises."—9. "Ecclesia Gemens: two Discourses on the Mournful State of the Church," &c.—10. "Israel Redux; including a Piece by Dr. Gibbon Fletcher, to shew that the Tartars are the Posterity of the ten Tribes of Israel."—11. "The Life of Mr. John Rowe, prefixed to Mr. Rowe's Immanuel."—12. He left a "MS. on Revelation xi."

LEIGHTON, ROBERT. This truly good and great man was the eldest son of Alexander Leighton, a Scotsman, D. D. who wrote two books, for which he was called in question; the first was entitled, "The Looking Glass of Holy War," for which he was made to suffer. But the book that chiefly brought upon him the wrath of bishop Laud, and the high commission court, was his "Zion's Plea, or Appeal to the Parliament," for which he was condemned in the Star-chamber to have his ears cut and his nose slit, and suffered a cruel imprisonment the space of eleven years.

Robert, had remarkable dispositions of seriousness from his youth. His father sent him to have his education in

Scotland, where he made considerable proficiency in the learned languages, Latin, Greek, and Hebrew, above his fellow students: for Burnet says, "He had the greatest command of the purest Latin that ever he knew in any man." His "Prælectiones Theologicæ" are a full confirmation of this testimony. He had so great a quickness of parts and vivacity of apprehension, that he made very great progress in his philosophical and theological studies. "But that which excelled all the rest was, says Burnet, he was possessed with the highest and noblest sense of divine things that could be seen in any man. He had a contempt both of wealth and reputation, and seemed to have the lowest thoughts of himself possible, wishing that all others should think as meanly of him as he did himself. He bore all sorts of ill usage and reproach like a man that took pleasure in it. He had so subdued the natural heat of his temper, that there was seldom seen in him any sign of passion; and he kept himself in such a constant recollection, that he was never or seldom guilty of speaking an idle word. There was a visible tendency in all he said, to raise his own mind, and all he conversed with to serious reflections. He seemed to be in a perpetual meditation; and though the whole course of his life was strict and ascetical, yet he had nothing of the sourness of temper that generally possesses men of that sort. He was the freest perhaps from superstition, from censuring others, or of imposing his own methods on them; so that he did not so much as recommend them to others. He said, there was a diversity of tempers, and every man was to watch over his own, and to turn it in the best manner he could. His thoughts were lively, often out of the way, and surprizing, yet just and genuine. And he had laid together in his memory the greatest treasure of the best and wisest of all the ancient sayings of the Heathens, as well as Christians, that I have ever known any man master of, and he used them in the aptest manner possible. He was bred up in the greatest aversion to the whole frame of the church of England: his father was warm and violent in his opinions of church government: but grace subdued, if not rooted up, all undue bigotry to those outward circumstances in the son. When he had finished his academical studies in Scotland, his father sent him to travel in foreign parts; he spent some years in France, and spoke the French language like one born there. After his travels

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he returned to Scotland; and having acquitted himself in all the parts of his trials for the ministry, to the great approbation of his judges, he got Presbyterian ordination. He was ordained minister at Newbattle, in the Presbytery of Dalkeith, six miles from Edinburgh. His preaching had a sublimity of thought and expression. The grace and gravity of his pronunciation was such, that few heard him without a sensible emotion."

In 1648 he declared himself for the engagement for the king, which brought him to no small trouble; but the earl of Lothian, who lived in his parish, had so high an esteem for him, that he prevailed with the leading men not to meddle with him, though he gave occasion to great exceptions: for when some people of his parish were ordered to make public profession of repentance for it, he told them, they had neglected their duty to God, and had been guilty of injustice, and he charged them to repent of these very seriously, without meddling with the quarrel, or the grounds of that war. At last, when he could not do the things imposed upon him any longer, and being unwilling to live in strife and contention, he chose in a silent manner to withdraw from his charge and the ecclesiastical courts, rather than engage in any disputes with them. The mastership of the college of Edinburgh some time after falling vacant, and it being in the gift of the magistrates and town council, he was prevailed upon to accept it, because in it he was proposed to be entirely free from meddling with the public affairs of church judicatories. He continued ten years in that post, and was a great blessing in it; for he discoursed to all the youth of any capacity or distinction in such a manner, that it had great effect upon many of them: he prelected often to them; and if crowds broke in, which they were apt to do, he would have gone on in his harangue in Latin, with a purity and life that charmed all who understood him. "Thus he had lived above twenty years in Scotland in the highest reputation (says Burnet) that any man in my time ever did in that kingdom." In the vacation time, while he was principal of the college, he made excursions, and came often to London, where he observed all the eminent men in Cromwell's court, and in the several parties then about the city, but never saw any thing among them that pleased him.

Bishop Burnet clears up the correspondence which he had

with Flanders, and which was the occasion of his being suspected. He says, "That Leighton sometimes went over to Flanders, to see what he could find in the several orders of the church of Rome. There he found some of Jansenius's followers, who seemed to be men of extraordinary tempers, and studied to bring things, if possible, to the purity and simplicity of the primitive ages, on all which his thoughts were much fixed." Shortly after the restoration of king Charles II. it was proposed to him, that an alteration of the government of the church of Scotland should be made. The earl of Clarendon and the duke of Ormond of the English peers, and the earls of Middleton and Glencairn of the Scotish peers, with archbishop Sharp, were for the introduction of prelacy. Whereupon a letter was written to the privy council of Scotland, intimating the king's intentions for setting up episcopacy, and demanding their advice upon it. The council in their letter to the king, encouraged him to go on, assuring him that the change he intended would give general satisfaction. This was not true in fact. Then the next work was, to seek out proper persons to be made bishops; for all the Scotch bishops before the year 1638 were dead, except Sydserf who had been bishop of Galloway. The English bishops had an aversion to all that had been engaged in the covenant; however Sharp, who had taken the covenant, nay, the tender also, abjuring the race of Stuarts, and was so much confided in by the church of Scotland as to be their agent for Presbytery, he being sent by them to the king, first in Holland, and afterward at London, betrayed their cause, and prevailed so far, that the choice of fit persons should be left to him. Mess. Sharp, Fairfowl, and Hamilton were sent for, who went to England, October 10, 1661. Leighton came to London from Bath, having been there some time for his health. Sharp got the archbishopric of St. Andrew's secured for himself, Fairfowl was desired to be archbishop of Glasgow, Hamilton (brother to the lord Belhaven) for Galloway, for Sydserf was to be removed to Orkney: and Leighton made choice of Dumblane, a small diocese, as well as a little revenue, not exceeding one hundred and twenty pounds per annum; but the deanry of the chapel royal was annexed to that see.

At the consecration of these persons there was great feasting; with this Leighton was struck, and said, "It had not

not such an appearance of seriousness or piety as became the new modelling of a church."

Leighton made some attempts to work up Sharp to two designs, which possessed him most: the one was, to try what could be done towards uniting the Presbyterians and them; he offered "Usher's Reduction," as the plan upon which they ought to form their schemes. The other was, to try how they could raise men to a truer and higher sense of piety, and bring the worship of that church out of their extempore methods into more order, and so to prepare them to a more regular way of worship; which he thought was of much more importance than a form of government. But he was amazed, when he observed that Sharp had neither formed any scheme, nor seemed so much as willing to talk of any. Leighton came very quickly to lose all heart and hope of doing much good by this change, because there appeared in the whole progress of it such cross characters of an angry Providence, that how fully soever he was satisfied in his own mind, as to episcopacy itself; yet it seemed that God was against them, and that they were not like to be the men that should build up the church, so that the strugglings about it seemed to him like fighting against God. He, who had the greatest hand in it, proceeded with so much dissimulation, and the rest of the order were so mean and selfish, and the earl of Middleton, with the other secular men that conducted it, were so openly impious and vicious, that it cast a reproach upon every thing relative to religion, to see it managed by such instruments.

Soon after their consecration, the bishops came down to Scotland all in one coach; but Leighton being weary of them, and finding they intended to be received at Edinburgh with some pomp, left them at Morpeth, and came to Edinburgh a few days before them. He hated all the appearances of vanity; he would not have the title of lord given him by his friends, and was not easy when others forced it upon him. This provoked the other bishops, and looked like singularity and affectation, and furnished those that were prejudiced against him with a specious appearance, to represent him as a man of odd notions and practices. The lord chancellor, with all the nobility and privy counsellors, then at Edinburgh, went out, together with the magistracy of the city, and brought the bishops in, as in triumph. Burnet says, "He looked on, and thought there was something

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in the pomp of that entry, that did not look like the humility that became their function."

The session of parliament came on April, 1662. A piece of respect was put on the bishops, by sending some of every state to invite them to come and take their seats. They all came, except Leighton: and indeed he never came to parliament, but when there was something before them, that related to religion, or to the church.

For a proof of the loyalty of Presbyterian ministers, it was resolved to tender them the oath of allegiance and supremacy, that had been enacted in the former parliament: the ministers to whom it was tendered, agreed to take it, with an explication, which was presented to the house: but so soon as it was read, there were many hard speeches on it, as putting a restriction on the oath framed by the parliament. At this meeting, which was the only time that Leighton appeared in parliament, he with much zeal pressed that their explication might be accepted: "For, said he, the words of the oath were certainly capable of a bad sense; that, in compassion to Papists, a limited sense had been put upon them in England, and he thought that a like tenderness should be shewn to Protestants, especially when the scruple was just, and there was an oath in the case, in which the matter certainly ought to be made clear. To act otherwise, looked like laying snares for people, and making them offenders for a word." Sharp, in answer to them, said, "It was below the dignity of a government to make acts to satisfy the weak scruples of peevish men: it ill became them, who had imposed their covenants on all people, without any explication, and had forced all to take it, now to expect such extraordinary favours." Leighton insisted, "That for that very reason it ought to be done, that all people might see a difference between the mild proceedings of the government now, and their severity: and that it ill became the very same persons, who had complained of that rigour, now to practise it themselves; for thus it may be said, the world goes mad by turns." These ministers were committed to close prison, three in one chamber, and three in another, and none permitted to have access to them for several weeks. Great pains were used with them to swear the oath absolutely, as it stood. Leighton was sent to them, who used all his eloquence, but without success: they charged and checked him with desertion, and laying stumbling blocks before his brethren.

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In 1665, the proceedings in Scotland by the ecclesiastical high commission were so violent against all that would not conform, that Leighton would have no hand in them, but had rather framed a resolution to leave his bishopric: he went to London to give the king an account of these proceedings, which, he said, were so violent, that he could not concur in the planting of the Christian religion itself in such a manner, much less a form of government; he therefore begged leave to quit his bishopric, and to retire, for he thought he was in some sort accessary to the violences that were done by others, since he was one of them, and all was pretended to be done to establish them and their order. The king seemed to be touched with the state the country was in; he spake very severely of Sharp, and assured Leighton he would quickly come to other measures, and put a stop to these violent methods; but he would by no means suffer him to quit his bishopric. So the king gave orders, that the ecclesiastical commission should be discontinued, and signified his pleasure, that another way of proceeding was necessary for his affairs. In the west and south of Scotland great severities were used, but no violences were committed in Leighton's diocese: he went round it continually every year, preaching and catechising, from parish to parish: he continued in his private and ascetic course of life, and gave all his income, beyond the small expences of his own person, to the poor: he studied to raise in his clergy a greater sense of spiritual matters, and of the care of souls; and was in all respects a burning and shining light, highly esteemed by the greater part of his diocese: even the Presbyterians were much mollified, if not overcome, by his mild and heavenly course of life.

While he was at Dumblane he visited once a year all the churches of his diocese, preached and heard the minister preach, gave liberally to the poor; and if any of his churches were vacant, if he could, he supplied them himself. He connived at Mr. Pitcairn in Dron, heard him preach, but would not preach himself, lest he should have made Mr. Pitcairn's hearers take offence at him, they being all bigotted Presbyterians; so that by his favour Mr. Pitcairn continued at Dron till the test.

In the west of Scotland there was a set of ignorant and scandalous clergy; Burnet archbishop of Glasgow had ordained the most of them: they were so vicious that there was no supporting of them; many of them made bargains with

with their parishes, and left them, hoping to be provided in Ireland. Thus many parishes became vacant. Lord Tweedale, whom the earl of Lauderdale trusted most, strenuously attempted to redress the many complaints that were brought against the clergy in those parts; and looking on Leighton as the greatest and best man among the bishops, recommended him to the king to be set at the head of all church affairs, that a set of men of another stamp might be sent to fill up these vacancies. At this time, 1667, Leighton was prevailed on to go to London, where he had two audiences of the king, and laid before him the madness of the former administration of church affairs, and the necessity of turning to more moderate counsels; he proposed a comprehension of the Presbyterians, by altering the terms of law a little, and by such abatements as might preserve the whole for the future, by granting something for the present. Burnet writes, that in 1669 Leighton talked to him of the measures of moderation and comprehension, and says, that he was the only person among the bishops that declared for them, and proposed that a treaty should be set on foot for accommodating differences, and changing the laws, that carried episcopal authority much higher than any of the bishops themselves put in practice. He proposed a scheme, which he thought might have taken in the soberest men of Presbyterian principles; reckoning, that if once the schism could be healed, and order restored, it might be easy to bring things into such management, that the concessions then to be offered should do no great hurt at present, and should die with that generation. He observed the extraordinary concessions made by the African church to the Donatists, and this made him go very far in extenuating the episcopal authority. At length wearried by the opposition of his colleagues, in 1672, Leighton resolved to retire and leave his see; for Sharp and his instruments, from Leighton's moderation, complained: and at the end of 1673, the good man came up to London to lay down his archbishopric; and his resignation was, according to promise, accepted. Upon which he retired to a private house in Sussex, where he lived ten years in a most heavenly manner, and with a most exemplary conversation. In 1684, upon Dr. Burnet's writing earnestly to him for his presence upon a weighty occasion, Dr. Leighton left his recess in the country, and came to London. Upon his coming

coming his old acquaintance was amazed to see him at above seventy look so fresh and well, so that age seemed as it were to stand still with him. His hair was still black, and all his motions were lively. He had the same quickness of thought, and strength of memory, but above all, the same life and temper of devotion which he had before discovered. When Dr. Burnet took notice upon his first seeing him how well he looked, he told him, "He was very near his end for all that, and that his work and journey were almost done." This at that moment made no great impression on his friend. But Dr. Leighton was the next day taken with an oppression, and, as it seemed, with a cold and stiches, which was indeed a pleurisy. The next day he sunk so fast that both his speech and sense went away on a sudden, and he continued panting about twelve hours, and then died without pangs or convulsions.

There were two remarkable circumstances in Dr. Leighton's death. He used often to say, that if he were to chuse a place to die in, it should be an inn, it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion of it. He added, that the officiousness and care of friends was an entanglement to a dying man, and that the unconcerned attendance of those that could be procured in such a place would give less disturbance. He obtained what he desired, for he died at the Bell Inn in Warwick Lane. Another circumstance was, that while he was bishop in Scotland, he took what his tenants were pleased to pay him; so that there was a great arrear due, which was raised slowly by one whom he left in trust with his affairs there. The last payment which he could expect thence was sent up to him about six weeks before his death; so that his provision and his journey ended together.

His works, though not designed by him for the press, do indeed most justly praise him in the gate. "The delight and edification (says the late Dr. Doddridge, in the preface to Leighton's Commentary on St. Peter) which I have found in the writings of this wonderful man, for such I must deliberately call him, would have been a full equivalent for my pains, separate from all prospect of that effect, which they might have upon others. For truly I know not, that I have ever spent a quarter of an hour in reviewing any of them, but even amidst that interruption, which a critical

examination of the copy would naturally give, I have left some impressions which I could always wish to retain. I can hardly forbear saying, as a considerable philosopher and eminent divine (Dr. Henry Miles, F. R. S.) said to me in a letter long ago, and when my acquaintance with our Author's works was but beginning: "There is a spirit in archbishop Leighton I never met with in any human writings, nor can I read many lines in them without being moved." Indeed continues Dr. Doddridge, it would be difficult for me to say where, but in the sacred oracles, I have ever found such heart affecting lessons of simplicity and humility, candour, and benevolence, exalted piety, without the least tincture of enthusiasm, and an entire mortification to every earthly interest, without any mixture of splenetic resentment. Nor can I ever sufficiently admire that artless manner, in which he lays open, as it were, his whole breast to the reader, and shews, without seeming to be at all conscious of it himself, all the various graces that can adorn and enoble the Christian, running like so many veins of precious ore in the rich mine where they grew. And hence, if I mistake not, is that wonderful energy of his discourses, obvious as they seem, unadorned as they really are, which I have observed to be owned by persons of eminent piety in the most different ranks, and amidst all the variety of education and capacity that can be imagined. As every eye is struck by consummate beauty, though in the plainest dress, and the sight of such an object impresses much more than any laboured description of complection, features, or air, or any harrangue on the nicest rules of proportion which could come into consideration, so in the works of this Great Adept in true Christianity, we do not so much hear of goodness, as see it in its most genuine traces; see him as a living image of his divine Master, for such indeed his writings shew, I had almost said demonstrated him to have been, by such internal characters as surely a bad man could not counterfeit, and no good man can so much as suspect."

We have seen only his "Exposition upon the first Epistle of St. Peter *," and "Select Works and Letters;" all together

* Dr. Doddridge having occasion to speak of this "Commentary on the 1 Ep. of St. Peter, in his "Family Expositor," Vol. VI. p. 278, in a note, says, "I esteem it to be among the most instructive and useful books our language affords, and cannot but consider it as a great honour

together consisting of three full octavo volumes. His "Exposition" republished was some years ago by the rev. Mr. Henry Foster *; and it is much to be wished, that the volume of his "Select Works" had accompanied that edition.

LEO JUDÆ, was born in Alsace, in 1482, and brought up in the school of Slestadt: from thence he was sent to Basil, about 1502, where he joined in study with Zuinglius under the tuition of Dr. Wittenbash, by whom he received the first principles of the evangelical doctrine concerning Christ's satisfaction for sin and the leading truths of the Gospel. In this university he made great proficiency, and, in 1512, took his degree of master of arts, and professed philosophy. There also he was made a deacon; and from this ministration was called into Switzerland, where he devoted himself to the study of the oriental languages, and to the reading of the fathers, particularly of Jerom and Augustine: he likewise diligently read the books of Luther, Erasmus, and Reuchlin the famous Hebræan. By the writings of these excellent men he more plainly discovered, and afterwards abhorred the superstitions of the church of Rome. At length, being called to a pastoral charge at Zurich, he openly opposed the Popish doctrine, both from the pulpit and the press; and became distinguished among the shining lights of the Reformation. At Zurich he continued eighteen years, and spent much of that time in expounding the Old Testament out of the Hebrew, in the knowledge of which having made uncommon progress, he was solicited by his brethren in the ministry, to undertake the translation of the Old Testament; with which request he complied, and was assisted by other learned men. He diligently collated all the Hebrew copies, which he could command, for the interpretation of the most difficult places, and made great use of the Greek and Latin translations, without entirely depending upon them. But he prosecuted this work with so intense an application, that he destroyed his health, and died with all the debility of extreme age at sixty, June 9, 1542; leaving unfinished

honour conferred upon me by Providence, to have been an instrument of presenting it to the world in so correct a form; as well as of rescuing many other instructive pieces of that excellent and amiable author from the oblivion in which they had so long been buried."

* Now (1808) rector of St. James, Clerkenwell.

Job, the forty last Psalms, Proverbs, Ecclesiastes, Canticles, and the eight last chapters of Ezekiel, which he commended to Theodore Bibliander to finish, who accordingly did it: and he left all to Conrade Pellican to peruse, and put to press, which he carefully performed. This translation Robert Stephens afterwards in a great measure pirated, without once making mention of the names of these worthies, by whose learning and labour it had been accomplished. Four days before his death, he sent for the pastors and professors of Zurich, before whom he made a confession of his faith concerning God, the Scriptures, the person and offices of Christ, and the sufficiency of his salvation. He then devoutly gave thanks to God for all the mercies he had received, desired his blessing upon the church and people of the country where he had lived, and finally commended his wife, with his children, to the tender mercies of his heavenly Father.

Besides the translation abovementioned, Leo Judæ wrote annotations upon Genesis and Exodus, in which he was assisted by Zuinglius; likewise upon the four Gospels, and upon the epistles to the Romans, Corinthians, Philippians, Colossians, Thessalonians, and of James. He also composed a larger and smaller catechism, and translated some of Zuinglius's works into Latin.

LEVERTON, NICHOLAS, was born at St. Wall, about 1600, of parents in the middle rank, who gave him a liberal education. He was sent to Exeter College, Oxford. While he was there he was more addicted to youthful diversions than to his studies, though he performed the usual exercise for his degree of B. A. His relations, no longer able to bear the expence, recalling him from Oxford, he first kept a little school near Padstow for his subsistence. But being ordained, he went to Barbadoes, and there met with good acceptance. Though he had yet little seriousness, he soon grew weary of the profligate morals of the people, and went as chaplain to a ship's crew, who designed to begin a plantation in the island of Tobago. By this means he met with a variety of remarkable providences which God blessed to awaken him to a serious sense of religion. The company safely reached the island, parted land, and made a booth for their accommodation of poles, boughs, and palmeto leaves. Finding the place agreeable, and

and discovering no Indians, they resolved to settle there. The captain for this end, with half his land company, determined to walk round the island by the sea shore to discover the most convenient place for beginning their settlement, and Mr. Leverton was with them. The captain and two more went one way, and directed the rest to march another; but meeting with difficulties, the latter returned to their booth, hoping their captain would meet with them there: but he and his companions never returned. In the interim a double calamity befel those on shore. The long boat by carelessness was lost upon a rock, and thereby their communication with the ship was cut off; and a great rain falling, spoiled all the powder they had landed. Very early the next morning, after their return, some Indians attacked their booth, killed most of them with their arrows, and wounded others; among the rest Mr. Leverton was wounded in the head. But he, with some others, made a shift to escape into the woods. Having, in his flight, lost one of his shoes, he was left behind his companions. In this condition, wearying himself without success, for many hours, in endeavouring to recover sight of the ship, his strength failed him; and being without food or clothes, (for he had stripped himself to swim over a bay) he laid himself down on the grass, expecting to die there. He spent the night without sleep, in reviewing with sorrow his past life, and particularly his ends in undertaking this voyage; and that Scripture often occurred to his mind, "What doest thou here, Elijah?" The coldness of the night benumbed his body, and the next day the heat was more intolerable, so that he began to faint away. In these circumstances he unexpectedly discerned a man making towards him, who, to his great joy, proved to be one of his companions, separated from the company, and in quest of the ship. Revived with his friend's arrival, and furnished with some of his clothes, Mr. Leverton and he marched back. A third straggler soon joined them, and they marched together all day. Towards evening, perceiving a smoke, they proceeded towards it, and found the remains of a fire which the Indians had made, before they fell upon their booth. This fire, by which they staid all night, was thought to save their lives. Marching next morning towards the sea, they found a fourth person of their company; but he being wounded in the knee, and unable to go with them, they were

were forced to leave him behind. At length, through divine goodness, they spied the ship, which revived their spirits; and their fear of the Indians increasing with their hope of deliverance, quickened their pace, so that though they had been near three days without rest or sleep, or proper food, and therefore had marched very faintly, they now all ran swiftly toward the sea. Mr. Leverton and one more swam to the ship. The other, unable to swim, ran as far as he could into the sea, keeping only his head above water for fear of the Indians, till those in the ship sent and took him up in a pitiful boat which they had made. The wound and fatigue cost Mr. Leverton a dangerous fit of sickness, wherein his life was despaired of for many days. The ship fired signals to any alive on the shore to make to them, by which six or eight more of the company were recovered. This adventure ended with the loss of near half their company.

Not being able to return to Barbadoes or any of our English plantations on that side, because of contrary winds, they resolved to make to the island of Providence, which was five hundred leagues off, near the line. Notwithstanding many fears and difficulties, they had a prosperous voyage, and a welcome reception from their countrymen there. Most of the inhabitants were such as had left their native country, upon a dissatisfaction with the English hierarchy, and settled there as others did in New England. They had but one minister among them, viz. Mr. Sherwood, who was also dissatisfied with conformity. Yet some of the inhabitants were for the English ceremonies, and upon Mr. Leverton's arrival, would have had him minister to them in their own way. Hitherto he had never considered the controversy; but his impressions of religion were such as the general custom of his country and education had made. But now, being made very serious by the remarkable providences he had met with, and finding Mr. Sherwood a pious person, he was disposed to hear his reasons for nonconformity; which induced him heartily to fall in with him in the same way. During his stay at Providence, the Spaniards made an assault upon the island, but were repulsed with considerable loss; Mr. Leverton with great courage continuing all the while on the shore to animate the people. At length the governor, leaving the island, a difference arose in the colony. He named his successor, but the people

people pleading a right by charter to chuse their own governor, fixed a person of their own nomination in that station, one captain Lane. But the other privately arming some of the ruder sort, seized Lane and both the ministers, and sent them prisoners to England, with an information against them to abp. Laud, that they were disaffected to the liturgy and ceremonies of England. When they arrived here, the state of things was changed, and Laud was in custody of the black rod. They were kindly received by the lords patentees or proprietors of the island, and encouraged to return. Mr. Sherwood being of a timorous temper, chose to stay here. But captain Lane and Mr. Leverton returned, plentifully furnished for their voyage, and authorized with a new commission.

At their approach to the island, they found the Spaniards had seized it in their absence. However, at Mr. Leverton's desire, they ventured an engagement with them, killed a great many of their men, and forced their armed long boats ashore. After this they continued in those seas for two years, and saw many of God's wonders in the deep; too many to be here particularly related. They experienced several preservations, almost miraculous, from famine, from the Spaniards, and in violent storms. Twice they lost their ship, and were providentially taken up, once by a Frenchman, and another time by a Dutchman, and both times set afloat again in a Spanish pink made prize. For these two years Mr. Leverton declared he met not with one bit of bread. At length they resolved to return home, and by the assistance of a French vessel arrived safe at St. Christophers. Captain Lane and some of the men proceeded directly to England, but Mr. Leverton and some others inclined to settle there; till observing the dissoluteness of the place, and seeing little hope of doing good among them, after four or five months trial, he took the opportunity of a French frigate to return for Europe. But in this voyage he met with one of his greatest dangers. A dead calm continuing long at sea, almost all their provisions were spent. For many days they had but eight spoonsful of pease and a pint of water per man. The captain and Mr. Leverton contented themselves with the same allowance. At length they were all black with famine, and were reduced almost to skeletons. Mr. Leverton every day, morning and evening, called the English together, prayed with them,

them, and instructed them; which he did with more success, on account of their melancholy circumstances. The French were most of them Protestants, and joined with them as well as they could. At length upon keeping a day of solemn prayer, no sooner was it ended, than they discovered a ship; and upon making towards it, found it an English merchant man, bound for Bermudas, which took all the English on board, and plentifully supplied the French for their voyage home. On board this ship was the governor of Bermudas, who observed, that this ship's coming there at that time was by a very uncommon providence: "but I perceive, said he, Mr. Leverton, it was all in God's great favour to you."

They soon arrived safe at Bermudas; where the governor and he went into a long boat, and were met on their landing, by the governor's lady and a young gentlewoman of the country, whom he soon after married. Here he preached with great acceptance for about a year: but having a fit of sickness, and not perfectly recovering his health, it was thought adviseable that he should return to England, and try his native air. Arriving in the Downs he landed at Sandwich; where, as he was taking horse for London, the ostler said to him, "Mr. Leverton, you are somewhat like our minister, I believe you have lived in the hot countries as well as he." Upon inquiry, he found this minister to be his old colleague, Mr. Sherwood, who was settled there: which brought them to an interview again, to their mutual joy. Coming to London, he was received with great honour and respect by the lords proprietors of the island of Providence, and soon after settled as minister of High Hedingham in Suffolk; where he sent for his wife, and had his first child, which he called Gersbom, for the same reason that Moses called his son by that name, for said he, "I have been a stranger in a strange land." After some years abode in Suffolk, Mr. Anthony Nicols, one of the eleven excluded members, who had formerly known him in the university, took him into Cornwall, and settled him at St. Tudy, the parish wherein his house stood. Here he lived nine or ten years, signally useful in settling some who were inclined to novel opinions, and awakening many out of their carnal security. He kept up a weekly lecture there on Thursdays, with the assistance of his neighbouring brethren, which was well attended by the gentlemen thereabouts.

Mr.

Mr. Leverton was subject to warm passions, but they were speedily over. He was molested by the Quakers; but would not be obstructed in his work by them. Upon the Restoration, he was not only ejected, but met with farther troubles. The former incumbent of St. Tudy in Cornwall had been sequestered a year or two before he settled there, but died before the change. Lord Mohun, the patron, was solicited to continue Mr. Leverton, but in vain; for he presented his chaplain to the living, who treated him harshly, and, on pretence of dilapidations, would have seized his goods; but that was prevented by the kindness of the people, who bought them and carried them off. After this, Lord Mohun prosecuted him for the main profits, ever since he was in possession, and would not accept of any composition within the compass of his ability. This necessitated him to secure himself by absconding. Lord Willoughby of Parham, being appointed governor of Surman, Mr. Oxenbridge, a minister at London, who had been acquainted with Mr. Leverton at Bermudas, sent him an offer of going as minister there; which, with the advice of his friends, he accepted. But after he had been there a few weeks, and seemingly fixed to his satisfaction, he suddenly died.

LIVINGSTON, JOHN, was born at Monigabroch, in Stirlingshire, Scotland, Jan. 2, 1625. He had the advantage of being educated under the eye of godly parents, and the example of many eminent Christians. In his remarks on his own life, he mentions that he could not remember the time the Lord begun his work of grace upon his soul. He often, when very young, would pray with enlargement and pleasure, and read with delight, and soon after be very negligent. The first time he sat down at the Lord's Table was at Stirling, being then at school. When the minister was exhorting before the distribution, there came such a trembling upon him as sensibly to effect his whole frame; yet afterwards he experienced great consolation.

Mr. Livingston had no inclination to the ministry till he had been at the college for more than a year; but his intention was to study physic, and requested his father's permission to go to France for that purpose. His father about that time buying an estate, wished him to settle on it, and to marry; but as his mind was inclined to study, he could

not consent to leave the college. After this he began
in some perplexity about the will of God concernin
self. He therefore resolved on spending one day in a
on the side of Mousewater, near Jervis Wood, where
was no probability of being disturbed. After much co
sion and distress about his soul, he thought it was
clear to him, that it was the will of God that he shoul
vote himself to the ministry. He then pursued his stu
and began to preach about 1625; and continued in h
ther's house about a year and a half, and preached i
neighbouring kirks. He soon became acquainted
some of the chief ministers then in Scotland, and conti
preaching in different places of North Britain till 1
but on account of the persecution, he was asked by
Robert Cunningham, minister at Holywood in-Irelan
he would like to go into that country. He answered,
got a clear call and free entry, he would. About Au
1630 [illegible] received letters from viscount Clanniboy
ques[illegible]g him to repair to Ireland, to Killinchie, whe
had unanimous call from the parish, and where the
bless[illegible]dhis labours. About 1635, troubles encreasing,
there being little appearance of better times, several i
North of Ireland, and some in Scotland, resolved to t
port themselves to New England, in North Ame
Letters were received from the governor and council t
full of kind invitations, and promises of good accomm
tion. A ship was built at Belfast, called the Eagle
burthen one hundred and fifteen tons, to have sailed in
tember, 1636; but, by reason of several difficulties, it
September following before they embarked, to the nu
of one hundred and forty persons. Many of them were
nent for religion, both ministers and others. Sept. 9, 1
then they set sail from Loch Fergus, and, after encounte
many storms, were driven back to the same port on Nov
Mr. Livingston and some of the rest continued some tim
preaching in Ireland; but a servant of Mr. Blair, (one
the company,) being at Dublin, overheard a pursuivant cal
ing to a keeper of horses, to prepare against to-morrow,
they had orders to go to the North, to bring up two Scot
ministers. The servant upon hearing this set off, and rod
all night, and in two days brought word to Messrs. Bla
and Livingston, who immediately proceeded to Scotland.

After this Mr. Livingston continued preaching at di
feren

gan in ent places; and in July, 1638, was received at Stran-
[illegible]er, where he remained till the year 1648, when, by the
in a ference of the general assembly, he was removed to An-
ere th. In 1642 the ministers in the North of Ireland being
h ro off by the dreadful Irish massacre, the people sent to
ras n general assembly in Scotland, petitioning for ministers.
ould t were sent over by turns, for three months at a time;
s st Mr. Livingston was one of the number. During these
in h ths he preached every day. His own words are:
ed i he destitute parishes were many; the hunger of the
ted ple was become great. I came ordinarily the night be-
ont to the place where I was to preach, and commonly
ll ged in some religious person's house, where we were
l by ll refreshed at family exercise: by rising in the morning
cla ad four or five hours to myself; after that we rode to
ed, urch. I esteemed those visits in Ireland the far best
A es while I was in Galloway." In 1663 he, with many
bo re banished ministers, went to Rotterdam, in Holland,
wh ence he wrote a most affectionate letter to the p[illegible]h he
he d left in Scotland.

ing That which will perpetuate the memory of Mr. Livingston
l , not only the uncommon success which attended his mi-
o istry, but that remarkable out-pouring of the Spirit on June
me , 1630, at which time five hundred persons were called
l om darkness to light. Mr. John Gillies, who had the
m rticulars from several of Mr. Livingston's contemporaries,
e ves the following account of that remarkable sermon:
n "There was a great multitude of divers ranks, and from
it ferent corners in Scotland, many of them of eminent
m ety, who attended that communion. The following
e cts appear well attested, as to the occasion of such an un-
l mmon gathering of pious people, and their getting the
e sistance of several of the ministers who were most
n steemed at that time. As the kirk of Shoth lies on the
i road from the West to Edinburgh, and is at a great distance
r from any convenient place of entertainment, some ladies
of rank, who had occasion to pass that way, met at dif-
ferent times with civilities from the minister at his house,
which was then situate where the public inn now is, parti-
cularly once: some misfortune befalling their coach, they
were obliged to pass a night in the minister's house. They
observed, besides its incommodious situation, it wanted
repairing. They used their interest to get a more conve-

nient house built for the minister in another place. After receiving such favours, the minister waited on the ladies, and expressed his desire to know if any thing was in his power that might testify his gratitude to them. They answered, it would oblige them, if he would invite, to assist at his communion, certain ministers, whom they named, who were eminently instrumental in promoting practical religion. The report of this spreading far and near, multitudes of persons of different ranks attended; so that for several days before the sacrament, there was much time spent in social prayer.

It was not usual, it seems, in those times, to have any sermon on the Monday after dispensing the Lord's Supper. But God had given so much of his gracious presence, and afforded his people so much communion with himself, on the foregoing days of that solemnity, that they knew not how to part without thanksgiving and praise. There had been a great number of eminent Christians, and the most useful ministers, from many places, for several days before the sacrament, hearing sermons, and joining together, in larger or smaller companies, in prayer, praise, and spiritual conferences, while their hearts were warm with the love of God. Some expressing their desire of a sermon on Monday, Mr. Livingston was the minister pitched on, though then but about twenty-seven years of age. He was not easily persuaded to give the sermon. He spent the night before in prayer and conference; but when he was alone in the fields, about eight or nine in the morning, there came such a misgiving of heart upon him, under a sense of his own unworthiness and unfitness to speak before so many aged and worthy ministers, that he was thinking to steal away, and was actually gone to some distance; but when just about to lose sight of the kirk of Shoth, these words, "Was I ever a barren wilderness, or a land of darkness?" were brought into his heart with such an overcoming power, as to constrain him to return and preach. The text he fixed on, was Ezekiel xxxv. 26. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." As he was about to close, a heavy shower of rain came

same suddenly on, which made the people hastily take to their cloaks and mantles, and he began to speak to the following purport: "If a few drops of rain from the clouds so discompose ye, how would ye be filled with horror and despair, if God should deal with you according to your deserts! and thus he will deal with all the impenitent. God might justly rain fire and brimstone upon you, as upon Sodom and Gomorrah; the Son of God, by tabernacling in our nature, and obeying and suffering in it, is the only covert from the storm of Divine wrath due to us for sin." In expressions of this sort he was led on about an hour, in a strain of exhortation and warning, with great enlargement of heart. At that time there was so convincing an appearance of God, and a down-pouring of the Spirit, even in an extraordinary way, that one writes, "I can speak on sure grounds; near five hundred had, at that time, discernible change wrought on them, of whom most proved lively Christians afterwards."

The following instances are remarkably well attested: On that particular Monday, three young gentlemen of Glasgow had made an appointment to go to Edinburgh, to attend the public diversions there. They alighted at Shoth to breakfast: one of them proposed, as there was a young man to preach, that they should go and hear the sermon, and return as soon as the sermon was ended; but the power of God so accompanied the word, that they could not leave the place till all was concluded. When they returned to the public house to take their horses, they called for some liquor; but not one of them dared to touch it, until they had implored the blessing of the Almighty upon it; nor could they rise from the table until they had returned thanks. Now and then, as they rode along, one would say, "Was it not a great sermon we heard?" and another of the company would answer, "I never heard the like of it before." They proceeded, however, to Edinburgh; where, instead of following their intended diversions and company, they kept their rooms most part of the time; and being soon weary of that town, they staid but two days. They did not mention to each other their concern all the way home; and after their return to Glasgow, they kept much to their rooms: at length one of them made a visit to the other, and mentioned what God had done for him at Shoth; the other frankly owned the concern he was brought

brought under at the same time; and both of them went to the third, who was in the same case. The consequence was that they all agreed directly to begin a fellowship meeting, and turned all eminent and useful Christians.

Another instance of a poor man, who was a stable keeper in Glasgow, and whom a gentlewoman had employed to carry her to Shoth. In the time of the sermon he had taken out his horse to feed at some distance, when the power of God was so much felt in the latter part of the sermon. He observed something extraordinary among the people, and also felt himself affected in a way he could not account for; he hastily rose up, and ran into the congregation, where he was made a sharer of what God was distributing among them that day.

Mr. Livingston was a great instrument in the hand of God, in that remarkable revival at the Six-mile-water in Ireland. In his own writings he says, "I have known them that have come several miles to the communion, spend the whole Saturday night in prayer, attend public ordinance on Sabbath, spend the whole night again in like manner, yet at the Monday's sermon were not weary, nor ever slept till they returned home."

LUTHER, MARTIN, the Great Reformer. We are now to treat of a most wonderful man, whom God raised up to break the chain of superstition and spiritual slavery, which the bishops of Rome and their dependents had, for many centuries, cast over the consciences of men. He was an instrument truly prepared for this great work; and yet but a mean and obscure monk; which may shew us, that He, who ruleth all things, effected himself the important design, in which the greatest prince upon earth would have undoubtedly failed. The conduct of the dignified clergy throughout Europe, had long given scandal to the world. The bishops were grossly ignorant: they seldom resided in their dioceses, except to riot at high festivals: and all the effect their residence could have, was to corrupt others, by their ill example. Nay, some of them could not so much as write, but employed some person, or chaplain who had attained that accomplishment, to subscribe their names for them. They followed the courts of princes, and aspired to the greatest offices. The abbots and monks were wholly given up to luxury and idleness; and the inferior clergy were

were no better. In short, all ranks of churchmen were universally despised and hated; so that the world was possessed with prejudice against their doctrines, for the sake of the men whose interest it was to support them. These and other things concurred to make way for the advancement of the Reformation.

Wickliffe, Huss, Jerom of Prague, and others, had laid the seeds of the Reformation, which Luther nourished with great warmth. The scandalous extolling of indulgences gave the first occasion to all the contradiction that followed between Luther and the church of Rome; in which, if the corruptions and cruelty of the clergy had not been so visible and scandalous, so small a matter could not have produced such a revolution; but any crisis will put ill humours into a ferment.

As Protestants, we are certainly much obliged to those great instruments of the Reformation, viz. Luther, Zuinglius, Oecolampadius, Bucer, Melancthon, Cranmer, and others. The greatest enemies of Luther cannot deny, but that he had eminent qualities; and history affords nothing more surprizing than what he had done: for a simple monk to be able to give Popery so rude a shock, that there needed but such another entirely to overthrow the Romish church, is what we cannot sufficiently admire, and marks the hand of Providence conducting the whole.

Martin Luther was born at Isleben, a town in the county of Mansfeld, in Upper Saxony, Nov. 10, 1483, on St. Martin's eve, which caused his parents to name him Martin. His father was called John Luther, or Luder, because he was a refiner of metals; for Luder, in German, has that signification: it is agreed that his business was about the mines; and that he was the chief magistrate of the city of Mansfeld. His mother's name was Margaret Lindeman, who was remarkable for her piety. When Martin Luther was fourteen years of age, he was sent to the public school of Magdeburg, where he continued one year. The circumstances of his parents were at that time so very low, and so insufficient to maintain him, that he was forced to live by begging his bread. From Magdeburg he was sent to the school at Eisenach in Thuringia, for the sake of being among his mother's relations, where he applied himself diligently to his books for four years, and began to discover all that force and strength of parts, that acuteness and penetration,

netration, that warm and rapid eloquence, which afterwards were attended with such amazing success. In 1501, he was entered at the university of Erfurt, where he went through a course of philosophy, and was admitted M. A. in 1503, being then twenty years old. He was soon after made professor of physic, and ethics: but he chiefly applied himself to the study of the civil law, and intended to advance himself to the bar, from which he was diverted by this uncommon accident. As he was walking in the fields with a friend, he was struck by a thunderbolt, which threw him to the ground, and killed his companion: whereupon Luther resolved to withdraw from the world, and enter into the order of the hermits of St. Augustine. He made his profession in the monastry of Erfurt, where he took priest's orders, and celebrated his first mass in 1507.

It is reported, that there was an old man in this monastry, with whom Luther had several conferences upon many theological subjects, particularly concerning the article of remission of sins. This article was explained by the old monk to Luther, "That it was the express commandment of God, that every man should believe his sins to be forgiven him in Christ." Luther found this interpretation was confirmed by the testimony of St. Bernard, who says, "That man is freely justified by faith." He then perceived the meaning of St. Paul, when he repeats, "We are justified by faith." He consulted the expositions of many writers upon that apostle, and saw through the vanity of those interpretations, which he had read before of the schoolmen. He compared the sayings and examples of the prophets, and apostles: he also studied the works of St. Augustine; but still consulted the sententiaries, as Gabriel and Camarencis. He likewise read the books of Occam, whose subtilty he preferred before Thomas Aquinas and Scotus.

In 1508, the university of Wittenberg, in Saxony, was established under the direction of Staupitius, whose good opinion of Luther occasioned him to send for him from Erfurt to Wittenberg, where he taught philosophy; and his lectures were attended by Mellarstad, and many other wise and learned men. He expounded the logic and philosophy of Aristotle, in the schools; and began to examine the old theology, in the churches.

In 1512, he was sent to Rome, to take up some controversies

versies which happened among his order; and he conducted himself so well as to obtain the character of a prudent man. This is represented to have happened before he came to Wittenberg; which is a mistake: for it was three years after he was at that university. The occasion was this: seven convents of the Augustines quarrelled with their vicar general, and Luther was chosen by the monks to maintain their cause at Rome. Having succeeded in his business, he was made doctor and professor of divinity, upon his return to Wittenberg. At Rome he saw the Pope and the court, and had an opportunity also of observing the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass, he has severely noted. "I performed mass, says he, at Rome; I saw it also performed by others, but in such a manner, that I never think of it without the utmost horror." He often spoke afterwards of his journey to Rome, and used to say, that "He would not but have made it for a thousand florins." A monkish poet himself, upon the view of the barefaced iniquity of of the pope's pretended holy city, could not help singing:

"Vivere qui cupitis sanctè, discedite Româ:
Omnia cùm liceant, non licet esse bonum."

i. e. "If you would live righteously, keep clear of Rome: for though her priests can licence every thing else, they allow of nothing good."

The degree of doctor was forced upon him, against his will, by Staupitius, at the expence of Frederic, elector of Saxony, who had heard him preach. After this, he began to expound the epistle to the Romans, and the Psalms; where he shewed the difference between the Law and the Gospel. He refuted the error that was then predominant in schools and sermons; that men may merit the remission of sins by their own works. As John Baptist demonstrated the Lamb of God which took away the sins of the world: so Luther, shining in the church as a bright star after an obscure sky, expressly shewed, that sins are freely remitted for the love of the Son of God, and that we ought faithfully to embrace this bountiful gift.

His life was correspondent to his profession; and these happy beginnings of such important matters procured him great authority. However, he attempted no alteration in the ceremonies of religion, and interfered in no doubtful opinions: but contented himself with opening and declar-

ing the doctrine of repentance, of remission of sins, of faith, and of true comfort in times of adversity. His doctrine was generally approved by the learned, who conceived high pleasure to behold Jesus Christ, the prophets, and apostles to emerge into the light out of darkness, whereby they began to understand the difference between the Law and the Gospel, between spiritual righteousness and civil things; which certainly could not have been found in Aquinas, Scotus, and other schoolmen. Erasmus revived learning while Luther was teaching divinity at Wittenberg. The former brought the monks' barbarous and sophistical doctrine into contempt by his elegant work: which induced Luther to study the Greek and Hebrew languages, that, by drawing the doctrine from the very fountains, he might pass his judgement with more authority. The monks loudly complained of Erasmus, whose bold and free censures of their pious grimaces and superstitious devotions, had opened the way for Luther. Erasmus, as they used to say, "Laid the egg, and Luther hatched it."

The year 1517, was the three hundred and fifty-sixth from the Reformation of religion in France by the Waldenses: the one hundred and forty sixth from the first confutation of Popish errors in England by John Wickliffe: the one hundred and sixteenth from the ministry of John Huss, who opposed the errors of Popery in Bohemia: and the thirty-sixth year from the condemnation of John de Wesalia, who taught at Worms.

The Papal power was re-established, and carried farther than ever: all the western world, except the Waldenses in France, and a few Hussites in Bohemia, having embraced the communion, and submitted to the authority of Rome: when all of a sudden, and from a most inconsiderable accident, as it might seem, a strange discontent arose, which ended in the revolt of great part of Europe; and the Pope, who might, just before, have been considered in the meridian of his glory, was in danger of losing all.

Leo X. succeeded Julius II. in 1513. He was one of the rich and powerful family of the Medici of Florence, naturally proud and lofty. The magnificent church of St. Peter was begun by Julius II. and required large sums to finish it: but Leo was desirous of having it completed, notwithstanding he had contracted many debts before his pontificate, and the treasure of the apostolic chamber was exhausted. To bear the great expence of finishing that superb

perb edifice, Leo found himself obliged to have recourse to some extraordinary means for raising money; which he was advised, by cardinal Pucci, to do by selling indulgences; as the court of Rome, upon several occasions, had formerly experienced to her advantage in raising troops and money against the Turks. Leo, therefore, in 15 7, published general indulgences throughout all Europe, in favour of those who would contribute any sum to the building of St. Peter's. Several persons were sent into different countries, to preach up these indulgences, and to receive money for them. The collectors persuaded the people, that those who gave to the value of about ten shillings sterling, should at their pleasure deliver one soul from the pains of purgatory: but, if the sum was less, they preached, that it would profit them nothing.

The Pope employed the Dominicans in this dirty work in Germany, at which the Augustines were irritated, and pretended that the office of retailing indulgences belonged to them. As all the money, raised this way in Saxony and thereabouts, was granted to Magdalen, sister to the Pope, she, to make the most of it, appointed Archimbald, a bishop, by habit and title, but well versed in the tricking part of trade, to manage for her. But we are told, that Albert of Brandenburg, archbishop of Mentz and Magdeburg, who was soon after made a cardinal, had a commission for Germany: that, instead of employing the Augustine friers, who had laboured above all the religious orders to make them pass, he gave his commission to John Tetzelius, a Dominican, and to other friers of the same order; because he had lately collected great sums for the knights of the Teutonic order, who were at war against the Muscovites, by preaching up the like indulgences, which the Pope had granted to these knights. Tetzelius boasted that "He had so ample a commission from the Pope, that, though a man should have deflowered the Virgin Mary, for a proper sum of money he could have pardoned him;" and assured the people, that "He did not only give pardon for sins past, but also for sins to come."

John Staupitius was the vicar general of the Augustines in Saxony: and was greatly esteemed by the elector, who was one of the most opulent and potent princes in Germany. Staupitius informed the elector of the pernicious consequences of these indulgences. On this occasion,

Luther, who was of the Augustine order, and professor of divinity at Wittenberg, began to examine the doctrine of indulgences, which the Dominicans sold in the most open manner; and having found it full of errors, he refuted it publicly in 1517.

Tetzelius impudently sold the Pope's indulgences about the country. Luther was greatly exasperated at the blasphemous sermons of this shameless Dominican; "and having his heart earnestly bent with ardent desire to maintain true religion, published certain propositions concerning indulgences, which are to be read in the first volume of his works, and set them openly on the temple that joineth to the castle of Wittenberg, the morrow after the feast of All Saints, in 1517." He challenged any one to oppose them, either by writing or disputation.

The first thesis published by Luther contained ninety-five propositions, in which he declared his opinion about indulgences. He maintained, "that the Pope could release no punishments, but what he inflicted; and so indulgences could be only a relaxation of ecclesiastical penalties: that Christians are to be instructed; that the purchase of a pardon is not to be compared to works of mercy; and that it is better to give to the poor, than to buy pardons: that no confidence should be placed in indulgences, which cannot remit the least venial sin in respect of the guilt: that those who believe they shall be saved by indulgences only, shall be damned with their masters, and that it is a matter of indifference whether men buy or not buy any indulgences." He also condemned several propositions which he attributed to his adversaries; and reproved several abuses, of which he declared them guilty. He pronounced an anathema upon those who spoke against the truth of apostolic indulgences; but hoped for all blessing upon those, who should be vigilant in stopping the licence and zeal of the preachers up of Papal indulgences. Luther vindicated his thesis in a letter to the archbishop of Mentz, who promoted the sale of these indulgences, and told him, "he could not keep silence, when he saw the souls entrusted to the care of such an illustrious person so ill instructed, and for which he must one day give an account;" assuring him at the same time, that what he did in opposing this monstrous traffic, was entirely from a principle of conscience and duty, and with a faithful and submissive temper of mind.

Tetzelius

Tetzelius assembled the monks and sophistical divines of his convent, whom he commanded to write something against Luther; while he cried out from the pulpit, that Luther was a heretic, and worthy to be prosecuted with fire. In a public dispute at Frankfort upon the Oder, he laid down a thesis, in which he opposed that of Luther; and he also published a piece in German against a sermon which Luther had preached on indulgence. He also composed fifty other propositions about the authority of the Pope, which he said was supreme, and above the universal church, and a council: that there are many catholic truths, which are not in the Holy Scriptures; that the truths defined by the Pope are catholic; and his judgement in matters of faith is infallible.

These positions of Luther and Tetzelius were like the challenge and defence of the dispute set on foot by both parties. Luther wrote with great moderation in the beginning of this dispute: but Tetzelius treated him as an heresiarch. The former trusted to the goodness of his cause, which he defended by his parts and knowledge: the latter was so ignorant, that he could not write his own answer, which was drawn up for him by Conradus Wimpina, divinity professor at Frankfort. Luther was protected by the elector of Saxony: but Tetzelius had more authority by his offices of commissioner and inquisitor; though a man of such profligate morals, that he had been condemned to die for adultery at Inspruck, but was pardoned at the intercession of the elector of Saxony.

The emperor Maximilian, being at Inspruck, was so offended at the wickedness and impudence of Tetzelius, who had been convicted of adultery, that he intended to have him seized upon, put in a bag, and flung into the river; and would have done it, if he had not been hindered by the solicitations of Frederic elector of Saxony. Tetzelius, was a person too mean and worthless, to be compared on any account with Luther: and Seckendorf tells a pleasant tale of a gentleman of Leipsic, who bought an indulgence of Tetzelius, only by way of absolution for robbing and cudgelling him afterwards.

Tetzelius caused the propositions of Luther to be burnt; which inforced Luther to treat more amply of the cause, and to maintain his matter.

As it was not expected, and perhaps Luther did not think

think at first of leaving the Pope; many divines, some cardinals, and the duke of Saxony, pleased with the justice of his cause, and his defence of it, took part with him; and the emperor Maximilian said, he ought to be protected. Nor had Luther any enemies, while he confined himself to writing against indulgences, except the monks and their agents, whose interest was at stake. These, indeed, raised a clamour against him: but their malice, without argument, increased his party.

John Eckius, professor, and vice-chancellor, of the university of Ingoldstadt, also opposed Luther; in which he was joined by Silvester Prierias, professor in the university of Padua, vicar-general of the Dominicans, and master of the sacred palace under pope Leo X. Luther opposed the indulgences by reasons: but Eckius and Prierias, not finding themselves sufficiently strong to answer him, had recourse to common places, and laid down for a foundation, the authority of the Pope, and consent of the schoolmen; concluding, that indulgences ought to be received as an article of faith, since they proceeded from the Pope, who had approved the doctrine of the schoolmen, and was infallible in matters of faith. Eckius wrote his obelisks against Luther's thesis, without intending to publish it; and Luther published it together with his own refutation. Luther answered Eckius in another thesis, without intending to publish it; and Luther published it together with his own refutation. Luther answered Eckius in another thesis, about repentance; and asserted, "that the just man lives, not by the work of the law, but by faith." He had another adversary in Jacobus Hogostratus, a frier-preacher, who wrote against some of his propositions, and advised the Pope to condemn Luther, and burn him, if he would not retract. Luther made a kind of manifesto against this author, in which he reproached him with cruelty and ignorance.

As Luther opposed the scandalous sale of pardons and indulgences; so in the countries where the Reformation had got an entrance, or in the neighbourhood of them, this was no more heard of; and it has been taken for granted, that the traffic was no longer practised.

It is said, he was rough in controversy; and that his reply to Henry VIII. was disrespectful: but he had an unfavourable opinion of sovereign princes; which is evident from the remark that he made on Charles V. snatching up spiritual

piritual livings, as a dog did meat from the shambles. He aid, that the Pope and his partizans were such incorrigible eprobates, that they ought to be treated in the severest manner; and that Erasmus spoiled all, by shewing them oo much courtesy and respect. As he thus lashed the Papists, so he did not greatly spare his own brethren of the Reformation, if they departed from his sentiments. He accounted matrimony to be not only lawful, but a duty incumbent upon all who were capable of entering into that state.

Luther said, "When my first positions concerning indulgences were brought before the Pope, he said, a drunken German wrote them; when he hath slept out his sleep, and is sober again, he will be of another mind." But Luther often apologized for his roughness. "I am accused, says he, of rudeness and immodesty, particularly by adversaries, who have not a grain of candour or good manners. If, as they say, I am saucy and impudent, I am however simple, open, and sincere; without any of their guile, dissimulation, or treachery."

The Pope, and the emperor, were equally concerned, that Luther was allowed to propagate his opinions in Saxony, where the great number of his followers, and the resolution with which he defended his opinions, made it evident, that it would become troublesome both to the church and empire, if a stop was not put to his proceedings. Luther defended his propositions by reason and Scripture against Tetzelius, who had recourse to the authority of the Pope and church. This made it necessary for Luther to examine upon what foundation one was erected, and in what state the other remained. In the course of this enquiry, monstrous errors and abuses were discovered; the cheats and scandalous lives of monks and priests were brought to light; and Luther, for securing to himself the assistance of temporal princes, took care to explain the nature and extensiveness of civil power.

Tetzelius stirred up the archbishop of Magdeburg and others against Luther, who boldly answered all their writings. The emperor Maximilian, on August 5, 1518, wrote to pope Leo X. and required him to stop these dangerous disputes by his authority; assuring him, that he would execute in the empire, whatever his holiness should appoint. The Pope ordered Hieronymus de Genutiis, bishop

shop of Ascoli, and auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the auditor, and Prierias master of the palace, to whom he had committed the judgement of the cause. The Pope, on August 23, wrote a letter to the elector of Saxony, desiring him to give Luther no protection, but to put him into the hands of cardinal Cajetan, his legate in Germany; assuring him, that if Luther was innocent, he would send him back absolved; and if guilty, he would pardon him upon his repentance. At the same time, the Pope likewise sent a brief to cardinal Cajetan, in which he ordered him to bring Luther before him as soon as possible; and to hinder the princes from being any impediment to the execution of this order, he denounced the ordinary punishments of excommunication, interdiction, and privation of goods against those that should receive Luther and give him protection; and promised a plenary indulgence to those, who should assist in delivering him up.

The elector of Saxony was unwilling that Luther should appear personally at Rome; and the university of Wittenberg interceded with the Pope, who consented that the matter should be tried before cardinal Cajetan in Germany. This prelate was a Dominican; yet Luther met him at Augsburg in October. Cajetan asserted the authority of the Pope, and said he was above a council. Luther denied it, and alledged the authority of the university of Paris. delivered Cajetan a formal protestation, in the presence of four imperial counsellors and a notary, wherein he declared, "that he was satisfied, he had advanced nothing contrary to the Holy Scripture, the doctrine of the fathers, decretals of the Popes, and right reason: that he had advanced nothing but what was sound, true, and catholic: and that he would submit himself to the lawful determination of the church."

The legate threatened Luther with the censures of the church, if he would not retract, and bring his recantation. Luther knew that Cajetan had orders to seize him, if he would not submit: and, therefore, on October 16, he made an act of appeal, before a notary, wherein he vindicated himself, and declared, that he was oppressed and injured, and obliged to appeal from the Pope; for which purpose, he demanded letters of mission; and protested he would pursue his appeal. Luther told the legate, that as he had

not

not deserved his censures, so he disregarded them; and then returned to Wittenberg, where he was safe under the protection of the elector of Saxony. Luther was powerfully supported by the university of Wittenberg, where he continued to teach the same doctrines, and sent a challenge to all the inquisitors to dispute with him there, under the sanction of a safe conduct from his prince, and the most remarkable hospitality from the university.

The cardinal, mortified at Luther's escape, wrote to the elector October 25, 1518, desiring him to give him up, to send him to Rome, or to banish him from his dominions. To this letter the elector answered, December 18, following, and told the cardinal, that "he hoped he would have dealt with Luther in another manner, and not have insisted upon his recanting, before his cause was heard and judged; that there were several able men in his own and in other universities, who did not think Luther's doctrine either impious or heretical; that, if he had believed it such, there would have been no need of admonishing him not to tolerate it; that Luther not being convicted of heresy, he could not banish him from his states, nor send him to Rome; and that, since Luther offered to submit himself to the judgement of several universities, he thought they ought to hear him, or, at least, shew him the errors which he taught in his writings."

While these things passed in Germany, pope Leo attempted to put an end to these disputes about indulgences, by a decision of his own; and for that purpose, upon the 9th of November, published a brief, directed to cardinal Cajetan; by which Luther knew, that he could not possibly escape being proceeded against, and condemned at Rome; and, therefore, upon the 28th of the same month, published a new appeal from the Pope to a general council, in which he asserts the superior authority of the latter over the former. The Pope foreseeing, that he should not easily manage Luther, so long as the elector of Saxony continued to support and protect him, sent the elector a golden rose, such an one, as he used to bless every year, and send to several princes, as marks of his particular favour to them. Miltitius, his chamberlain, was intrusted with this commission; by whom the Pope sent also letters, dated the beginning of January, 1519, to the elector's counsellor and secretary, in which he prayed those ministers to use all

possible interest with their master, that he would stop the progress of Luther's errors, and imitate therein the [illegible] and religion of his ancestors. It appears by Seckendorf's account of Miltitius's negociation, that Frederick had long solicited for this bauble from the Pope; and that three or four years before, when his electoral highness was a boy to the court of Rome, it had probably been a most welcome present. But, "post est occasio calva:" it was now too late. Luther's contests with the see of Rome had opened the elector's eyes, and enlarged his mind; and, therefore, when Miltitius delivered his letters, and discharged his commission, he was received but coldly by the elector, who valued not the consecrated rose, nor would receive it publicly and in form, but only privately and by his proctor. As to Luther, Miltitius had orders to require the elector to oblige him to retract, or to deny him his protection: but, things were not now to be carried with so high a hand, Luther's credit being too firmly established. Besides, the emperor Maximilian departed this life upon the 12th of this month, whose death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitius thought it best therefore to try, what could be done by fair and gentle means, and to that end came to a conference with Luther. He poured forth many commendations upon him, and earnestly entreated him, that he would himself appease that tempest, which could not but be destructive to the church. He blamed, at the same time, the behaviour and conduct of Tetzelius, and reproved him with so much sharpness, that he died of melancholy a short time after. Luther, amazed at all this civil treatment, which he had never experienced before, commended Miltitius highly, and owned, that if they had behaved to him so at first, all the troubles, occasioned by these disputes, had been avoided; and did not forget to cast the blame upon Albert archbishop of Mentz, who had increased these troubles by his severity. Miltitius also made some concessions; as, that the people had been seduced by false opinions about indulgences; that Tetzelius had given the occasion; that the archbishop had set on Tetzelius to get money; that Tetzelius had exceeded the bounds of his commission, &c. This mildnes and seeming candour, on the part of Miltitius, gained so wonderfully upon Luther, that he wrote a most submissive letter to the Pope, dated March 13, 1519. Miltitius, however,

ever, taking for granted, that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgement; and it was agreed between them, that the elector of Triers should be the judge, and Coblentz the place of conference: but this came to nothing; for Luther afterwards gave some reasons for not going to Coblentz, and the Pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed greatly; and himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Huss, who had fallen a martyr in the work of Reformation; and also letters, in which they exhorted him to constancy and perseverance, owning, that the divinity, which he taught, was the pure, the sound, and orthodox divinity. Many great and learned men had joined themselves to him; among the rest Philip Melancthon, whom Frederic had invited to the university of Wittenberg in August, 1518, and Andrew Carolostadius, archdeacon of that town, who was a great linguist. They desired, if possible, to draw over Erasmus to their party; and to that end we find Melancthon directing a letter to that great man, dated Leipsic, Jan. 5, 1519. The elector of Saxony was desirous also to know Erasmus's opinion of Luther, and might probably think, that as Erasmus had most of the monks for his enemies, and some of those, who were warmest against Luther, he might easily be prevailed on to come over to their party. But Erasmus, whatever he might think of Luther's opinions, had neither his impetuosity, nor his courage. He contented himself therefore with acting and speaking in his usual strain of moderation, and wrote a letter to the elector Frederic, and likewise a friendly letter to Luther. When this letter was wrote, Erasmus and Luther had never seen each other: it is dated Louvain, May 30, 1519, and it is hardly possible to read it without suspecting, that Erasmus was intirely of Luther's sentiments, if he had had but the courage to have declared it. He concludes thus: "I have dipped into your commentaries upon the Psalms; they please me prodigiously, and I hope will be read with great advantage. There is a prior of the monastery of Antwerp, who says he was your pupil, and loves you most affectionately. He is a truly Christian man, and almost the only one of his so-

ciety who preaches Christ, the rest being attentive either to the fabulous traditions of men, or to their profit. I have written to Melancthon. The Lord Jesus pour upon you his Spirit, that you may abound more and more, every day, to his glory and the service of the church. Farewell."

Frederic elector of Saxony was the patron and protector of Luther: but George, a prince of the same house, opposed Luther to the utmost of his power. The former desired Erasmus to give him his opinion concerning Luther; and Erasmus gave it jocosely: but gravely told the archbishop of Mentz, that the monks condemned many things in the books of Luther as heretical, which was esteemed as orthodox in Bernard and Austin. Erasmus wrote to cardinal Wolsey, that the life and conversation of Luther were universally commended; and it was no small prejudice in his favour, that his morals were unblameable, and that no reproach could be fastened upon him by calumny itself. "If I had really been at leisure, says Erasmus, to peruse his writings, I am not so conceited of my own abilities, as to pass a judgement upon the performance of so considerable a divine: though even children, in this knowing age, will boldly pronounce, that this is erroneous, and that is heretical."

Erasmus, in 1519, wrote to Melancthon, that all the world agreed in commending the moral character of Luther; and wished that God might grant him success equal to the liberty which he had taken. Melancthon was always mild and moderate, and had a sincere affection for Luther; but sometimes could not refrain from complaining of his bold and impetuous temper. However, Erasmus entertained hopes, that the attempts of Luther, and the great notice which had been taken of them, might be serviceable to true Christianity. In this he was not mistaken, as the event proved; for, from this period, Luther's writings and the cause of Reformation spread all over the Christian world, and brought into full blaze the glimmering light, which had before been introduced by Wickliffe, Huss, and other learned and good men.

Frederic of Saxony, one of the most virtuous and illustrious princes of that century, was a friend both to Luther, and to the Reformation; and the Protestants have great reason to reverence and bless his memory. When he might have been chosen emperor, he declined it, and gave the

the crown to Charles V. Erasmus wrote a letter to him, which was very favourable to Luther. Andrew Bodestine, from his native place called Carolostadius, defended the writings of Luther. Bucer was present, when Luther maintained his doctrine before the Augustine friers at Heidelberg, and told Rhenanus, "That his sweetness in answering was admirable, and his patience in hearing incomparable: that the acuteness of St. Paul, in resolving doubts, might have been seen in Luther; so that he brought them all into admiration of him, by his concise and nervous answers, taken out of the storehouse of the Holy Scriptures."

Luther was honourably entertained at Heidelberg, by Wolfgang the count Palatine: and Erich duke of Calemberg espoused his cause. Ernest duke of Lunenberg was educated under the inspection of his uncle Frederic, sirnamed the Wise, elector of Saxony, who sent him early to the university of Wittenberg, where he made a great progress in learning, and had an opportunity to converse with Luther, when he began to discover his sentiments about the hierarchy, and the doctrines of the see of Rome. Ernest boldly embraced the doctrine of Luther: and his example was followed by his brothers Otho and Francis; as also by Philip of the line of Grubenhagen. These princes made the necessary preparations to introduce the Reformation into the circle of Lower Saxony; as the elector their uncle was doing in that of Upper Saxony. Ernest was determined to pursue the glorious scheme he had formed, gradually to abolish the errors and abuses that had crept into the church. His concern was so great for extending the knowledge of the pure faith, that he generously sent learned men to the county of Hoya, East Frieseland, and other parts of Germany, to preach the Gospel in its native simplicity.

Eckius had wrote some notes upon the first thesis of Luther, which were answered by Carolostadius; and a conference was agreed on at Leipsic, by the consent of prince George of Saxony, uncle to the elector Frederic. Eckius appeared; and was met by Luther, who was accompanied by Melancthon and Carolostadius. Both parties were well received by the prince, the senate, and university, who appointed a great hall in the castle for the place of conference, which was solemnly opened on June 27, 1519. The first disputation was concerning free will, which Eckius undertook

to

to prove by a passage in Ecclesiasticus; and was opposed by Carolostadius, who denied that free will had a distinct operation from grace. This dispute continued a whole week; in which time, Luther preached a sermon, in the chapel of the castle, upon the feast of St. Peter and St. Paul, where he declaimed against the authority of the Pope. The dispute was then carried on between Luther and Eckius, upon thirteen propositions extracted by the latter out of the writings of the former; the last, and principal of which, was against the supremacy of the Pope. Eckius attempted to prove the doctrine of indulgences, by the authority of the general councils of Vienna, Lateran, and Constance: Luther replied, that he preferred works of charity before indulgences; and supported his opinion by the authority of St. Paul and St. Augustine, who say, we can do no good without charity and grace. Eckius seemed to make this question a matter of nothing: but Luther had the advantage of the argument. The conference at Leipsic continued fourteen days; and the dispute was left to the decision of the universities of Paris and Erfurt: but Luther opened the whole to the world, by publishing a tract, entitled, "Resolutions of the Propositions disputed at Leipsic," and addressed to Spalatinus. Melancthon wrote with great moderation upon these conferences.

Zuinglius began, about this time, to write against pardons and indulgences. Luther wrote a book "Of Christian Liberty;" which he dedicated to the Pope. He also addressed another book to the nobility of Germany, wherein he shook three principal bulwarks of Popery, by opposing the doctrine, "That temporal magistrates were subject to the spirituality; that the Pope is the only judge of the Scripture; and that he only can call a council." Luther shewed what things should be handled in councils; and asserted, that the Pope yearly drained Germany of three millions of florins. He pointed out the necessity of reforming schools and universities; declared that heretics should be convinced by Scripture, and not awed by fire; imputed the misfortunes of the emperor Sigismund to his breach of faith with Huss and Jerom; and exposed the inconveniences resulting from the council of Constance.

What the divines of Paris and Erfurt neglected, those of Louvain and Cologne attempted. The former consulted with the cardinal de Tortosa, afterwards pope Adrian VI. and

and condemned twenty-two propositions extracted from Luther as heretical, or approaching to heresy, and declared that his writings ought to be burnt. Those of Cologne concurred; and agreed, that Luther ought to be obliged to make a public recantation. Luther declared, he disregarded the censures of these two universities; and that Occam, Stapulensis, Huss, and other eminent men were unjustly condemned after the same manner. He accused the universities of rashness, of want of charity, and contempt of justice; after which, he sharply confuted their censures, without any respect to their persons.

The emperor Maximilian was so far from suffering himself to be persuaded to proceed against Luther, that he used to say "If the clergy would lead pious lives, Luther would have no room for a Reformation." But his successor was of a different disposition; and gave occasion to the violent measures that were taken to nip the Reformation in its bud. Luther wrote a letter to the new emperor, Jan. 15, 1520, before his arrival in Germany, to vindicate his conduct, and entreat his protection from the power of numerous adversaries, who had persecuted him for three years, and were resolved that he should perish with the Gospel. He told the emperor, he would not desire his protection, if he was convicted of impiety or heresy: but desired, he would not let him be condemned without hearing; and declared, he would either be silent, or refer himself to the judgement of any impartial universities, before which he was ready to appear.

The elector of Saxony was again solicited to give up Luther, who was compelled to fall upon the Pope, to vindicate himself by appealing to a general council; the calling whereof was delayed upon various pretences, whereby the cause of Rome became more and more suspected. About the same time, the Pope's quarrel with Henry VIII. made way for the introduction of the Reformation in England: and the house of Navarre, in revenge for the Pope's siding with Ferdinand the Catholic, encouraged the Protestant religion to the utmost of their power in France. Besides all this, many sensible honest men, even among the Roman Catholics, were quite unconcerned at the rough treatment which Luther shewed the papal see, because they knew it deserved his resentment.

Luther also wrote to the elector of Mentz, who answered him,

him, and commended his disposition: but desired him to treat of religious matters with moderation and respect; for he observed with grief, that the professors disputed upon frivolous opinions, and questions of little consequence, with intolerable pride.

While Luther was vindicating himself to the emperor, and the bishops of Germany, judgement was passed upon his writings at Rome, where Eckius and Ubricus went on purpose to solicit his condemnation, which was resolved upon, notwithstanding he had obediently reverenced the person of the Pope. Luther, at the request of the Augustines, wrote a long epistle to his holiness, full of submission and respect, wherein he told him, "That the court of Rome was visibly more corrupt than either Babylon or Sodom; but that his holiness was a lamb in the midst of wolves, a Daniel among lions, and an Ezekiel among scorpions: that there were not above three or four cardinals, who had any learning or piety; and that it was against these disorders of the court of Rome, that he was obliged to appear."

The writings of Luther were examined in a congregation of cardinals, who distinguished his doctrine, writings, and person. They condemned forty-one propositions taken out of his works; ordered him to appear in person; and agreed that his writings should be burnt. In consequence of this resolution, the bull was drawn up by the cardinal of Ancona, and published by the Pope, who invoked the aid of Jesus Christ, the apostles, and all the saints, against the new errors and heresies; and to preserve the faith, peace, and unity of the church. This bull was dated June 15, 1520, and condemned the forty one articles, extracted from the writings of Luther, as heretical, false, and scandalous. Indulgences, the papal supremacy, free will, purgatory, and the begging friers, were the principal things vindicated in this bull; and all Christians were forbid, under pain of excommunication, to defend any of the propositions thus condemned: Luther was admonished to revoke his errors by some public act, and cause his books to be burnt within sixty days; otherwise he, and his adherents, should incur the punishments due to heretics.

Luther, now perceiving that all hopes of accommodation were at an end, threw off all reserve, and answered this bull which he called "The execrable bull of antichrist," by publishing a book called "The Captivity of Babylon;" in which

which he absolutely rejected indulgences; and asserted, that the papacy was the kingdom of Babylon. He denied there were seven sacraments; and said, there was properly only one, in three sacramental signs, the Lord'sSupper, baptism, and penance.

Luther was fully persuaded of the necessity of "Justification by faith alone:" which he looked upon as the basis of the whole Christian religion. When he first preached against indulgences, he intended no separation from the church of Rome: but the violence of his opponents, and the heat of the controversy, drew him so far into the dispute, that he carried it on with unparalleled spirit, and came at last to fix upon that scheme, which has been since adhered to by the Lutheran churches, with little variation.

As the Pope had condemned Luther at Rome, Luther degraded the Pope in Germany. He compiled a history of the wars raised by the Popes against the emperors; and maintained, that the German princes had the same power over the clergy as over the laity. He advised the Germans to shake off the yoke of Popery; and assembled the students of Wittenberg together, and flung the Pope's bull and decretals into a fire, December 10, 1620. The next day he expounded the Psalms, and earnestly charged his auditors, "that, as they loved the salvation of their souls, they should take heed of the Pope's decrees." He also defended what he had done in writing; and published, many errors in the Papal doctrine to the world; which publication gave (as it may be supposed) the highest offence to the Romanists; and the Pope resolved to crush him at once by his bulls, which commanded all secular princes to destroy him. Eckius carried the bull against Luther into Germany, and was entrusted by the Pope to carry it into execution; which was a smart blow given him by his mortal enemy, who was his adversary, accuser, and executioner.

Charles V. was crowned emperor, at Aix la Chapelle, October 21, 1520, and appointed a diet to be held at Worms on January 6, 1521. The nuncios, Martinus Caracciolus and Jerom Alexander, presented the elector of Saxony the brief which the Pope had sent him, to inform him of the decree which he had made against Luther, who was then more than ever protected by the elector, and the university of Wittenberg. Luther renewed his appeal to a future council; and called the Pope a tyrant and heretic.

Erasmus, and several other divines, foresaw that the fire, which was to burn the books of Luther, would put all Germany into a flame, and were for referring the whole cause to a general council: but the nuncious prevailed, and Luther's books were burnt at Mentz and Cologne. Ulricus Hultenus, a satirical poet, ridiculed the papal bull; which Luther called the execrable bull of antichrist, and caused it to be burnt at Wittenberg. Catharinus wrote five books in defence of the Papal supremacy; which Luther refuted; and Alexander obtained a new bull from Rome, wherein Luther was declared contumacious, and to have incurred the penalty denounced by the Pope.

The diet of Worms assembled on the day appointed, when Alexander exerted all his interest and eloquence, to persuade the emperor, and the princes of the empire, to put the bull against Luther into execution; without suffering him to appear, or hear his vindication. The diet resolved, that Luther should be summoned, and have a safe conduct; which was granted by the emperor, who sent with it a private letter, directed "To the honourable, beloved, devout, doctor Martin Luther, of the order of St. Augustine." This letter was dated March 6, and Luther was thereby ordered to appear at Worms within twenty-one days. The tragical end that John Huss had met with at Constance, in 1415, was remembered by the friends of Luther on this occasion: but he answered those, who dissuaded him from appearing, that "he would go, though there should be as many devils at Worms as there were tiles upon the houses." He was accompanied from Wittenberg by some divines, and one hundred horse: but he took only eight horsemen into Worms, where he arrived April 16; and when he stepped out of the coach, he said, "God shall be on my side," in the presence of a great multitude of people, whom curiosity had brought together to see the man, who had made such a noise in the world.

Luther had his apartments in the house belonging to the knights of the Teutonic order, near those of the elector of Saxony. He was visited by many princes, noblemen, and divines; and the next day appeared before the diet. Eckius acted as prolocutor, and told Luther, that the emperor had sent for him, "to know whether he owned those books that bore his name; and if he intended to retract, or maintain, what was contained in them?" Luther is said to have had

had as much courage, as Alexander and Julius Cæsar put together. He answered, he owned the books: but desired time to consider the other question: "so that he might make a satisfactory answer, without prejudice of the word of God, and prejudice of his own soul." The emperor granted him a day to consider the matter: and some of his principal friends encouraged him with this sentence; "When thou art before kings, think not what thou shalt speak, for it shall be given to thee in that hour."

Luther appeared again before the diet the following day, when Eckius repeated the same question, to which Luther replied with modesty and constancy. He protested, that all he had wrote, was for the glory of God, and the instruction of the faithful; but desired the assembly to observe, that his books were of three kinds; "that in some, he treated only of piety and morality, in such a plain and evangelical manner, that his adversaries acknowledged, they were innocent, profitable, and worthy to be read by all Christians; that in others, he had wrote against Popery; and in a third sort against those private persons, who opposed the truths which he taught." He asserted, that the bull itself had condemned nothing in particular which was taken out of those books; though all his books in general were condemned: and declared, "that, as a man, he might err; and if any one could convince him, by Holy Scripture, of any error, he was ready to revoke it, and burn his writings." Eckius passionately said, he had not answered the question; therefore he insisted that Luther would give a plain and direct answer, "whether he would retract, or not?" Luther replied, "that he was not obliged to believe the Pope, nor his councils, because they erred in many things, and contradicted themselves: that his belief was so far settled by the texts of Scripture, and his conscience engaged by the word of God, that he neither could, nor would, retract any thing; because it was neither safe, nor innocent, for a man to act against his conscience." Eckius then said, that Luther had revived the errors condemned in the council of Constance; and the emperor declared he would proceed against him as a heretic; thus prejudging the cause, contrary to the established rules of the diet.

As Luther undauntedly refused to recant at Worms, as he had done three years before at Augsburg; the clergy

insinuated to the emperor, "that faith was not to be kept with heretics." They wanted him to revoke the safe conduct he had granted to Luther; but Charles made this generous answer, "that if no faith was to be found in the rest of the world, it ought at least to be seen in a Roman emperor." The elector Palatine also opposed the violation of the safe conduct, as had been done at the council of Constance. The electors of Brandenburg and Triers, with Eckius, Cochlæus, and others, had a private conference with Luther, to persuade him to desist from his enterprize; but he declared, he was resolved to die, rather than recede from the word of God. The elector of Triers desired Luther to propose some means of ending this matter himself; to which Luther answered he had no other way than the council of Gamaliel, "If this work be of men, it will come to nought, and fall of itself; but, if it be of God, ye cannot hinder the execution of it."

The emperor, on April 26, ordered Luther to depart immediately from Worms, under a safe conduct for twenty-one days; and the elector of Saxony imagined, that Charles would issue a severe edict against Luther; but the elector was resolved to protect him from the prosecution of the emperor and Pope. Luther was purposely seized on the road by a troop of masked horsemen, and carried, as if by violence, to the castle of Wartburg, near Eisenach, where the elector concealed him ten months. Luther called this retreat his Patmos, and wrote several useful treatises there; while his enemies employed reputed wizards to find out the place of his concealment. Here he held a constant correspondence with his friends at Wittenberg, and employed himself in composing several of his works. He frequently made excursions into the neighbourhood, though always in disguise. Weary, however, of this confinement, he appeared March 6, at the end of ten months at Wittenberg.

The emperor published an edict against Luther, May 26, when the electors of Saxony and the Palatine were absent from the diet. He declared, "it was his duty to extinguish heresies; that Luther was a schismatic and heretic; that the sentence of the Pope should be put in execution against him; and that no person should revive, defend, maintain, or protect him, under the penalty of high treason, and being put to the ban of the empire." This edict was

was drawn up with all possible rancour and malice by Alexander. However, whilst Luther attended at Worms, and pleaded his cause, he was treated with affability and civility by that illustrious assembly. He shewed a sufficient presence of mind, and a noble intrepidity, in the opinion of every one but himself; for he afterwards lamented, that he had not been still bolder in the cause of God *.

The tenets of Luther became now to be received, not only in Upper and Lower Saxony, but also in other parts of Germany, and in the North. Erasmus, and the learned Agrippa of Cologne, looked upon this Reformer as a hero, who would put a stop to the tyranny which the mendicant friers, and the rest of the clergy, exercised over the minds and consciences of men. Being ignorant and voluptuous, they encouraged a thousand paltry superstitions, and would neither emerge from their barbarity, nor suffer others to do it; insomuch, that to be witty, and polite, was sufficient to expose a man to their hate and indignation.

Luther made a translation of the New Testament into the German language, and wrote several books, during his retirement, which he called his hermitage. He was immediately accused of corrupting the Gospel in several places; but none of his adversaries ventured to condemn the translation of the New Testament in the vulgar tongue: on the contrary, Jerom Emser criticised upon this version, and made another. The king of England wrote to the princes of Germany upon that subject; and said, it was useful to have the Scripture in several languages, that corrupt versions might be prevented. However, it is acknowledged, that Luther, in translating the Bible, was assisted by the disciples of Reuchlin, and hath translated

* At the time the diet of Worms was held, a treatise was published, in which were the following among other anecdotes: The count of Nassau, governor of Flanders, Brahant, and Holland, said to the divines at the Hague, "Go, and preach the Gospel in sincerity and truth, like Luther." The academies of Louvain complained to Margaret the emperor's sister, governess of the Netherlands, that Luther was subverting Christianity by his writings. "Who, said she, is this Luther?" They replied, he was an illiterate monk. "Is he so, said the princess? Then you, who are very learned and numerous, write against this illiterate monk: and surely the world will pay more regard to many scholars than to one blockhead."

many

many places very happily: that he was master of the German language; and that there is much to be learned from this work. But the sieur de St. Aldegonde, in 1594, wrote to John Drusius, who was employed by the States General to make a new translation of the Bible into the Dutch tongue, that, "among all the versions he had met with, he had seen none that differed so widely from the true Hebrew, as that of Luther."

Luther wrote against private confession, private masses, and monastic vows; in consequence of which, Carolostadius, and the Augustine friers at Wittenberg, abolished the use of the mass. Vows of celibacy very little promoted continence. The monks left their cloisters at Wittenberg, and the priests married; after Carolostadius and Justus Jonas had set them the example, which was afterwards followed by Luther.

The doctrine of Luther was not hindered by the edict of the emperor, which was contemned by the princes and magistrates. Henry VIII. king of England, stopped the new doctrine from spreading in his dominions: he did something more, for he caused to be made, in his own name, a treatise about the seven sacraments, against Luther's book of "The Captivity of Babylon." Some have thought that Edward Lee, afterwards archbishop of York, was the author of that work: but the king presented it to the Pope, who received it very favourably, and was so well pleased with Henry, that he rewarded him with the title of "Defender of the Faith." Henry was the slave of Rome for the first eighteen years of his reign. Delighted with the flatteries of the Pope and the clergy, he drew his pen in their defence. The Papal compliments induced Henry to order all Luther's books to be called in; and forty-two articles, taken from his doctrine, were condemned. Luther had made very free with Aquinas, the favourite author of Henry VIII. who had a great opinion of his learning and talents for disputation, and stepped forth as the champion of the church, to defend her against the danger she was in from the spreading of Luther's heresy. But Luther was not to be silenced by the power of his adversary: and conceiving himself too contemptuously used by the king, he replied with more acrimony than was thought decent towards the person of a sovereign prince. He answered Henry with sharpness;

harpness; and without any respect to his royal dignity; for Luther spared no man in the cause of God. Many divines thought it an honour to defend the king of England, by confuting the book which Luther wrote against him. In Germany, it was answered in Latin by Eckius; and in High Dutch by Muncer. In England, John Fisher, bishop of Rochester, wrote a book to maintain the doctrine which the king had vindicated; and sir Thomas More wrote another, under the name of William Ross, in which he gave a character of Luther. But Luther's magnanimous spirit was not to be depressed by the words of a king, whose treatment of Lambert, the martyr, discovered a heart full of rancour against the truth, because he condemned it without investigation, and a mind full of meanness, because he insulted and threatened an humble subject and inferior.

Luther was now at open war with the church of Rome, and wrote against the excommunication issued by the Pope: he also attacked the bishops, and ecclesiastical princes, in a work, entitled, "Against the Order, falsely called, the Order of Bishops." And he exhorted the states of Bohemia to continue in their separation from the Roman church. He wrote his rough answer to Henry VIII. in Latin, and afterwards translated it into German. Emser wrote the life of Benno, bishop of Misnia in the eleventh century, whose principal merit was, that he had been a rebel and a traitor; yet he was canonized by Pope Adrian VI. for his miracles. Luther wrote against this canonization, and treated Benno's miracles as human frauds, or diabolical operations. Every thing co-operated with the decree of Heaven, in spreading the doctrines of Luther; and the spiritual monarchy of Rome was on the brink of ruin.

As the diet of Worms had not settled the tranquillity of the empire, another diet was appointed by the emperor to be held at Nuremberg in November, 1522. The emperor was not present, and his brother Ferdinand supplied his place. The Pope (Adrian VI.) sent his nuncio, Cheregatus, to this diet; with letters, in manner of a brief, to the princes; and instructions how to proceed against Luther. The Pope informed the diet, that Luther continued to disturb and replenish the world with new books; which grieved him the more, because he was his countryman.

man. He exhorted the members to reduce Luther, and his adherents, to a conformity of faith with the church; but, "if this pestiferous canker cannot be cured with gentle medicines, sharper salves must be proved, and fiery searings: the putrified members must be cut off from the body, lest the sound parts should be infected." Yet the nuncio was instructed to declare, "that God suffered this persecution to be inflicted upon his church for the sins of men, especially of priests and prelates among the clergy." The cardinals strongly resented these reflections cast upon them in such an assembly; and it is imagined that the life of Adrian was shortened on that account. The diet answered the nuncio by writing, that they had not put the Papal sentence, nor the imperial edict, into execution against Luther, for fear of raising civil commotions: but they particularly desired he would apply a remedy to the abuses and grievances of which they would give him a memorial; as this would be the only way to re-establish peace and concord between the ecclesiastical and secular orders. They thought it would be necessary, as soon as possible, to call a free council in Germany, to extirpate all errors and abuses; and that all controversy should cease, till the determination of such a council should be known. The nuncio replied, that the negligence which they had shewn concerning Luther, was offensive to God, to the Pope, the emperor, and the empire: that they should observe the imperial edict; and also put in execution the degree of the council of Lateran, which inhibits the printing of any book about religious matters, without being licensed by the ordinary. The diet, in the reign of Maximilian, proposed ten grievances against the court of Rome; but this diet of Nuremberg sent one hundred heads of complaint, or grievances, to the Pope; with a protestation, that they neither could nor would endure such oppressions and extortions. The principal of the "centum gravamina" were against the great number of human constitutions; indulgences; ecclesiastical causes; collation of benefices; annates; exemption of ecclesiastics in criminal causes; excommunication; and many others which they reserved to be proposed, when justice was done them in these. This resolution of the diet was published March 6, 1523, in the form of an edict; but both the Papists and Lutherans interpreted it in favour of themselves.

selves. Luther continued to publish several new tracts; and undertook to compose a new form of celebrating the communion in the church of Wittenberg. He would have none admitted to the communion, but such as could give an account of their faith; and who knew the nature, use, and benefit of the Lord's Supper: he appointed, that both kinds should be given; and that those, who would take only in one, should have neither.

Zuinglius, at this time, was establishing his doctrine in Switzerland; but differed from Luther in the doctrine of the sacrament. Pope Adrian VI. died Oct. 24, 1523, in the sixty-fifth year of his age; without being able to reform the church. He was succeeded by the cardinal Julius de Medicis, who assumed the name of Clement VII. The new Pope sent cardinal Campegius to the diet of Nuremberg, in February, 1524, when he had an audience of the assembly, and vainly endeavoured to stop their complaints by promises. The diet declared for a free council, to allay the disputes of Luther; but the legate procured a private assembly to be held at Ratisbon in July, where it was agreed, that the edict of Worms should be put in execution; and that thirty-five articles of certain constitutions, made for the reformation of the German clergy in pursuance of the late complaints, should be published. The doctrines of Luther were generally favoured by the imperial cities, whose deputies held an assembly at Spires, and explained the decrees of Nuremberg in their favour, while the other sat at Ratisbon.

Luther exposed the contradictions in the two last edicts; and the Popish princes opposed Lutheranism, by putting those edicts in execution. Luther was certainly right, in asserting, that the edicts of Nuremberg and Spires contradicted each other: for if the edict of Worms, which condemned Luther as a heretic, were to be obeyed; why should the diet of Nuremberg, which ordered that edict to be executed, also order his books to be examined at Spires? And if an examination were to be made of his writings, why was he to be condemned as a heretic, before such examination was made?

Luther published a book "Of the Duty and Dignity of the civil Magistrate;" and wrote an elegy upon two Austine monks, who were burnt for Lutheranism at Brussels. Their names were Henry Voes, and John Esch.

of Ortamunden, whose person she disliked; and so Luther married her himself, June 13, 1525, without consulting his friends: but Luther says, he took a wife in obedience to his Father's command. Luther was then forty-two, and his wife was twenty-six. He was so far from being ashamed of entering into the holy state of matrimony, that he exhorted the elector of Mentz, and the grand master of the Teutonic order, to follow his example; which was done by the latter, notwithstanding the censure of the Romanists. This grand master was Albert margrave of Brandenburgh, for whom that part of Prussia which belonged to the Teutonic order was formed into a secular duchy. He embraced the Lutheran religion, renounced his vow of celibacy, and married Anna Maria of Brunswick. He afterwards conformed to the Ausburg confession, and founded an university at Koningsburg, in 1544, that the Protestant religion might be introduced and established in Prussia, and all the professors were to be Lutherans. In those times, marriage soon became a recommendation among the Reformers, and was a certain proof that they had abjured Popery; for if a converted clergyman did not marry, he caused a suspicion that he had not renounced the doctrine of celibacy. Luther was very fond of his wife, and used to call her his Catharine. She was handsome and modest: Luther did not pretend she was without faults, but he believed she was less faulty than other women; and when she had borne him a son a little after, he said he would not change his condition for that of Crœsus. He was heard to say, that he would not exchange his wife for the kingdom of France, nor for the riches of the Venetians; because she had been given him by God, at a time when he implored the assistance of the Holy Ghost in finding a good wife; and had strictly regarded her conjugal fidelity. But he professed himself, that one great reason which induced him to marry was, to give an example of the doctrine he preached against celibacy, and to shew, that he was not afraid or ashamed to do himself, what he exhorted and enjoined in others.

Luther had answered the king of England in a rough way, and was now persuaded by his friends to write him a very humble letter, with some hope that his majesty would favour the Reformation. Henry returned him a very haughty and churlish answer; upon which Luther,

as we have observed,) who had too much spirit to bear affronts even from crowned heads, declared publicly that he was very sorry for having demeaned himself so far; and that he would never more throw away any civilities and submissions upon Henry VIII. cardinal Cajetan, prince George of Saxony, or Erasmus, who had all paid his humility with insults. The king of England was chiefly angry, because Luther had said, that his book upon the sacrament was made by another, and put out in his name. Luther believed it was written by Lee, who was a zealous Thomist, and had been engaged in disputes with Erasmus, and was afterwards made archbishop of York: therefore, Luther wrote another book, entitled, "An Answer to the abusive and slanderous Book of the King of England." None suspect the king wanted learning for such a design; "but it is probable some other gardener gathered the flowers, though king Henry had the honour to wear the posy, carrying the credit in the title thereof." The king was assisted by bishop Fisher and sir Thomas More; in return for which, he afterwards cut off their heads.

The disturbances in Germany increased every day, and the emperor called another diet, which was held at Spires June 26, 1526. Ferdinand, and six other deputies, acted for the emperor, and were for executing the edict of Worms; but the elector of Saxony, and landgrave of Hesse, were for holding a general council, and laid the foundation of an union for the defence of those who followed the new doctrine. The emperor had a quarrel with the Pope who entered into a league against him with the French king, and the Venetian republic. Charles V. told Clement VII. he would appeal to a general council, and vindicate himself. The next year his troops invaded Italy, plundered Rome, and took the Pope prisoner, who was obliged to submit to some hard conditions before he was set at liberty.

A motion was made in the consistory at Rome to tempt Luther with a great sum of money, and buy him off from opposing Popery; but one of the cardinals cried out, "Hem! Germana illa bestia non curat aurum, sed auram."

The disputes between the Lutherans and Zuinglians, about the sacrament, continued till the emperor assembled another diet at Spires in March, 1529, when long and warm

warm debates were held about religion. The Romanists again insisted, that the ban should be executed upon the Lutherans; which was opposed by the electors of Saxony and Brandenburgh, the dukes of Lunenberg, the landgrave of Hesse, and the prince of Anhalt, who declared again for a council, either general or national. But the Romanists prevailed, and confirmed the decree of the former diet of Spires; against which the Lutheran princes, and fourteen cities, joined in a formal protest, whereby they appealed, from all that should be done, to the emperor, a future council, or to unsuspected judges; and accordingly they sent deputies to the emperor, with a petition that this decree might be revoked. This was the remarkable protestation, which gave the name of Protestants to the Lutherans in Germany. The protesters acted with so much steadiness and resolution, that the emperor was much startled at it, and determined to use moderation for the present.

The same year, the landgrave of Hesse brought Luther and Zuinglius to a conference at Marpurg; when the Lutherans produced such articles as they objected against in the doctrine of the Zuinglians. After some debates, articles were drawn up, in which they agreed about the Trinity, original sin, justification by faith, the efficacy of baptism, and the authority of the magistrates: but they disagreed about the sacrament, in the sense and meaning of the words; though they assented, that the communion should be administered in both kinds; and they denied transubstantiation, as also the sacrifice of the mass.

At this time, Solyman the Magnificent invaded Germany, and besieged Vienna; but soon retired with great loss. The emperor Charles returned to Germany, and appointed another diet to be held at Augsburg, which was opened June 20, 1530. It was given out, that the emperor would tread the gospellers under his feet; which made the Protestant princes inclined to meet him in arms; but Luther prevailed on them to meet in peace. The princes appointed Luther, Melancthon, Justus Jonas, and Pomeran, to draw up their form of doctrine, to lay before the diet, where Luther was too noxious to appear, and was left in the castle of Coburg, near at hand, that he might be consulted on occasion. Erasmus excused himself from

appearing

appearing at this diet, because he knew upon whose judgement the emperor relied; upon divines, in whose opinion whosoever should dare to open his mouth in favour of piety, was a Lutheran, and worse than a Lutheran. The imperial chancellor opened the diet by declaring, that the emperor had summoned this assembly, that every one might consult upon such propositions as should be made, and offer in writing what he thought convenient, concerning religion. The Protestant princes petitioned the emperor to permit their confession of faith to be read in a full diet, which he refused; but granted them leave to read it in his presence before a special assembly of princes, and other members of the empire. This confession of faith, which was afterwards called, "The Augsburg Confession," was delivered to his imperial ma esty both in Latin and German, with the authority whereon each article was founded. The emperor shed tears when this confession was read; which were doubtless owing to the truth of the doctrines contained in it, and the moderation that Melancthon had shewn in revising the whole. Luther, in his retirement, was not a little afraid to what lengths the pacific spirit of Melancthon might induce him to yield to the Papists, and therefore wrote to him to be careful of what concessions he should make them.

This confutation, however, was read before the diet, and the Romanists said they hoped the Protestants would return to the communion of the church, as they agreed in several points which had been formerly contested. The elector of Saxony answered, that the Protestants were always ready to come to an union in religion, in any thing which was not prejudicial to their consciences. In consequence of this, the Romanists appointed seventeen persons to treat about religion with the Protestants; and this conference was held at Augsburg on August 7. The Popish deputies said, that Luther would not submit to the judgement of a council: but the Protestants declared, they would refer themselves to the determination of a council, to which they appealed; and also presented to the emperor an apology for their confession, which put an end to the diet at Augsburg, and the Protestant princes returned home in October, without an accommodation with the Romanists.

The sacramentarians also presented their confession of faith

faith to the emperor at this diet; which was drawn up by Bucer and Capito; but this confession was more unacceptable than that of the Lutherans, and was answered by Faber and Eckius; in consequence of which, the emperor commanded the Zuinglians to renounce their errors, and threatened to compel them by his authority, if they refused *.

Luther wrote some books against Popery, during the sitting of the diet; particularly a treatise upon the second Psalm, in which he applied to the princes met at Augsburg, what was said in that Psalm concerning the assembly and conspiracy of the princes of the world against Jesus Christ. The emperor procured a decree in the diet, which allowed the Protestant princes till the 15th of April following, to consult about their submission to it; and his imperial majesty promised to issue out his summons for a council to begin the next year. The Protestant princes remained firm to their confession of faith, and the emperor published the decree of the diet on the 16th of

* A symbolical representation was exhibited before the emperor and his brother Ferdinand at Augsburg, when the Lutherans presented their confession of faith to that assembly. As the princes were at table, a company of persons offered to act a small comedy for the entertainment of the company. They were ordered to begin; and first entered a man in the dress of a doctor, who brought a large quantity of small wood, of straight and crooked billets, and laid it on the middle of the hearth and retired: on his back was written the name of Reuchlin. When this actor went off, another entered, apparelled also like a doctor, who attempted to make faggots of the wood, and to fit the crooked to the straight; but having laboured long to no purpose, he went away out of humour, and shaking his head: on his back appeared the name of Erasmus. A third, dressed like an Augustinian monk, came in with a chafing dish full of fire, gathered up the crooked wood, clapped it upon the fire, and blew till he made it burn, and went away, having upon his frock the name of Luther. A fourth entered dressed like an emperor, who, seeing the crooked wood all on fire, seemed much concerned, and to put it out drew his sword, and poked the fire with it, which only made it burn the brisker: on his back was written Charles, V. Lastly, a fifth entered, in his pontifical habit and triple-crown, who seemed extremely surprized to see the crooked billets all on fire, and by his countenance and attitude betrayed excessive grief: then looking about on every side, to see if he could extinguish the flame, he cast his eyes on two bottles in a corner of the room, one of which was full of oil, and the other of water; and in his hurry, he unfortunately seized on the oil, and poured it upon the fire, which made it blaze so violently that he was forced to walk off: on his back was written Leo X. This farce wanted no commentary.

November,

November, which ordered, that no alterations or innovation should be made in the faith or religious worship of the church; and that none should be admitted to the imperial chamber, who disobeyed this decree.

The elector of Saxony was summoned by the emperor to be present at Cologne, on the 29th of December, at the election of Ferdinand to be king of the Romans: but the elector appointed the other Protestant princes to meet him at Smalkald, on the 22nd of the same month, where they entered into a confederacy to defend themselves against the emperor and the Romanists, who were determined to put the decree, made at the diet of Augsburg, rigorously into execution.

The court of Rome was greatly disturbed at what had been transacted at the diet at Augsburg; and the Pope employed nuncios to dissuade the emperor from holding a council: but the emperor urged the necessity of it; and the Pope, Dec. 1, 1530, wrote a circular letter to all the Christian princes, informing them, that a council should be held, and desiring them to countenance so holy a cause by their personal attendance. The Protestant princes also wrote circular letters to the European sovereigns, and particularly to the kings of England and France, requesting their interest and protection in obtaining a Reformation, which had been attempted by John Colet in England, by John Gerson and Nicholas Clemangis in France, and by Luther in Germany. The kings of England and France, declared for a general council, peace, and Reformation; which encouraged the confederate princes to meet again at Smalkald on March 29, 1531, when they renewed their league; and Luther composed a treatise against the diet of Augsburg, to prove that it was lawful to resist the magistrates, if they commanded any persons to assault those who would not submit to the decree.

The Protestant princes held another assembly at Francfort on July 4; and the emperor, on July 13, 1532, by the treaty of Nuremburg, agreed that all the disputes concerning religion should cease, until a free general council was held, which was to be within a year. The Protestants insisted, that no innovation in doctrine should be made from their confession, nor any ceremonies introduced contrary thereto; which was granted by the em-

peror, and the Protestant princes agreed to assist him in the war against the Turks.

The elector of Saxony died in August, and was succeeded by his son John Frederic in his dominions, with zeal for the Protestant cause. The Pope sent his nuncio in January, 1531, to the new elector, to settle with him the conditions of holding a council; and the Protestant princes met upon this occasion at Smalkald, June 1, when they desired that the council might be free, and held in Germany, where the differences in religion first began: but the Pope refused to comply with their request.

Luther dissuaded the elector of Saxony from making an alliance with the Switzers, and persisted to unite more zealously than ever against the sacramentarians: but Bucer undertook to reconcile the Lutherans and Zuinglians. Luther met Bucer and Capito at Wittenberg, in May 22, 1536, when they entered into a long debate upon their faith and doctrine concerning the sacrament; and they delivered to Luther the confession of faith of the churches of Switzerland; but they could not agree on their articles of the form of union about the sacrament. Luther explained himself concerning the Lord's Supper by saying, he had never taught that Jesus Christ came down from heaven to the earth, either visibly or invisibly, and that he left it to the almighty power of God to effect how the body and blood of Christ are offered in the Lord's Supper, keeping himself entirely close to the words of the Scripture, "This is my body, this is my blood." He observed, that as they could not understand each other, it was convenient they should be friends, and entertain a good opinion reciprocally of themselves, till the spirit of contention should cease among them; and so he committed to the care of Bucer and Capito to finish what they had begun.

About the beginning of 1537, Luther was attacked by a severe illness, which brought him near to his grave. He applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often and so ardently desired. In this situation he made a will, for he had a son, and his wife was again with child, in which he recommended his family to the care of Heaven: Lord God, says he, I thank thee,

s, that thou wouldest have me poor on earth and a gar. I have neither house, nor land, nor possessions, money, to leave. Thou hast given me a wife and ldren: take them, I beseech thee, under thy care and serve them, as thou hast preserved me." He be-athed his detestation of Popery to his friends and ildren; agreeably to what he often used to say, "Pestis a vivus, moriens ero mors tua, papa;" i. e. a Living, as the plague of the Pope; and dying, I shall be his th."

Luther, from about this period, having laid the great ndation of the Reformation, was chiefly employed in ing and completing the superstructure. The remain-r of his life was spent, in exhorting princes, states, and iversities, to confirm the great work, which had been ught about through him; and in publishing from time time such writings, as might encourage, direct, and ist them in doing it. The emperor threatened temporal nishment with armies; and the Pope eternal pains with lls and curses; but Luther, armed with the intrepidity grace, over and above his own courageous nature, re-rded neither the one nor the other. His friend and as-tant Melancthon could not be so indifferent; for Melanc-hon had a great deal of softness, moderation, and diffi-nce in his constitution, which made him very uneasy nd alarmed at these formidable appearances. Hence we nd many of Luther's letters were written on purpose to omfort him under these anxieties.

About 1533, he had a terrible controversy with George uke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath, that they would never embrace it. However, sixty or seventy citizens of Leipsic were found to have deviated a little from the catholic way, in some point or other; and they were known previously to have consulted Luther upon it. Upon which duke George complained to the elector John, that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this, and to be told at the same time, that if he did not clear himself from the charge, he could not possibly escape punish-ment. But Luther easily refuted the accusation by prov-ing, that he had been so far from stirring up his subjects

against him, on the score of religion, that, on the contrary, he had exhorted them rather to undergo the greatest hardships, and even suffer themselves to be banished. Indeed, it appears from all his conduct and writings, that no man more abhorred that impious principle of subverting kingdoms and states, under a pretence of advancing the cause of God or his Gospel. The Almighty is surely able to effect his own will in this case: and it is the duty of Christians to suffer and obey it.

In this year, 1533, Luther wrote a consolatory letter to the citizens of Oschutz, who had been banished for the Gospel; in which letter he uses these words; "The devil is the host of the world; and the world is his inn. Go where you will in the world, you will be sure to find this ugly host walking up and down in it."

In 1534, he printed, and in the next year published, his translation of the Bible into German; in which latter year, he began publicly to preach upon the book of Genesis, which task he ended with his life, as he is said to have foretold.

In 1538, arose the sect of the Antinomians, who taught that it mattered not how wicked a man was, if he had but faith. The principal person amongst them was Joannes Istebius Agricola. Luther had the honour not only of confuting, but of converting this man, and of bringing him back to his senses and duty.

In 1540, Luther printed and prefaced the confession of Robert Barnes, his intimate friend, and a learned divine, who was burnt that year at London for the Gospel. They became acquainted through Barnes's going to Wittenberg about Henry VIII's divorce.

Luther was continually baited at by a world of furies; and he was particularly set up by Providence to effect a Reformation. He published seventy-five propositions against the divines of Louvain; and also a short confession of faith; after which he was sent for to his native country, to compose a difference between the counts of Mansfeld. He preached his last sermon at Wittenberg on January 17, 1546; and, on the 23rd, set out for Isleben, where he was honourably entertained by the count, who escorted him to his apartments with one hundred horse. Luther attended the business upon which he came from January 19, till February 17, when he sickened a little before

before supper of his usual illness. This was an oppression of humours in the opening of the stomach, with which Melancthon, who was with him, had seen him frequently afflicted. His pain increased, and he went to bed, where he slept till midnight, when he awaked in such anguish that he found his life was near at an end. He then prayed in these words: "I pray God to preserve the doctrine of his Gospel among us; for the Pope and the council of Trent have grievous things in hand." After which, he said; "O heavenly Father, my gracious God, and Father of our Lord Jesus Christ, thou God of all consolation, I give thee hearty thanks, that thou hast revealed to me thy Son Jesus Christ, whom I believe, whom I profess, whom I love, whom I glorify, and whom the Pope and the multitude of the wicked do persecute and dishonour.—I beseech thee, Lord Jesus Christ, receive my soul. O my heavenly Father, though I be taken out of this life, and must lay down this frail body; yet I certainly know, that I shall live with thee eternally, and that I cannot be taken out of thy hands. "God so loved the world," &c. Lord, I render up my spirit into thy hands, and come to thee. Lord, into thy hands I commend my spirit: thou, O God of truth, hast redeemed me!" Albert count of Mansfeld, Melancthon, Justus Jonas, and several other friends, attended him in his last moments, joining him in prayer, that God would preserve the doctrine of his Gospel among them. Melancthon says of Luther, that having frequently repeated his prayers, he was called to God, "unto whom he so faithfully commended his spirit, to enjoy, no doubt, the blessed society of the patriarchs, prophets, and apostles, in the kingdom of God the Father, the Son, and the Holy Ghost." Luther died on February 18, 1546, in the sixty-fourth year of his age. He was honourably interred at Wittenberg. Luther, says Mr. Warton, in his appendix to Dr. Cave's Historia Literaria, was "a man of prodigious sagacity and acuteness, very warm, and formed for great undertakings; being a man, if ever there was one, whom nothing could daunt or intimidate. When the cause of religion was concerned, he never regarded whose love he was likely to gain, or whose displeasure to incur. He treated the Pope's bulls, and the emperor's edicts, just alike; that is, he heartily despised both. In the mean time, it must

he

be owned, that Luther often gave a greater loose to his passions than he ought, and did not in his writings pay that deference to crowned heads which it is always necessary to pay: but every man has his foible, and this was Luther's. However, he was very diligent in his application to letters, and very learned, considering the times he lived in. His chief pursuit was in the study of the Scriptures, upon a great part of which he wrote commentaries. He reformed the Christian religion from many errors and superstitions, with which it had been long corrupted; and reduced it, as well as he could, to its primitive purity. If in some places he appears not quite so orthodox, we must impute it to the times, and not to him; for it is no wonder, that one who attempts to cleanse such a stable of Augeus as the church of Rome, should not escape free from spots and blemishes. He kept primitive antiquity constantly before his eyes, as his guide and rule; and, as Erasmus has observed, many things are condemned as heretical in the writings of Luther, which are thought very orthodox and pious in the books of Augustine and Bernard. Erasmus also says, that Luther wrote many things rather imprudently than impiously. His stile was rough and harsh, for in those days every body could not write like Erasmus, Politian, Bembus, &c. who were always reading Tully, Livy, and Terence. Yet how uncouth and inelegant soever his stile may be, it every where breathes a genuine zeal and piety, which is more solicitous about things than words."

Luther left a widow, three sons, and two daughters. His family was not extinct, when Seckendorf published his history, towards the latter end of the century before the last. Whilst the troops of Charles V. were at Wittenberg, in 1547, the Spaniards solicited the emperor to pull down Luther's monument, and wanted to dig up his bones: but the emperor had more generosity and prudence, than to consent to a procedure so base and infamous.

Luther had a very sharp and satirical stile: but his "Commentary on the Epistle to the Galatians," was his favourite work, which he used to call his wife, his Catharine de Bore. It was a very great imprudence to publish such a collection as the "Sermones Mensales," or "Colloquia Mensalia;" for Luther's table-talk is the subject

subject of the book. It was published, in 1571, by Henry Peter Rebenstock, minister of Eischerheim: but Luther was not the author of that book, the publication of which was the effect of inconsiderate zeal.

His favourite doctrine was justification by faith alone, and not by works, moral, legal, or evangelical: but we must do him the justice to observe, that he perpetually inculcated the absolute necessity of good works. According to him, a man is justified only by faith; but he cannot be justified without works; and where those works are not to be found, there is assuredly no true faith. He was once somewhat inclined to the opinion, that souls after death sleep till the resurrection: but he afterwards said, that the souls of the faithful are in a state of felicity; and this seems to have been his last and settled opinion. He thought that the Jewish nation would never be converted; and that St. Paul's expressions concerning this subject were misunderstood.

Luther was a magnanimous person even by the concession of his enemies; and undertook such things as the world may reasonably admire, having opposed himself alone to the whole earth. His followers called themselves Lutherans much against his mind: but they recede from him in many things, as may be seen by their writings.

Melancthon says, "Pomeranus is a grammarian; I am a logician; and Justas Jonas is an orator: but Luther is good at every thing; the wonder of mankind; for whatever he says, or writes, it penetrates the heart, and makes a lasting impression." It has also been said of Luther, that it was a great miracle a poor frier should be able to stand against the Pope: it was a greater that he should prevail; and the greatest of all, that he should die in peace, as well as Erasmus, when surrounded by so many enemies.

The doctrine of this eminent divine, and great Reformer, was soon extended through all Germany, Denmark, Sweden, and England, and other countries, under different modifications.

Luther's works were collected after his death, and printed at Wittenberg in seven volumes folio. Catharine de Bore survived her husband a few years, and continued the first year of her widowhood at Wittenberg, though Luther had advised her to seek another place of residence.

She

She went from thence in 1547, when the town was surrendered to the emperor Charles V. Before her departure, she had received a present of fifty crowns from Christian III. king of Denmark; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With these additions to what Luther had left her, she had scarcely wherewithal to maintain her and her family. She returned to Wittenberg, when the town was restored to the elector, where she lived in a very devout and pious manner, till the plague obliged her to leave it again in 1552. She sold what she had at Wittenberg, and retired to Torgau, with a resolution to end her life there. An aweful providence befel her in her journey thither, which proved fatal to her. The horses growing unruly, and attempting to run away, she leaped out of the vehicle she was conveyed in; and, by leaping, got a fall, of which she died about a quarter of a year after, at Torgau, Dec. 20, 1552. She was buried there in the great church, where her tomb and epitaph are still to be seen; and the university of Wittenberg, which was then at Torgau, because the plague raged at Wittenberg, made a public programma concerning the funeral pomp.

Upon Luther's tomb the university of Wittenberg directed the following inscription to be placed:

"MARTINI LUTHERI, S. THEOLOGIÆ D. CORPUS H. L. S. E. QUI ANNO CHRISTI MDXLVI. XII. CAL. MARTII, EISLEBII, IN PATRIA S. M. O. C. V. AN. LXIII. M. III. D. X."

That is, "In this place lies buried the body of Martin Luther, doctor of divinity, who died at Isleben, his birth place, on the twelfth of the calends of March, in the year 1546; when he had lived sixty-three years, three months, and ten days."

The following anecdotes of this great man will not be deemed an intrusion on the reader's patience:

There were many plots laid against his life, which the Papists sought after by all means. Poison, daggers, pistols, were intended; when fire and faggot could not be used, through the elector's protection. A Polish Jew was hired for two thousand crowns to poison him. "The plot (says Luther) was discovered to me by the letters of my friends. He is a doctor of physic, and dares to attempt any thing: he would go about this business with incredible craft and agility. He is just now apprehended." However, God preserved him from the malice of his enemies.

mies. It shews, however, what Papists can attempt (says Melchior Adam); and if we wanted further proof of it, the words of Aleander, the Pope's legate, are quite sufficient. "Though you Germans (said he), who pay the least of all people of the Roman see, have shaken off the Pope's yoke; yet we will take care, that ye shall be devoured with civil wars, and perish in your own blood."—A pious resolution indeed!

Luther frequently said, "That a preacher should take care not to bring three little sly dogs into his profession; viz. Pride, Covetousness, and Envy." To which he added to preachers; "When you observe the people hear most attentively; be assured, they will return the more readily. Three things make a divine, meditation, prayer, and temptation. And three things are to be remembered by a minister; turn over and over the Bible; pray devoutly; and be never above learning. They are the best preachers for the common people, who speak in the meanest, lowest, humblest, and most simple style."

In private life Luther was an example of the strictest virtue. At dinner or supper, he would often dictate matter of preaching to others, or correct the press; and sometimes amuse himself with music, in which he took great delight. Though a large man, he was a very moderate eater and drinker, and not at all delicate in his appetite, for he usually fed upon the simplest diet. He much delighted in his garden, and was very fond of cultivating it with all kinds of plants. In short, he was never idle.

Though he had not much himself, he very freely bestowed of what he had upon others. A poor student, asking money of him, he desired his wife to give some, who excused herself on account of their poverty; he took up a silver cup and gave it to the scholar, bidding him to sell it to the goldsmith, and keep the money for his occasions. When a friend sent him two hundred pieces of gold, he bestowed them all on poor scholars. And when the elector gave him a new gown, he wrote an answer, "That too much was done; for if we receive all in this life, we shall have nothing to hope for in the next." He took nothing of printers, for his works, to his own use, saying, "It is true, I have no money, but am indeed poor; yet I deal in this moderate manner with printers, and take nothing from them for my variety of labours,

except sometimes a copy or two. This, I believe, may be due to me, when other authors, even translators, for every sheet have their stipulated price." When he had some money sent him, he wrote thus to a friend; "I have received by Taubenheim an hundred pieces of gold, and at the same time Schart has sent me fifty; so that I begin to fear, lest God should give me my portion here. But I solemnly protest, that I would not be so satisfied from Him; I will either presently return, or get rid of them. For what is so much money to me? I have given half of it to Prior, and made him very happy."

He had great tenderness for his family. When he saw Magdalen his eldest daughter at the point of death, he read to her this passage from the xxvith of Isaiah; "Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." "My daughter, do thou enter (says he) into thy chamber with peace: I shall soon be with thee; for God will not permit me to see the judgements, that hang over Germany." And upon this he poured forth a flood of tears. Yet afterwards, when he attended the funeral, he contained himself, so as not to appear to weep.

He was of a proper stature and of a robust body, with such a piercing vivacity in his eyes, that but few could look upon him directly, when he intentively looked upon them. He had but a soft voice, and that not very clear; so that when mention was made, one day at table, of Paul's voice, that it was rather weak; he observed of his own, that it could not deliver his words but with a low pronunciation. "Yes, (said Melanethon,) but that feeble voice of thine is powerfully perceived both far and near."

Sturmius says, that he saw a letter written by Luther to Wolfgang Capito, in which he affirmed, that scarcely any of his writings pleased himself, except his catechism, and his book "De servo arbitrio," "of free-will a slave." Of this last work the late Mr. Toplady had begun a translation, and indeed carried it on a considerable way; but being prevented from finishing it by his death (it having been long delayed through other avocations), we are deprived of this valuable companion to Zanchius in an English dress.

LYDSTON.

LYDSTON, JOHN, was born at Combe, near Dartmouth, July 18, 1619. He was educated at Oxford, where he continued nine years and took the degree of M. A. After the defeat of the earl of Essex at Lestwithiel, 1644, a party of the cavaliers seized him, as he was marching towards Tiverton, stripped him, and carried him prisoner to Exeter. The hardships he endured in his confinement there, threw him into a violent fever, which endanged his life. About 1653, he married a daughter of Mr. F. Whiddon, of Morton Hampstead, in Devon; and about the same time, sir J. Coriton presented him to the vicarage of St. Mellion in Cornwall. Here he discharged the duties of his office with all fidelity and diligence, and met with great respect. He was intrusted with the education of the sons of some gentlemen of note, and, among the rest, of sir William Coriton. When the Act of Uniformity passed, some thought he might have conformed, being a man of great moderation, and having never taken the covenant: but he could not come up to the terms required, and so quitted his living, to preserve the peace of his conscience. His successor, Mr. Granger, let the glebe to him for some years, permitted him to live in the vicarage house, and boarded with him. From hence he removed to Saltash, where he preached to a small number, as the times permitted. He had some bitter enemies in the town, who gave him much trouble, particularly Mr. Beal the minister, and two of the magistrates. Once he was convicted on the Conventicle Act, when there was but one present above the number the act permitted. A fine of forty pounds was laid upon him, and warrants for levying it were granted; and the watchful malice of those that were set against him, obliged him for a long time to keep his doors shut, to secure his house from being rifled, and his goods from being sold. At other times he was searched for, and insulted, and threatened, to the great terror of his family. And sometimes he left his habitation, wife, and children, to escape a jail. In the latter part of his time he was grievously afflicted with the cholic; and at last a pleurisy put an end to his labours and his sufferings. When he saw the time of his departure near at hand, he enjoyed inward peace, and a good hope as to his future state. After six or seven days sickness he died, Sept. 3, 1671, aged fifty-eight. He was a man of good learning, exemplary gravity, and eminent piety.

MACHIN, JOHN, was born at Seabridge in Staffordshire, Oct. 2, 1624. He spent his youth in vanity and sin. At about twenty-one years of age he went to the university, without any view to the ministry, or to a continuance there. But it pleased God, on his first going thither, to effect a gracious change in him, chiefly by the preaching of Dr. Hill; and that of Dr. Arrowsmith was much to his comfort and edification. No sooner did he find this blessed change in his heart than his friends perceived it by his letters; which, together with his exemplary conversation afterwards, were the means of converting his three sisters, and there was room to hope, both his parents also. While at Jesus College, Cambridge, he was seized with a dangerous illness, which was the means of exciting good resolutions for the diligent serving of God, in case of his recovery, which, by divine grace, he faithfully performed. He set up a meeting of some scholars for religious purposes, which continued in the college several years after his departure, to the spiritual advantage of many. He was not disposed to settle at first, but went to his friends, and preached occasionally at various places, and his success was great. He was very useful in calling off people's attention from controversies in church and state, and engaging it about the main things of religion. In 1649 he was ordained at Whitchurch in Shropshire. In 1650 he settled at Ashbourn in Derbyshire; where for two years he was a laborious preacher, and exceedingly useful; not confining his concern to that particular town, but making frequent excursions, into the Moorlands, and other dark corners in Staffordshire, where his occasional labours were useful to many souls. From thence he was called to Atherston in Warwickshire, where he spent a year in a lecturer's place, and had many converts. When the time came that he should have commenced M. A. he waved it, thinking he could expend his money in a better way than in purchasing an honorary degree. In 1654 he removed to Astbury in Cheshire, where he continued several years. Among many instances of his fervent desire after the good of souls, one was this: He set up a monthly lecture, to be preached by the most eminent ministers, in several large neighbouring towns, viz. Newcastle, Leek, Uttoxeter,

eter, Litchfield, Tamworth, Walsal, Wolverhampton, Pentridge, Stafford, Eccleshall, Stone, and Mickleston. This lecture he supported at his own expence; and for the perpetuity of it he had settled a yearly income in his will; but living to see such times as would not bear it, he laid aside the design. By the coming of another incumbent to Astbury, he was at liberty every other Lord's day, and used to preach abroad in the county, where he thought his help most needful. In 1661 he removed to Whitley, where he was silenced in 1662. Though few discovered more grief for so sad a dispensation, scarcely any one bore his ejectment with less reflection upon superiors. He continued in the place of his residence, labouring for the advantage of the people's souls with all his strength, and God made him a great blessing to all the country round. It was a common custom with him when he had been preaching, to get as many as he could to the house where he lodged, and there repeat the substance of his discourse, and in conversation further press the truths he had been delivering. Providence so ordered it, that the neighbouring gentry, being convinced of his integrity and innocence, and the peaceableness of his spirit, gave him no molestation. Several of his old neighbours going to see him, he dropped these words, "Ah, my friends, I never lived since I died." His death happening soon after, viz. Sept. 6, 1664, made them conclude that his being silenced broke his heart. He was not above forty years of age.

MADDOCK, ABRAHAM, was born June 1, 1713, in Long Acre, Westminster, of serious parents, who not only gave him a liberal but a religious education. They lived many years. His father died in 1748, aged eighty-eight; and his mother in 1763, aged eighty-six. Mr. Maddock himself was brought up to the law, and in November, 1733, was admitted an attorney, in which profession he continued till 1757, when (Sept. 25) he was ordained deacon by Dr. Thomas, late bishop of Lincoln, at Bugden. He received priest's orders Sept. 23, 1759, from Dr. Terrick, then bishop of Peterborough. He was, like his Redeemer, a man of sorows, and acquainted with grief from his earliest days; and his afflictions became sanctified affliction, which, by great grace and considerable learning, qualified him for the work of the ministry in an extraordinary

extraordinary degree. He was not a novice, but an old established and tried Christian, when he was called to teach and edify the church of God: and God blessed him with singular success. Very few ministers have been honoured with a larger spiritual progeny, to whom his name and memory was long endeared. He came into the ministry with a single eye to God's glory, and left a lucrative business in the world, to make others, through grace, both rich and wise to salvation. He began his ministry as curate to the late memorable Mr. Hervey at Weston Favell, continued with him till his death, and was promised by the patron to succeed him in one of his livings, but which was not fulfilled. He continued, however, at Weston Favell till November, 1760, whence he went to the curacy of Weldon, where he continued but ten months; the Gospel being too offensive there. His next ministrations were at Kettering, which he began August 16, 1761; and here he continued till June 28, 1770. In his private and public life, during all this period, he met with many sorrows and afflictions. He had, indeed, "without fightings, and within fears." The malice and craft of some very base and wicked people contrived to remove this faithful man at this time from his duty here. In September, 1773, he removed to Guilsborough, and entered upon the curacy of Creaton a neighbouring village, which was the last stage of his ministry. Here he laboured "in season and out of season," with all zeal and diligence, for twenty pounds a year. At Creaton he began with his favourite theme; "God is Love," 1 John iv. 16. And the love of God crowned his labours and his life, at this favoured village. He was not attacked with any particular disease; but, being advanced in years, and long oppressed with troubles, he seemed to fall into a gradual decay of nature, which, however, did not prevent him from the discharge of his duty, but for one Sunday before he died. The last performance of his ministerial office was a very laborious one. He preached twice, after twice reading prayers, administered the sacrament to a numerous congregation, and buried a corpse. In this respect, he fully enjoyed his desire of remaining here no longer, than he could work for his Master and the good of souls. Upon asking his pious nephew, who attended him with medical assistance during his last illness, whether he saw any hope

of

his recovery, and upon being informed that it was very doubtful; he immediately uttered with thankfulness, "Glory be to God on high!" As he was going up stairs night or two before his death, his clerk wished him a od night, and added, "the Lord comfort you, Sir!" e instantly replied, "I don't want comfort, John." wo of his people, who stood by his bed side as he was ying, being in tears, and lamenting, he called to them and said, "You are poor soldiers indeed!" He quitted this vale of tears on Sunday morning, about six o'clock, July 17, 1785, in the seventy-second year of his age, and was buried in the church yard of Creaton, by his own desire, July 21, following; when a sermon was preached, to a very large and much affected congregation, by the rev. Mr. Scott, of Olney, upon Acts xiii. 36.

MAISTERS, JOSEPH, was born at Kingsdown, in Somersetshire, Nov. 13, 1640. He went to Magdalen College, Oxford, 1656, and there continued till, upon the Restoration, the commissioners were sent to the university. The ceremonies of the church of England being brought into that as well as other colleges, he removed to Magdalen Hall; and at that time standing for his degree of B. A. it was denied him purely because of his refusing conformity; for there are extant some certificates of his diligence, piety, and learning. In this respect he was one of the first sufferers. After such usage, he had little heart to stay any longer in the university, and therefore quitted it, and followed his studies in private, preaching occasionally as he had opportunity. At length he settled with a society of Christians, at Theobalds in Hertfordshire, being ordained Oct. 30, 1667; and continued exercising his ministry there, and in the city of London, sometimes more publicly, and sometimes more privately, as the times would allow. For some years before his death, which was on April 6, 1717, he was pastor of the Baptist Church at Pinners Hall. He was interred in Bunhill Fields, and his funeral sermon was preached by Mr. (afterwards Dr.) Jer. Hunt, on Prov. xiv. 32.

MANTON, THOMAS, D. D. was born at Laurence Lydiard, in Somersetshire, in 1620. His father, and both his grandfathers, were ministers. He was educated at Tiverton

Tiverton free school in Devonshire, and at the age of fifteen, was entered at Wadham College, Oxford. Here he applied himself to divinity, and by a course of unwearied diligence, he was early qualified for the work of the ministry; and took orders sooner than was usual, and than he himself approved. "I have been in the ministry, says he, these ten years, and yet not fully completed the thirtieth year of my age: the Lord forgive my rash intrusion." But the excellent Joseph Hall, bishop of Exeter, afterwards of Norwich, who ordained him, having taken particular notice of his gifts and qualifications, did not think him too young, but expressed his apprehensions, "That he would prove an extraordinary person." The times, when he first entered into the ministry, were full of trouble, the king and parliament being at variance, and hostilities breaking out on both sides. He was confined to Exeter when it was besieged by the king's forces. After its surrender he went to Lime. He preached his first sermon at Sowton near Exeter, from these words, "Judge not, that ye be not judged." He entered first upon his ministerial labours at Culliton in Devonshire, where he preached a weekly lecture, and was much attended and respected. At his coming to London he was soon taken notice of, as a young man of excellent parts and growing hopes. Here he neither wanted work, nor will to perform it; but applied himself with great diligence and pleasure, for which he was remarkable all his life. About this time, he married. He had not been above three years in the ministry before his first settlement, which was at Stoke Newington near London. He was presented to this cure by colonel Popham, in whom he had a most worthy and kind patron, and was highly esteemed by his pious lady. It was here he began and finished his excellent exposition of the epistle of St. James. An exposition that has been thought by good judges, to be one of the best models of expounding Scripture. Some time after, he went through the epistle of Jude. He continued seven years at Newington, and possessed the general respect of his parishioners; though there were many persons of different sentiments from himself. He was often invited to preach in London on the week days: and other weighty affairs sometimes called for his attendance there. The custom of preaching to the sons of the clergy began

began in his time; Doctor Hall, son of the famous bishop Hall of Norwich, preached the first sermon to them, as Mr. Manton did the second, from Psalm cii. 28. He was several times, though not so often as some others, called to preach before the parliament, and received their order, in course, for printing his sermons; in all which his wisdom and judgement, in the suitableness of the subject to the circumstances of the times, and the prudent management of it to the best advantage, were very visible. Particularly after he had given his testimony, among the London ministers, against the death of the king, he was appointed to preach before the parliament; his text was Deut. xxxiii. 4, 5. "Moses commanded us a law, even the inheritance of the congregation of Jacob; and he was a king in Jeshurun, when the heads of the people, and the tribes of Israel were gathered together." When they were highly offended at this sermon, some of his friends advised him to withdraw; for some in the house talked of sending him to the Tower; but he would not leave his post, and their heat abated. His generous constancy of mind in resisting the current of popular humour declared his loyalty to his master.

Mr. Obadiah Sedgewick of St. Paul's Covent Garden, being grown old, several worthy persons were proposed to succeed him; yet could he not be prevailed with to resign, till Mr. Manton was mentioned; and to that he readily yielded. The then earl, afterwards duke, of Bedford, was Mr. Manton's patron, who greatly esteemed him. Here he preached to a numerous congregation of persons of rank, with great success; of which number was often archbishop Usher, who used to say of him, "That he was one of the best preachers in England—and that he was a voluminous preacher;" not that he was tedious for length, but he had the art of reducing the substance of volumes of divinity into a narrow compass. Mr. Charnock used to say of him, that he was "the best collector of sense of the age." About this time the Doctor was made one of the chaplains to the Protector, and appointed one of the committee to examine persons who were to be admitted to the ministry, or inducted into livings; as he was afterwards appointed one in 1659, by an act of that parliament, in which the secluded members were restored. And though this proved troublesome to him, considering

his constant employment in preaching; yet he has been heard to say, "That he very seldom absented himself from that service, that he might, according to his power, keep matters from running into extremes;" for there were many in those days, as well as in these, who were forward to run into the ministry, and had more zeal than knowledge; and perhaps sometimes men of worth were liable to be discouraged *.

He was in great reputation at the time of the restoration, and was very forward in 1660, to promote the king's restoration. He was one of the divines appointed to wait upon the king at Breda, and afterwards sworn one of the king's chaplains by the earl of Manchester, lord chamberlain, who truly honoured him. He was one of the Savoy commissioners, and very earnest in his endeavours to get the king's Declaration passed into a law; which would have gone a great way towards uniting the principal parties in the nation, and laying the foundation of a lasting peace, and would have determined him in accepting the deanery of Rochester, that was then offered him.

In the interval between the restoration and his ejectment, he was greatly esteemed by persons of the first quality at court. Sir John Barber used to tell him, that the king had a singular respect for him. Lord chancellor Hyde was always highly civil and obliging to him. He had free access to him upon all occasions, which he always improved, not for himself, but for the service of others. Upon the Doctor refusing the deanery, he fell under Lord Clarendon's displeasure; so fickle is the favour of the great; and he once accused him to the king, for dropping some treasonable expressions in a sermon. The king sent for him, and ordered him to bring his notes; which when he read, the king asked, "Whether, upon

* An instance of this kind happened respecting a grave and sobe man, who appeared before them, and was little taken notice of, but by himself: he seeing him stand, called for a chair, in respect to his age and appearance; at which some of the commissioners were displeased. This person appeared to be of a Christian and ingenuous temper; for, after the restoration, he was preferred to an Irish bishopric, perhaps an archbishopric; for he used to charge bishop Worth, whose business often called him over to England, that on his first coming to London he should visit doctor Manton, give his service to him, and let him know, "That if he was molested in his preaching in England, he should be welcome in Ireland, and have liberty to preach in any part of his diocese undisturbed."

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his word, that was all that was delivered?" and upon the Doctor's assurance that it was, the king said no more than, "Doctor, I am satisfied, and you may be assured of my favour; but look to yourself, or else Hyde will be too hard for you."

In 1662, he was deprived of his benefice, and imprisoned for his nonconformity, and was many ways a sufferer; yet kept up a considerable interest at court, and with men of note. The noble earl (afterwards duke) of Bedford, who had been his parishioner at Covent Garden, was his cordial friend till his death; so also was Lord Wharton, and many other persons of considerable quality. Mr. Baxter gives this character of him; "Doctor Manton, says he, who lately lay six months in prison, is a man of great learning, judgement, and integrity; and an excellent, most laborious, unwearied preacher, and of moderate principles." He generally sat in the chair in the meetings of the dissenting ministers of the city, who found the want of his prudence, activity, and interest joined together, when the Lord was pleased to call him from the world. His discourses were clear and convincing, so as to be effectual through grace, not only to raise a short commotion in the affections, but to make a lasting change in the life. His doctrine was the truth, according to godliness. He did not entertain his hearers with impertinent subtilties, empty notions, intricate disputes, &c. but preached as one, who had always before his eyes the glory of God and the salvation of men; both in respect to his matter and his expression, in which he had a singular talent. Dr. William Harris relates the following anecdote of him while he was at Covent Garden. "Being to preach before the lord mayor, the court of aldermen, and the companies of the city, at St. Paul's, the Doctor chose a subject, in which he had an opportunity of displaying his judgement and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning from dinner with the lord mayor in the evening, a poor man, following him, pulled him by the sleeve of his gown, and asked him if he were the gentleman that preached before the lord mayor. He answered, he was. Sir, says he, I came with hopes of getting some good to my soul; but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above me. The Doctor

replied, with tears, "Friend if I did not give yo
mon; you have given me one; and by the grace
I will never play the fool to preach before my lord
in such a manner again."

In 1670, some indulgence being granted to di
the meetings were much attended. Soon after thi
gence expired, the Doctor was taken prisoner on
day in the afternoon, just after he had done his
and committed to the Gate House. This impris
by the kind providence of God, was more favour
commodious, than could have been thought, or
enemies designed, or than he expected. The k
the prison at that time was Lady Broughton, w
noted for her strictness and severity in her office;
she carried it quite otherwise towards the Doctor
like Joseph (Gen. xxxix. 11, &c.) "he found favo
sight of the keeper of the prison;" &c. In wh
company he was, he had courage, as became a
minister of Christ, to oppose sin, and upon prop
sion to reprove sinners. The duke of Lauderda
pretended to behave with great respect to him,
company where the Doctor was present, conduct
self very indecently; the Doctor modestly reprov
When the indulgence was more fully fixed in 16
merchants, and other citizens of London set up a
at Pinner's Hall. Dr. Manton was one of the six fir
sen, and opened the lecture. He was much co
at the little bickerings, which began there in hi
and when Mr. Baxter was censured by some for
course preached there, upon these words, "and y
not come unto me, that ye may have life;" the D
on his next turn, pretty sharply rebuked them fo
rash mistakes and unbecoming reflections upon s
thy and useful a man. It was observed, that this
was managed with so much decency and wisdo
(what is truly wonderful!) he was not by any re
upon for his freedom in it. He has been heard to ex
his esteem of Mr. Baxter in the highest terms. He s
he thought him one of the most extraordinary men
Christian church had produced, since the apostle's da
and that he did not look upon himself as worthy to ca
his books after him.

When he first began to grow ill in his health, he w
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for much persuasion, prevailed with to spend some time with Woburn with Lord Wharton, for the benefit of the air: but finding little good by it, he returned to Town on the beginning of the week, with a design to administer the Lord's Supper the next Lord's day; of which he gave notice to his people, but he did not live to accomplish it. The day before he took his bed, he was in his study; of which he took his solemn leave, with hands and eyes lifted up to heaven, blessing God for the many comfortable and serious hours he had spent there; and waiting in joyful hope of a state of clearer knowledge, and higher enjoyments of his God. At night he prayed with his family under great indisposition, desiring, "If the Lord had no further work for him to do in this world, he would take him to himself:" Which he expressed, with great serenity of mind, and an unreserved resignation to the divine good pleasure. At length finding his constitution breaking, he resigned himself to God's wise disposal, and being seized with a kind of lethargy, by which he was deprived of his senses, to the great grief and loss of his friends who came to visit him. He died October 18, 1677, in the fifty-seventh year of his age, and was buried in the chancel of the church of Stoke Newington; leaving behind him the reputation of as excellent a preacher, as this city or nation hath produced.

He was author of, 1. "A practical Exposition on Isaiah liii."—2. "On the Epistle of James."—3. "On the Epistle of Jude."—4. "Smectymnuus Redivivus: an Answer to an humble Remonstrance."—5. "The Saint's Triumph over Death; a Funeral Sermon for Mr. Christopher Love."—6. "Four Sermons in the Morning Exercise against Popery."—7. "Several before Parliament on public Occasions."—After his Death, 8. "Twenty Sermons on the Psalms, Acts, &c."—9. "Eighteen on 2 Thessalonians ii. on the Growth and Fall of Antichrist."—10. "A practical Exposition on the Lord's Prayer," 8vo.—11. "Several Discourses tending to promote Holiness," 8vo.—12. "Five Volumes of Sermons" in folio.

MARLORATUS, was born in the dukedom of Lorrain, in 1506. His parents died when he was very young; and his relations, coveting his estate, thrust him, at eight years of age, into a monastery of Augustine friers; which proved the means of his obtaining a good education. He

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was eager to learn the languages, and to improve in the study of divinity, which he afterwards devoted to the service of the Protestant church, of which he became an eminent ornament and support. After a time, perceiving that the idleness of monks was but ill calculated to encourage the ardour with which he pursued his literary objects, he left the monastery, and studied in France; and from thence removed to the university of Lausanne, in the canton of Bern. Here he was brought to the knowledge of the truth; and here he made great proficiency in learning and in the critical knowledge of the Holy Scriptures. Entering into orders, he was called to Rouen, in Normandy, where he gathered a large congregation, which he watched over and instructed with so much labour and fidelity, and conducted himself on all occasions with so much wisdom, prudence, and piety, that he baffled the opposition and malice of his adversaries. In 1561, he was present at the conference held at Poissy, between Beza and the cardinal of Lorrain, in which he distinguished himself by his ability and zeal on the side of the Protestants against the Papists. The year following, the civil wars broke out in France, when the city of Rouen was besieged, and at last taken by storm. Montmorency, the constable of France, after much abuse of Marloratus, cast him into prison, and coming to him the next day, with the duke of Guise, vehemently accused him of having seduced the people. To which Marloratus, answered immediately, "If they are seduced, it is God who hath seduced them, and not I; for I have preached nothing to them but divine truths." "Thou art a seditious person (replied the constable,) and the cause of this great city's ruin." "In answer to that charge, (said Marloratus,) I appeal to all that have heard me preach, both Papists and Protestants; and let them say, if they ever heard me meddle with human politics, or matters of state: on the contrary, I have confined myself, according to my abilities, to my proper sphere as a minister of that kingdom which is not of this world, laboriously instructing them out of God's word, and guiding them in the way to life everlasting." The constable rejoined, that he and his adherents had plotted together to make the prince of Condé king, admiral Coligni duke of Normandy, and Andelot duke of Bretagne. To this Marloratus answered, professing his own and the innocence of these noble

ble personages. But the constable turning away in a great rage, blasphemously cried out; "We shall see, in a few days, whether thy God is able to deliver thee out of my hands, or not." He was soon after indicted by Bigot, the king's advocate, and condemned for high treason; having been, as they said, the author of those great assemblies which had caused rebellion and civil wars. The court sentenced him to be drawn on a sledge, and to be hanged on a gibbet before Notre Dame church at Rouen, his head then to be cut off and set upon a pole on the bridge of the city, and his goods and inheritance to be confiscated. Touched with the worth of the man, and the injustice done him, some of Marloratus's adversaries wished to save him; but their motion was over-ruled, and he, (with four other chief citizens,) suffered on October 30, 1562, in the fifty-sixth year of his age.

As he went to the place of execution, drawn on a sledge, the constable and his son Monbrun, (who was soon after slain in the battle of Dreux,) behaved with great indecency; and Villebon added a blow with a stick to many reproachful speeches; all which Marloratus bore with patience and meekness. Before he was turned off, he made an excellent speech, so long as he was permitted; exhorting, strengthening, and comforting his fellow sufferers, who with himself, after glorifying God together in doing his will, now glorified him in suffering it.

His works shew how great a loss the church at that time sustained in the death of this learned and pious divine: 1. "Novi Testamenti catholica expositio ecclesiastica: ex probatis theologis, quos Dominus ecclesiæ suæ diversis in locis dedit, excerpta, & diligenter concinnata: sive, Bibliotheca Expositionum Novi Testamenti; id est, expositio ex probatis theologis collecta, & in unum corpus singulari artificio conflata: quæ instar bibliothecæ multis expositoribus esse possit *.—2. "An Exposition of the Book of Genesis."—3. "An Exposition of the Book of Psalms."—4. "An Exposition of the Prophecy of Isaiah."—5. "Thesaurus totius canonicæ Scripturæ, in locos communes, dogmatum, & phrasium, ordine alphabetico digestum." This work was printed under the inspection of William Feuguerius of

* The fourth edition of this book was printed at Geneva, 1585. Of this work, Dr. Willet speaks very highly, and wishes that such another exposition had appeared in his time upon the Old Testament. Very happily for us of this land, we have now several upon both Testaments, of which that of Mr. Matthew Henry is to be named among the first.

Rouen,

Rouen, afterwards professor of divinity at Leyden, to whom Marloratus left it, not being quite finished at his decease.

MARTYR, PETER, or Peter Martyr Vermilius, was born at Florence, in Italy, September 8, 1500. His father was Stephen Vermilius, who gave him such a liberal education, that, at sixteen years of age, he became a canon regular of the order of St. Augustine in the college at Fiscoli, about a mile from Florence. It is said, that he received the first rudiments of literature from his mother, who was a very ingenious lady, and used to read Terence and the other Latin classics to him in the original. He spent three years at this college, and was then sent to Padua, to enlarge his learning in that university, which was in a flourishing condition. He settled there in the monastery of St. John de Verdera of the same order of Augustines, where he continued eight years studying philosophy, and the other liberal arts: but he more particularly applied himself to the study of the Greek tongue, and poets, which he completely mastered. He began to preach in 1526; and the first time he performed that office was in the church of St. Afra in Brescia, a city belonging to the republic of Venice. He afterwards preached in the most considerable cities of Italy: but all the time that he could obtain from his function was devoted to sacred learning, philosophy, and in acquiring the Hebrew tongue. He was made abbot of Spoletto, subject to the pope, where he continued three years. From thence he was translated to Naples, where he became abbot of the monastery of his order called St. Peter ad Aram, which was much more considerable than that of Spoletto. At Bononia he applied himself to the study of the Hebrew tongue, and pursued at the same time his studies in divinity. It was at Naples that Martyr first read the works of Bucer and Zuinglius, which opened his eyes to the verity of the Gospel: but he did not embrace the Protestant religion till 1542. Valdes a Spanish lawyer and learned Protestant, was the means of establishing him in the knowledge and love of the truth; so that, it is said, he even ventured to preach it privately at Rome itself to some persons of quality, and proceeded so far as to attack the doctrine of purgatory openly: but was soon silenced. He fell into a dangerous sickness after he had been three years at Naples; but the strength of his constitution overcame it, and his physicians advised

advised him to take better air than what Naples afforded. The fathers therefore chose him general visitor of their order, that he might be absent from his cure with convenience: and he was soon after elected prior of St. Fridian, in Lucca, in Tuscany, where he enjoyed his native air. Here he lived with Zanchius and Tremellius, whom he is said to have been the instrument of converting to the knowledge and profession of the Gospel, with many others, who were afterwards obliged to abandon their native country upon that account. This priory was a place of great dignity, and had episcopal jurisdiction in the middle part of the city. He instituted a most admirable method of studies for the young students at Lucca: but his opinion concerning a Reformation of the church was discovered, and snares were laid for him by the monks, which prevented him from declaring his sentiments. He therefore committed the best part of of his library to the custody of one of his friends, gave another part to the college, and departed from Lucca to Pisa, a city eight miles distant from the other. He wrote from Pisa to cardinal Pole, and shewed him the reasons of his departure. Afterwards he went into Switzerland with Bernardinus Ochinus, who was also lately converted from the Romish superstitions, after having been one of the most popular preachers in Italy, and continued some time at Zurich; from whence he went to Strasburgh, by means of Bucer, where he read and taught divinity about five years. While he was at Strasburgh, he followed the example of Luther and Bucer, by taking a wife, who had lately been a nun, and whose name was Catharine Dampmartin. This caused his enemies to say, that he left his order and monastic vows for the sake of a woman. She lived with him eight years, went with him to England, and died at Oxford.

Bucer endeavoured to persuade Peter Martyr to follow his example about the eucharist. Martyr conformed himself for some time to Bucer's language, and afterwards left it, when he saw the dangerous consequences of it; which were, that the Lutherans were not fully satisfied; while it gave offence to the weak and perplexed, and embarrassed them in such a manner, that they could not tell what to believe on that point. However, Bucer was convinced of Martyr's orthodoxy; and they continued their friendship. Bucer and Fagius were invited to England in the reign of Edward VI. Peter Martyr was also invited thither in that reign, to assist in the Reformation.

In 1547, Edward Seymour, lord protector, and archbishop Cranmer, invited Peter Martyr to England, "that his assistance might be used to carry on a Reformation in the church." He arrived in December the same year, in this kingdom, with Bernardinus Ochinus, another Italian. They were kindly received by archbishop Cranmer at Lambeth, and entertained there for some time.

Bucer was made professor of divinity at Cambridge; and in 1548, Martyr was admitted doctor of divinity at Oxford, as he had stood at Padua. The government, at that time, had a watchful eye over both the universities, where Bucer, Martyr, and the learned foreigners, were hard pressed in disputes with Popish English divines. Oglethorpe, the president of Magdalen College in Oxford, was particularly noxious, as being backward in the work of Reformation; and there was some talk of prosecuting him before the council: but he prevented this, by sending a letter to Cranmer, setting forth his own conduct in the most favourable light, wherein he declared his dislike to transubstantiation; yet he thought that Christ was present in some inconceivable manner; on which account, he was of opinion, that it ought to be administered with great devotion and caution. Doctor Oglethorpe was afterwards made bishop of Carlisle; and it was he who crowned queen Elizabeth in 1559, notwithstanding the other bishops refused to assist at the solemnity; because that princess had sufficiently declared herself against the church of Rome. Doctor Smith, another eminent professor in Oxford, had been remarkably inconstant in matters of religion, and was therefore removed from his public professorship of divinity, to make way for Peter Martyr, notwithstanding he was more addicted to the Zuinglian than to the Lutheran doctrines in point of the sacrament. The same year, Martyr was appointed by the king to read a public lecture to the academians in the divinity school, and to have an annuity of forty marks for his reward. He maintained public disputations with the Romanists, who behaved to him more like personal enemies than religious adversaries. The privy council were informed of the tumult which broke out at Oxford, and appointed some delegates to hear and preside in the disputation which the professor had undertaken. Martyr accordingly maintained, against three opponents, that in the sacrament of thanksgiving there is no transubstantiation of bread and wine

fine into the body and blood of Christ: that his body or blood is not carnally or corporally in the bread and wine, or under them: but that his body and blood are united to the bread and wine sacramentally. His adversaries, finding no advantage could be gained by argument, had recourse to more forcible measures. They stirred up the multitude against him so successfully, that he was obliged to retire to London, till the tumult was suppressed.

In 1550, the king bestowed a canonry of Christ Church upon Martyr, who was installed January 20. He then entered upon the lodgings belonging to him, which joined on the north side of Christ Church great gate leading into Fish street. His wife Catharine settled with him there; as the wife of Doctor Cox did about the same time with him in the dean's lodgings. It was observed, that these were the first women, who resided in any college or hall at Oxford; upon whose example any other canon was permitted to marry, and introduce women and children into those seminaries, which was looked upon as such a damnable matter by the Papists, that they usually stiled them concubines; and called the lodgings that entertained them and their children stews and brothels. While Martyr continued in these apartments, he continually, and especially in the night time, received very opprobrious language from the Papists, as well scholars as laics, who frequently broke his windows. This disturbed his studies and sleep, and obliged him to change his lodgings for those in the cloister, where he peaceably spent the remaining part of his abode in the university. However, for the closer enjoyment of his studies, he erected a fabric of stone in his garden, situated on the east side of his apartments, wherein he partly composed his commentaries on the first epistle to the Corinthians, and his epistles to learned men. This fabric contained two stories, and stood till 1684, when it was pulled down.

Peter Martyr and his companion Ochinus, had their annual allowances from the king; as all other learned followers had, according to bishop Latimer, who said, in one of his court sermons; "There is yet among us two great learned men, Peter Martyr and Bernard Ochin, which have an hundred marks a piece. I would the king would bestow a thousand pounds on that sort." Such were the sentiments of this most venerable prelate and martyr, the pious Latimer.

The death of Bucer, which happened in 1551, was greatly lamented by king Edward VI. and all the friends of the Reformation in England. He was no friend to the book of Common Prayer as it stood at the time of his death; and his remonstrances, with those of Martyr and Calvin, prevailed with archbishop Cranmer, and the other prelates of the Reformation, to suffer it to be revised and corrected. Catharine, the wife of Peter Martyr, died about the same time, and she was buried in the cathedral church of Oxford, near to the place where the reliques of St. Frideswide had been reposed: but, about four years after, her body was taken up, thrown out of the church with scorn, and buried in a dunghil; where it lay till queen Elizabeth came to the crown, when she ordered the body to be taken up and reburied. "The wife of Peter Martyr had been suspected of heresy: but, as she was a foreigner, and did not speak English it was impossible to prove the charge against her, yet this did not prevent her body being taken out of its grave, and buried in unconsecrated ground." The bodies of Bucer and Fagius were taken up and burnt under the force of law. "The like difficult process was carried on against the body of Peter Martyr's wife: but the visitors could not hear of any witnesses that had heard her utter any heresy. They sent up therefore to cardinal Pole for fresh instructions; who directed, that since it was notorious she had been a nun and had married contrary to her vow, her body should be taken up, and buried in a dunghill, as a person dying under excommunication; which was done accordingly." When queen Elizabeth came to the throne, her body was removed again by an order, and solemnly interred in the most honourable part of the church. And, to prevent the Papists from treating her in the same opprobrious manner again, if they should ever have come into power, her bones were mixed with the bones of the saintess Frideswide, that it might not be possible to distinguish or separate them.

King Edward VI. died in 1553, in the sixteenth year of his age; which gave a violent blow to the Reformation. He was succeeded by his sister Mary, the daughter of Catharine of Arragon, who had been educated a Papist, and whose reign was polluted with the blood of martyrs. Upon her accession, all the Popish bishops were restored, and the Protestant bishops set aside. A letter was issued to the bishops,

shops, attended by a proclamation, forbidding all exercises of preaching and expounding the Scriptures without the queen's licence. Thus the supremacy, for this time, was borrowed by a Popish sovereign, to be the scourge of the Reformation. In the beginning of this reign, many Protestants foresaw the approaching persecutions which dishonoured the nation, and retired abroad; some to Switzerland, and others to Germany. A resolution was taken to bring into the universities a test for purging them of all Protestants, and to prevent their re-admission for the future. This was done by way of oath.

The Roman Catholics at Oxford, without waiting for any directions from the court, drove Peter Martyr from the divinity chair, and brought the old service into the churches with all the train of ceremonies formerly used. Martyr then left Oxford, and went to London, where the queen granted him a safe conduct, with which he returned to Strasburgh, where he met Doctor Cox and some other English fugitives, and renewed his lectures in philosophy and divinity. Ochinus went to Strasburgh with his friend Martyr; and it was in 1553, that they repassed the sea. Ochinus went to Switzerland, where he continued ten years, when he was banished for his writings, in the seventy-sixth year of his age, and then went to Moravia, where he died of the plague.

Martyr, upon an honourable invitation from the magistrates, travelled to Zurich in 1556, to which place he was accompanied by the excellent Doctor Jewel, and several other exiled divines of England. In this city he took for his second wife Catharine Merenda. He lived at Zurich seven years in high esteem with the inhabitants of the place, and in great friendship with Bullinger and other learned men. While he continued there, Maximilian Celsus, an exiled count, and the chief minister of the Italian church of Geneva, died; whereupon Martyr was invited to succeed him, which he refused for several reasons. When queen Mary died, queen Elizabeth invited him to return to England, and accept of what preferment he pleased, which he modestly declined. He continued at Zurich till the time of his death, which happened November 12, 1562, in the sixty-second year of his age. He died with great comfort, meekness, and tranquillity, in the presence of Bullinger, and some other friends; before whom he declared, with a voice

voice which could scarcely be heard, "That he expected life and salvation only through Jesus Christ, who alone was appointed by the Father for the salvation of men." To this declaration he added several reasons for this hope; concluding with this sentence, "This is my faith; and in this I die: but those, who teach otherwise and lead men to expect salvation upon any other ground, will God destroy." Then stretching forth his hands, he gently said, "Farewell, dear friends and brethren, farewell."

It appears that Martyr was in France in 1561, when he paid a visit to John Anthony Caraccioli, a bishop, who had openly declared himself a Protestant. This prelate had not been confirmed or elected by the church and people; which made him in doubt, whether he could lawfully exercise the pastoral function? He convened the elders of the reformed church, who met at Poissy, and referred the affair to the church of Geneva. "In the mean time, passed through Troyes, (says Beza) that great man Peter Martyr, in his return from Poissy to his church at Zurich; by whose advice, the bishop made his abjuration, signed the confession of faith, promised to quit his bishopric, and was received into the ministry."

He had two children by his second wife, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

Peter Martyr is said to have been a man of a large healthy body, and of a very grave sedate and well composed countenance. His parts and learning were very uncommon; as was also his skill in disputation, which made him as much admired by the Protestants, as hated by the Papists. He was very sincere and indefatigable in the work of the Reformation; yet his zeal was never known to run headstrong before his judgement. He was always moderate and prudent in his outward behaviour; nor, even in disputation, was he ever transported into intemperate warmth, or driven to unguarded expressions. None of his works raised his reputation higher in England, than his Defence of the Orthodox Doctrine of the Lord's Supper, against Bishop Gardiner, which all the foreign divines likewise allowed to be a most able and accurate performance. Bishop Jewel said of him, that he was "an illustrious man, and ought never to be named without the highest respect and honour." And Simlerus, who spoke his funeral oration before the people of Zurich,

Zurich, told them, "That they might have another in Martyr's room; but another Martyr they would never have."

His writings were considerable: the English titles of them are as follow: 1. "A Catechism, or Exposition of the Creed," published in Italian.—2. "A Prayer Book composed out of the Psalms."—3. "Commentaries upon Genesis."—4. "Upon the Book of Judges."—5. "Upon the first Book of Samuel."—6. "Upon the first Book of Kings, and eleven Chapters of the second."—7. "Upon Paul to the Romans."—8. "Upon the first epistle to the Corinthians."—9. "Disputations at Oxford, about the Lord's Supper."—10. "Defence about the Orthodox Doctrine of the Lord's Supper, against Stephen Gardiner."—11. "Confession exhibited to the Senate of Strasburgh, concerning the Supper of the Lord."—12. "Judgement concerning the Presence of Christ's Body in the Sacrament, delivered at Poissy."—13. "A Discourse concerning the Mass."—14. "A Dialogue concerning the Place of Christ's Body, against the Ubiquitaries."—15. "Certain Treatises of Free-will, God's Providence, Predestination, and the Cause of Sin."—16 "Divers Sermons and Orations of several Subjects, and made upon several Occasions."—17. "His Letters to sundry Persons, concerning much Variety of useful Discourse."

MASON, WILLIAM, Esq. of Bermondsey, late justice of the peace for the county of Surrey, was born at Rotherhithe, in Surrey, in 1719. His father was a clock maker. He gave his son a decent education at a grammar school, where he learned the rudiments of the Latin tongue; and, possessing a mind naturally inquisitive, devoted many hours of his younger years to reading. At a proper age he was bound apprentice to his father; who, having no idea beyond the acquisition of present good, took no pains to train him up in the way he should go, or to impress his mind with the truths of revelation. Just before the expiration of his apprenticeship, his father was removed by death. By this event, a mother, a sister, and a brother, now became his charge. When reflecting on this circumstance, and the direction and support which God was pleased to afford him, tears of gratitude would frequently burst from his eyes, and the language of praise fall from his lips. To his mother he rendered, till the day of her death, all that assistance which duty, affection, and industry could inspire. His sister, by marriage, was taken from under his protection, and in a few years died. His brother was, when very young

young, left to his care; whom he put to school, and afterwards brought up to his own business. At the age of twenty-two, he married Miss Cox; with whom he lived nearly fifty years, when he died. He frequently acknowledged the goodness of God, in restraining in him the violence of youthful passions. Though his mind was not impressed with religious truths, yet at no one period was he led captive by those vices to which youth are particularly addicted: but, as his moral conduct was exemplary, he derived from it no small hopes of obtaining the favour of God. He constantly attended his parish church, and was seldom absent from the sacrament; but his conscience would sometimes upbraid him with the omission of duty and the commission of crime. Being at this time wholly unacquainted with the nature of evangelical sentiments, and that peace which results from the knowledge of Jesus Christ, as our wisdom, righteousness, sanctification, and redemption, he would seclude himself from the world, and, by agonizing in prayer, endeavour to perfect, by the flesh, that righteousness which he had long been attempting to establish. Being convinced that no exertions of his own would produce that happiness which his mind was ardently set upon; and finding that the system of mere heathenish morality, which he had been accustomed to hear at his parish church, would administer no relief to his soul, he began occasionally to attend at Mr. Wesley's chapels; and was admitted into their societies, and appointed a leader of a class. His new connection soon brought upon him the persecution of the world. Many of his former acquaintance not only deserted him, but used their endeavours to injure him in his business: several captains of ships, who before had given him large orders; now entirely withdrew their favours; and he had the very trying prospect of an increasing family with a decreasing trade. To this circumstance he alludes in his "Spiritual Treasury," in the Meditations from Luke xxii. 35. "Lacked ye any thing? And they said, Nothing."

During his connection with Mr. Wesley, though he, in a great measure, perceived the insufficiency of his own righteousness to justify him before God, yet the doctrine which he had been taught to believe to be Scriptural, That a person may be one day high in the favour of God; and the next, an object of the divine vengeance, would often make him miserable. One night, returning from Mr. Wesley's chapel, under

under great dejection of mind, fearing he should not be faithful to grace received, and so make shipwreck of faith, and finally perish, these words were immediately suggested to his mind: "If when we were enemies we were reconciled to God, by the death of his Son, much more being reconciled, his conscience felt a calm, to which before it was a stranger; and his mind was made happy in the belief of the truth. In his next interview with Mr. Wesley, he hinted at the doctrine of the saints' final perseverance. Upon this, Mr. Wesley asked, "Where have you been to learn that?" He related the distress of his mind, together with the cause of it, and the means by which he had been relieved. As his understanding became more enlightened, he found this connection less desirable; and his attendance on ministers who preached the Calvinistic doctrines, soon procured his dismission.

He now became personally acquainted with the rev. Mr. Whitefield: was particularly intimate with the rev. Mr. Jones, chaplain of St. Saviour's, Southwark; and had the happiness to class among his dearest friends the rev. Mr. Romaine, for whom, till the day of his death, he ever expressed the most sincere regard; having sat, for many years, under his ministry.

In the religious world, he was well known as an author. Many of his productions have met with general acceptance. He had been frequently solicited to exercise himself in public preaching, which he often declined, under the impression of his not being called to glorify God in that service. Though he could never be prevailed upon to comply with the solicitations of his friends in that particular, yet his talents were not laid up in a napkin; for, since his death, his family found, among his papers, letters from correspondents in England, Scotland, Ireland, and America, expressing the spiritual benefits they had derived from his publications. He first appeared as a writer, in a pamphlet under the title of "Morality not Christianity, or Remarks on a very extraordinary Sermon preached at St. George's Southwark, by the rev. Mr. Wingfield, Curate of the said Parish: in a Letter to that Gentleman, by a Layman of the Church of England."—In 1754, he published some "Plain Queries, humbly offered to the Clergy; with an expostulatory Address to the Laity of the Church of England, on the Declension of Scriptural Christianity."—In 1758, "Remarks

and Observations on the Morality and Divinity contained in Dr. Free's certain Articles, proposed to the Court of Assistants of the worshipful Company of Salters, in a Letter to the rev. Dr. Free." He evidences in these pieces a knowledge of his subject, an acquaintance with the Scriptures, and a concern for the glory of God. Though he much disapproved of the Arminian doctrines of "free will justification by works, universal redemption," &c. yet was he no less an enemy to the licentious tenets of the Antinomians; and, at the time when Mr. Relly disturbed the peace of the church, by his unscriptural preaching, and his "Treatise of Union," he appeared to defend that truth, "which is according to godliness;" and printed a pamphlet under this title, "Antinomian Heresy exploded; in an Appeal to the Christian World, against the unscriptural Doctrines and licentious Tenets of Mr. James Relly, advanced in his Treatise of Union."—In a pamphlet which he published under the title, "Methodism displayed, and Enthusiasm detected," intended as an antidote against the delusive principles and unscriptural doctrines of a modern set of seducing preachers; and as a defence of our regular and orthodox Clergy from their unjust reflections, addressed to the rev. Mr. Romaine, the rev. Mr. Jones, &c.—he might truly adopt the language of St. Paul, "I caught you with guile *."

As a farther proof of the vivacity of his disposition, one day reading Mr. Wesley's "Christian Library," and observing in how many places he had published the works of those who had maintained the doctrine of imputed righteousness, he immediately formed the design of making extracts; which he accordingly did, and sent them into the

* Many eagerly bought this pamphlet, who afterwards as heartily repented of their purchase. A gentleman passing by a bookseller's shop, caught by the title-page, went in and bought it. In the evening, after the business of the day was over, he put it into the hand of his son; saying, he had purchased it as an antidote against that poisonous doctrine he had lately imbibed; and insisted upon his reading it, hoping it would prevent his running after a set of enthusiastic preachers. The son obeyed. While reading the first and second pages, the father frequently interrupted him, by saying, "Mind that." But proceeding a little farther, he soon perceived the design of the author; and altering his language, begged he would cast it behind the fire. The son replied, "Sir, I began to read it at your request, do suffer me to finish it."

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world, under the title of "The Scripture Doctrine of Imputed Righteousness; asserted and maintained by the rev. Mr. J. Wesley, A. M. late Fellow of Lincoln College, Oxford *."

After publishing several small pieces for children, (A Plain Sermon, recommended by the rev. Mr. Jones;—A Catechism;—The History of Jesus;—A Precious Testimony of Jesus, in the Experience of Two Children, one Ten, the other Twelve Years of Age,) he entered upon that work, which will long live in the remembrance of those who have read it: two volumes, entitled, "A Spiritual Treasury for the Children of God;" consisting of a meditation for each day in the year, upon select texts of Scripture. The first volume for morning, the second for evening. Never did a miser arise with greater avidity from his bed to accumulate wealth, than he did to compose these Meditations. Hence, while others were indulging themselves in sleep, he would be up in the morning, in the depth of winter, at four o'clock; would sit in his room without a fire; and has declared, that his mind was so intent on the glorious and animating truths on which he was writing, that he felt no cold. While executing this work, a gentleman waited upon him on business. Instead of taking his name and address as desired, and as he thought he had done, he wrote the chapter and verse on which he had been meditating; and when he came afterwards to look at the paper, in order to wait upon the gentleman, he found nothing upon it but Acts the second, verse the eighth; so much was his mind absorbed in divine things. He has frequently mentioned the many happy seasons he enjoyed when writing his "Treasury;" and he lived to know that his labour was not in vain in the Lord. As he professed himself a member of the Established Church, and constantly attended her worship, he felt a concern that many, who had written on the Lord's Supper, had advanced doctrines which were in direct opposition to those maintained and taught in her Articles.

* This little piece was soon caught up. It quickly ran through the Societies in London; and at length reached Ireland; where Mr. Wesley then was. One of his preachers coming to thank him for the very excellent piece he had lately published, on the Doctrine of Imputed Righteousness, Mr. Wesley instantly started with amazement, and pronounced it a pious fraud; but the book being produced, and the contents read, he found in the last page, that the whole was declared to be taken from his "Christian Library."

"The Companion to the Altar" may do for a self-righteous moralist; but it is a miserable guide to a mind enlightened by the Spirit of God. He therefore published a small octavo, under the title of "The Christian Communicant, or a suitable Companion to the Lord's Supper." Mr. Romaine, in his Recommendatory Preface, says, "The subject here treated of is one of the deep things of God, of which none can write as Mr. Mason has, unless he be in his heart alive to God; nor can any but such understand the nature of the ordinance, or be fed and nourished at it." It might, perhaps, prove tiresome to our readers to notice in this manner the whole of his publications. "The Believer's Pocket Companion" met with a very favourable reception; and, in a very little time, ran through six editions. After the death of Mr. Toplady, he became the editor of the Gospel Magazine, which he solely conducted for several years; and in this publication first appeared his "Notes" on Bunyan's "Pilgrim."

Mr. Mason was likewise author of "Crumbs from the Master's Table;" and, "The Parlour Preacher;" a pack of cards.

Though as a private Christian and an author, Mr. Mason was distinguished from many religious characters, yet he was too sensible of the depravity of his nature, and the spirituality of God's law, not to feel and acknowledge that he was wholly indebted to the sovereignty of divine grace for whatever he enjoyed in preference to the generality of Christians; and would frequently express himself in the language of the apostle, "By the grace of God I am what I am."

Having presented our readers with a striking likeness of Mr. Mason, and faithfully delineated the prominent features of his mind, we would not pass over unnoticed those imperfections from which he only was entirely free, "who was holy, harmless, undefiled, and separate from sinners." He was naturally warm and hasty; and as the heat of his temper would sometimes gain an ascendancy over his judgement, in the moments of cool reflection it would produce the most serious contrition. Being frequently called to struggle with this constitutional evil, he thought, on this account, no person more competent to point out the sinfulness of yielding to passion, and the evil effects which flow from an ungovernable warmth of temper.

per. He therefore wrote "An Affectionate Address to passionate Professors*;" showing the blessedness of a meek and quiet spirit, the evil of giving way to bad tempers, and pointing out some likely means for subduing them.

Having been long named in the commission of peace for the county of Surrey, in 1783 he retired from business, and became an acting magistrate. As the evening of life was now drawing on, he thought, in this department, he might employ those hours for the public good, which otherwise might appear to himself dull, and to others useless.

About four years previous to his death, he felt a slight stroke of the palsy. His speech, for a few days, was interrupted; and he complained of a pain and numbness in his head. It then left him; but not without having, in some degree, impaired his faculties. About two years after, while performing the duty of a magistrate at Union Hall, in the borough of Southwark, he suddenly fell from his chair; and was taken up speechless. From this shock he also recovered; but not without a greater debility of the mental powers. On the morning of his death, he intended to walk as usual; was as perfectly in health as he had been for some time; and appeared to possess more than common vivacity; he ran down stairs with an unusual agility; and when engaged in prayer with his family, evidenced a more than common degree of fervour. About eleven o'clock in the forenoon, as he was walking in his own room, in a moment he was deprived of the use of his limbs on one side. An apothecary and physician were immediately called in; but Death had received his commission. In less than two hours his speech, which from the first had faultered, was entirely taken away; in the evening of the same day, Sept. 20, 1791, in the seventy-third year of his age, he breathed

* He begins this little tract with "My brethren, suffer a word of exhortation from a heart that knows its own bitterness, and groans under the ruins of a sinful nature and disordered passions. Permit one, who freely owns with grief and shame, that he is naturally of a very hasty temper and passionate disposition, to address you on the evil of indulging and giving way to this. In this attempt, I humbly crave your most serious attention and affectionate regard, hoping therein mine eye is singly directed to our Lord's glory, and my heart sincerely engaged for your spiritual good and my own. Bear with my freedom, as I assure you I desire to write from my own sense and experience of this evil, as well as from observation of it in others. I would apply to my own soul all that I write to you; and desire to fall under every conviction myself, which I may bring against you."

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his last. His remains were interred in the church of St. Mary Magdalen, Bermondsey; in which parish he long resided upwards of sixty years, and where, for the last twelve years of his life, he attended on his son's ministry.

He was author of, 1. "The Spiritual Treasury for the Children of God; being a Meditation for each Day in the Year upon select Texts of Scripture."—2. "The Believer's Pocket Companion; or, One Thing Needful to make poor Sinners rich and miserable Sinners happy."—3. "Christian's Companion for the Sabbath, selected for the Family or Closet."—4. "Christian Communicant; or, Companion to the Lord's Supper."—5. "Free Grace Truths; or, Gospel Comfort for Doubting Minds."—6. "Crumbs from the Master's Table; or, Select Sentences of Divinity."—7. "Axe laid to the Root."—8. "Methodism Displayed, and Enthusiasm Detected."—9. "The Signs of the Times, addressed to Christians in general."—10. "Antinomian Heresy exploded."—11. "Gospel Duty to Gospel Ministers."—12. "Dialogue between a Churchman and one who is called a Methodist, in two Parts, &c."

MASON, HENRY COX, son of William Mason, esq. was born in the parish of Bermondsey, educated under the rev. W. Clarke, of Unicorn Yard in the Borough of Southwark, and was afterwards sent to Oxford, where he completed his education, and took the degree of master of arts. Leaving the university, he resided with his father; and was some time after recommended to the rev. Mr. Hambley, rector of St. Mary Magdalen, Bermondsey, who appointed him his curate, which office he discharged for several years. He was likewise chosen morning preacher and lecturer of the said parish, and appointed chaplain to the right honourable the earl of Onslow. In 1802 he succeeded Mr. Hambley in the rectory, which he held till his death in February, 1804. Mr. Henry Cox Mason wrote notes on the Bible, which were published in Numbers. He likewise revised and published his father's works, which were also given to the public in about forty numbers, at one shilling each. In his address to the reader he says, "The works of my late father have been long known in the Christian world, having met with a very favourable reception from the public; their circulation has been extensively wide, and God has abundant owned and blessed their perusal to the instruction and edification of thousands. During his life he had

the pleasing satisfaction to know that he had not written in vain, having received several letters from Scotland, Ireland, and America, informing him that his writings, under divine blessing, had been the means of doing much good.

"The greater part of his works being out of print, and applications having been made by many in town, and from various parts of the country, I was solicited to revise his works, that an uniform and complete edition of all he wrote, except some controversial pieces, might again appear before the public.

"Those who are acquainted with his writings, need not be informed that his mind was influenced by a nobler motive than that of popular applause—he studied great plainness of expression—his sole aim was faithfulness to the souls of men—and his grand view was to promote the glory of God. Though in his writings the reader will not discover the erudition of the deep read scholar, nor the close and studied reasoning of the expert logician, yet he will meet with truths drawn from the inspired volume calculated to support the weak—confirm the doubting—and establish the true believer in his most holy faith. On the glorious foundation of Gospel truth he reared the edifice of Gospel holiness—always contending for that faith which purifieth the heart, working by love, and produceth fruit to the praise and glory of God. While he opposed self-righteous pride, with equal zeal he contended against Antinomian licentiousness; well considering that he is no less a traitor to the Saviour, who would betray his cause into the hands of the wicked, than he who would share with him in the glories of his finished salvation.

"H. C. MASON."

MATHER, RICHARD, was born in 1596, and was ordained by Dr. Morton, bishop of Chester, in 1618; and silenced by Dr. Seale, archbishop of York, in 1634. Soon after being silenced he went to New England (in 1635), where he arrived on the coast on the 15th of August, when he, together with all the passengers, very nearly escaped shipwreck by the tremendous storm which occurred on that day. This storm did great injury in New England. Immense numbers of forest trees were destroyed. Many houses were unroofed; many blown down; and the Indian corn was beaten to the earth. The tide rose twenty feet perpendicularly,

pendicularly. At Narraganset, the natives were under the necessity of climbing trees for safety; yet, the tide of flood returning before the usual time, many of them were drowned *. After the removal of Mr. Warham, with the first church of Dorchester, to Windsor, a new church was gathered, and Mr. Mather was installed the pastor. At this place he continued labouring till his dissolution, which took place on the 22nd of April, 1669, in the seventy-fourth year of his age. His death was occasioned by a strangury with which he was seized while attending a council at Boston on the 15th of that month. Mr. Mather was an exemplary man, a good scholar, and a solid, practical preacher. He was author of several treatises, which were well received; and was generally consulted in difficulties relating to church government. He wrote the Discourse about Church Government, and the answer to the Thirty-two Questions, in behalf of the Ministers of New England; both of which were published in 1639. The Platform of Church Discipline, in 1648, was chiefly taken from his model.

MATHER, SAMUEL, was born in Lancashire in 1626. He was the eldest son of Mr. Richard Mather. He went with his father in 1635, to New England, where he had his education in Harvard College, and was the first fellow who took his degrees there. Having spent some time in the exercise of his ministry in those parts, he returned into England in 1659. He met with a most violent storm in his passage; the ship also was in great danger of being burnt, but God who had considerable purposes to serve by him kept him in safety. He spent some time both at Cambridge and Oxford, where also he took his degrees. He was chaplain in Magdalen College, and preached frequently at St. Mary's. He went with the English commissioners into Scotland, and preached the Gospel publicly at Leith two years. In 1655, he returned to England, and soon after attended lord Henry Cromwell into Ireland, with Dr. Harrison,

* See Hubbard's Narrative of the Indian Wars in New England, ch. xxvii. xxix. and Hutchinson's History of Massachusetts, vol. i. p. 56. "None now living in these parts, (says he,) either English or Indian, had seen the like." The extremity of this storm continued five or six hours. "The marks of it will remain many years, in those parts where it was sorest." See Morton's New England's Memorial, p. 165.

tison, Dr. Winter, and Mr. Charnock. He was there made a senior fellow of Trinity College, where he again took his degrees. He was chosen colleague with Dr. Winter, and preached every Lord's day morning at the church of St. Nicholas in Dublin; besides his turn, once in six weeks, before the lord deputy and council. His preaching there was much esteemed, and very successful. There he was publicly ordained by Dr. Winter, Mr. Taylor of Carrickfergus, and Mr. Jenner, of Drogheda, Dec. 5, 1656. Even Wood scruples not to own, that "Though he was a congregational man, and in his principles a high Nonconformist, yet he was observed by some, to be civil to those of the episcopal persuasion, when it was in his power to do them a displeasure. And when the lord deputy gave a commission to him and others, in order to the displacing of episcopal ministers in the province of Munster, he declined it; as he afterwards did the like matter in Dublin; alledging, that he was called into that country to preach the Gospel, and not to hinder others from doing it." But notwithstanding this, soon after the restoration, he was suspended for two sermons which he preached against reviving the ceremonies, from 2 Kings xviii. 4. He was represented as seditious, and guilty of treason; though he uttered not a disrespectful word of the king or government, but only set himself to prove that the ecclesiastical ceremonies then about to be restored, had no warrant from the word of God. Being now disabled from any further service in Ireland, he returned to England, and continued his ministry at Burton Wood, till the Bartholomew Act took place; and then he went back again to Dublin, and preached to a gathered church in his own hired house. After he had continued there some years a nonconformist, he had a pressing invitation from a church at Boston in New England, to be their pastor; but he was not willing to leave his own church without their consent, which was not to be obtained. Their meetings were at first more favourably connived at in Ireland than in England. But as Mr. Mather was preaching privately, Sept. 18, 1664, he was interrupted by an officer, who carried him to the main guard. He reasoned with the officers and soldiers about their disturbing a meeting of Protestants, when they suffered the Papists to say mass without any interruption. They told him, that such men as he were more dangerous than the Papists, &c. The mayor having consulted the lord de-

puty, told Mr. Mather that he might go to his lodg... but that he must appear the next day before his lord... for which he and some others gave their word. Acco... ingly they appeared, when the mayor told him, that ... lord deputy was much incensed against him for his conve... cle, being informed there were many old discontented ... ficers there. Mr. Mather denied that he saw any s... persons, and gave him an account of his sermon, on Jo... ii. 15—17. which could not give any reasonable offen... However, that evening he was seized by a pursuivant fr... the lord deputy, and the next day imprisoned; but he w... soon released. About this time he had an interview wi... one Valentine Greatarick, who pretended to cure disea... by stroking; a man of a strong imagination, whom ... found to have read Cornelius Agrippa, and had got ... Abracadabra. Dr. Stubbes having printed some letters ... his favour, the people of Dublin crowded after him*. Mr. Mather therefore wrote a piece to expose his pretences. B... though it was read with approbation by some persons o... figure, he was not allowed to publish it.—A certain lad... afterwards sent him a discourse drawn up by some Popi... priest, entitled, "The one Catholic and Roman Faith," to which he drew up an answer which was published, and met with good acceptance. He continued labouring to do good in all ways within his power to the last. He had generally the character of a good scholar and a generous spirited man. He left this life for a better, in 1671, and was succeeded by Mr. Nathanael Mather his younger brother.

Besides the above he was author of, 1. "A Treatise against stinted Liturgies."—2. "An Irenicum, in Order to an Agreement between Presbyterians, Independents, and Anabaptists"—3. "A Course of Sermons upon the Old Testament Types, with some Discourses against Modern Superstitions;" published by his brother after his decease.

MATHER, INCREASE, was the son of Mr. Richard Mather, and was born at Dorchester, in New England, in 1639. After gaining a good knowledge of the languages at school, and spending some time in Harvard College, he lived in the family of that worthy divine, Mr. John Norton,

* Dr. Henry More had a very high opinion of this man as a man of piety. See his Scholia on "Atheismus Triumphans." A particular account of him may be seen in Wood's Athenæ Oxon. vol. ii. p. 366.

several

several years. It pleased God to make serious impressions upon his heart betimes, by which he was fitted for great service in his church. In 1657 he took a voyage to England, and after visiting his friends in Lancashire, went to Ireland to see his eldest brother, Mr. Samuel Mather, then minister in Dublin. He entered himself in Trinity College there, and in 1658 proceeded master of arts, performing the usual exercise with great applause. He was much respected by Dr. Winter, then Provost of the college, and was chosen Fellow, but did not accept it. The air of that country not agreeing with him, though he met with great civilities, and some good offers there, he returned to England, and was for some time a preacher to Mr. Howe's parish, at Torrington, in Devonshire, which was in the neighbourhood of another of his brothers, Mr. Nathanael Mather, then minister of Barnstaple. Upon Mr. Howe's return to Torrington, after Richard quitted the protectorship, he accepted an invitation of col. Bingham, governor of Guernsey, to go into that island, in 1659, where he preached every Lord's day morning at the castle, and in the afternoon at the town called Peter's Port. From thence he removed to Gloucester, at the earnest solicitation of Mr. Forbes and his friends there; but after some time he returned to Guernsey, where he was at the time of the Restoration. Upon his refusing to set his hand to a paper, which was sent thither by general Monk, to be signed by all commissioned officers in those parts, by which they were required to declare, "That the times then were and would be happy;" he was in danger of losing the arrears of his salary, which amounted to above one hundred pounds, but providentially he escaped that loss. And upon sir Hugh Pollard's being made governor of that island, when he came to be under the necessity either of conforming or quitting the place, he left Guernsey and came to England, where he was offered a living of some hundreds a year, if he would forsake his principles. But he chose rather to trust God's providence, than violate the tranquillity of his mind; and so he sailed again for New England to his aged father, and there settled in the New Church, in the north part of Boston. He was ordained May 27, 1664, when his father gave him the charge. He married the daughter of Mr. John Cotton, by whom he had three sons, Cotton Mather, D. D. well known by his writings; Mr. Nathanael

Mather, who died at the age of nineteen; and Mr. Samuel Mather, who had a small congregation at Witney, in Oxfordshire, and published several valuable works. The old gentleman had also seven daughters; and he and his wife had this uncommon comfort and satisfaction, of having seven of their children receiving the Lord's Supper at the same communion with them. In 1680, when the Synod sat at Boston, and the confession of faith was agreed upon, Mr. Mather was the moderator, and drew up the preface to it. In 1683 king Charles, by a declaration, required from the inhabitants of New England, a full submission, and an entire resignation of their charter to his pleasure; or else signified a Quo warranto should be prosecuted. Mr. Mather being desired to be present at a public assembly of the freemen of Boston, to give his thoughts about that matter, complied, and publicly declared against their having a hand in their own ruin; persuading them rather to leave themselves in the hand of God, and submit to his will, in a faithful discharge of their duty, than deliver themselves immediately into the hands of men, by a full submission and entire resignation to their pleasure. The question was carried in the negative nem. con. And this had a great influence on the country in general. Some malicious people, in order to be revenged on him for this, forged a letter, full of impertinent as well as treasonable expressions, and dating it Boston, 10 M. 3d 1683, they subscribed his name to it, and sent it to a worthy person at Amsterdam. This letter being conveyed to London, was read before the king and council; but it carried such evidence of its being a forgery, that though sir Roger L'Estrange published some scraps of it, with his own comments, there was no prosecution of Mr. Mather. But judgement was entered against the charter of Massachusetts colony. King Charles died soon after, and in 1686 king James sent a governor, with a commission that enabled him, with three or four other men, to make what laws, and levy what taxes, they pleased. But in a little time that king published a Declaration for Liberty of Conscience. Some of the ministers of New England, and their churches, drew up addresses of thanks to him, for the benefit enjoyed by this declaration; and Mr. Mather was desired to take a voyage to England and deliver them. A copy of the forged letter before mentioned coming to New England, Mr. Mather wrote to a gentleman that had it, to vindicate himself, and named a person whom he suspected

pected to have had a hand in the contrivance. This person arrested Mr. Mather in an action of defamation, and five hundred pounds damage, purely, as was apprehended, with a design to stop his voyage. But the jury cleared him, and ordered the plaintiff to pay costs of court, and he embarked for England, April 7, 1688. He landed at Weymouth, and hastening to London, presented the addresses to the king; when he laid before his majesty the state of the country; and was favourably received. Upon the revolution, he waited on the prince of Orange, and was instrumental in preventing the sending a letter to New England (in common with the other plantations) confirming their old governor till farther order, which would have had pernicious consequences. After the coronation of king William, Mr. Mather frequently waited upon him, and was very much assisted by Philip lord Wharton, and others. His great endeavour was to get New England resettled upon the charter foundation; but he was disappointed in his object by the unexpected dissolution of parliament. His next attempt was to get a writ of error in judgement, by which the case relating to the Massachusetts colony might be brought out of chancery into the King's Bench; but herein he also failed. All therefore he had left for him to do was, to petition the king for a new charter, containing all the old one, with the addition of new and more ample privileges; which, after some time, he obtained, and then, March 29, 1692, he set sail for New England, in the company of sir William Phips, whom his majesty sent over governor, and they arrived safe at Boston, May 14 following. Soon after, there being a meeting of the general assembly of the province, the speaker of the house of representatives, or commons, publicly returned him thanks for his faithful and indefatigable endeavours to serve the country.

He now returned to his more pleasing employment, the care of his church, and of the college, of which he was President, and was created D. D. But in 1701 he resigned his charge in the college, because the general assembly required the President to reside at Cambridge. He continued at Boston preaching to his beloved people. He had several fits of sickness, from which he was remarkably recovered; but till he was past eighty years of age, his intellects did not appear enfeebled. He at last expired (in the arms of his eldest son) Aug. 23, 1723; and was honoured by his church

church with a more splendid funeral than ever had been seen for any divine in those parts. His funeral sermon was preached by Mr. Foxcroft, on 2 Chron. xxiv. 15. And the ministers of Boston, for nine or ten weeks successively, supplied his pulpit, and expressed their condolence with his church. He kept a constant diary, in which he inserted remarks upon the most eminent dealings of God with him, both in a way of providence and grace.

His works, which were eighty-four in number, shew him to have been an indefatigable person.

MATHER, NATHANAEL, the younger son of Mr. Richard Mather, was born in England, and taken while very young by his father to America, where he was educated at Harvard College. He succeeded his brother Samuel as pastor of a church in Dublin. He was afterwards in the living of Haberton, near Totness, and was presented to the vicarage of Barnstaple by Oliver, in 1656. Mr. Martin Blake, the sequestered minister, a learned, pious, and moderate man, was treated exceedingly ill; but Dr. Walker, who relates the particulars, does not even insinuate that Mr. Mather was any way chargeable with it. Upon his ejectment he went into Holland, and became minister at Rotterdam. He afterwards returned to London, where he was pastor of a congregational church, and one of the lecturers at Pinner's Hall. He died July 26, 1697, aged sixty-seven, having been in the ministry forty-seven years, and was buried at Bunhill Fields, where there is a long Latin inscription upon his tomb stone, which represents him as a man of great endowments and literary accomplishments, which he consecrated to the service of God: one every way qualified for his office; who, while he sincerely published the Gospel, adorned it by his life; being particularly eminent for modesty, patience, and piety. He was a ready and laborious preacher, a faithful and vigilant pastor; who in his ministrations had the sacred art of concealing the man, that God alone might be seen and exalted.

He was author of, 1. "The Righteousness of God by Faith;" two Sermons at Pinner's Hall.—2. "Twenty-three Sermons preached at that Lecture, and at Lime Street," [taken in short hand as they were delivered, but most of them corrected by himself.]—3. "A Discussion of the Lawfulness of a Pastor's officiating in other Churches."

MATHER,

MATHER, COTTON, D. D. He was born at Boston in New England, February 12, 1663. His father, Dr. Increase Mather, and his grandfather, Mr. Richard Mather, were both eminent ministers of the Gospel in New England. His progress in human literature was great and speedy; but it was a much brighter part of his character, that, like another young Timothy, he knew the Holy Scriptures from a child. He grew in wisdom and knowledge above most of equal years, as appears by his early hatred of sin, and the solemn transactions of his soul with God. He made remarks upon all authors in the course of his reading, by which means he was naturally led to study them thoroughly, and to fix what he had so studied upon his memory, which appears to have been strong and retentive. His marriages were these: The first was with Mrs. Abigail Philips, daughter of colonel Philips of Charles Town. She was his consort till 1702, when she died. His second marriage was in the year 1703, with a widow gentlewoman, Mrs. Elizabeth Hubbard, daughter of Dr. John Clark. They lived together in perfect harmony for ten years, she dying November 8, 1713. In his fifty-third year he married the widow of Mr. George (a worthy merchant) daughter of the learned Mr. Samuel Lee. With her the Doctor was blessed to the end of his life. He had in all fifteen children, namely, nine by his first wife, and six by his second; but only two survived him; a daughter by the first wife, and a son by the second. His method was excellent in the education of his children; but he laboured most to instruct them in religion: and it was his usual way, to pray for each of them separately and by name. He laid down special rules for his own government in conversation, which he stricly adhered to. He was so careful to redeem his time, that to prevent the tediousness of visits, he wrote over his study door in capital letters, "Be short." In his account of one year, it appeared that he had preached seventy-two public sermons, besides many private ones; that not a day had passed without some contrivance to do good, and in which some part of his income had not been dealt out to charitable and pious uses; that, in that one year, he had composed and published fourteen books, and had kept sixty fasts, and twenty-two vigils. And yet, notwithstanding his amazing diligence in improving his time, his Diary abounds with censures upon himself. For instance,

at

at the end of one year he writes, "Time so misspent, as to render it unfit to be called life." Another year he calls "A year of forfeited life." On the review of another year he says, "Another year of my sinning against my precious Redeemer. Alas! my unfruitfulness!" Another year he calls, "A year whiled away in sin and sloth."

He began to preach when he was about eighteen, and was chosen co-pastor with his father before he was quite twenty years old. This will appear to have been early, and perhaps too early. Certainly it can be no rule for those, who are not furnished with his uncommon attainments. It should be remembered, that, at this time, he was not only a master in the Latin, Greek, and Hebrew languages, but had gone through a course of other difficult and various learning. In his nineteenth year, he proceeded master of arts, and chose for his thesis, "The Divine Authority of the Hebrew Points," which he took upon him to defend, though afterwards, we are told, upon maturer reflection, he saw sufficient reason to change his opinion upon that matter.

In the first year of his ministry he had reason to believe he was made the instrument of converting at least thirty souls. It was constantly one of his first thoughts in a morning, "What good may I do to day?" He resolved this general question into many particulars. His question for the Lord's day morning constantly was, "What shall I do as a pastor of a church, for the good of the flock under my charge?" His question for Monday morning was, "What shall I do for the good of my own family?" In which he considered himself as a husband, a father, and a master. For Tuesday morning, "What good shall I do for my relations abroad?" Sometimes he changed his Tuesday morning meditation for another, namely, "What good shall I do to my enemies? And how shall I overcome evil with good?" For it was his laudable ambition to be able to say, "He did not know of any person in the world, who had done him any ill office, but he had done him a good one for it. His question for Wednesday morning was, "What shall I do for the churches of the Lord, and the more general interests of religion in the world?" His question for Thursday morning was, "What good may I do in the several societies to which I am related?" The question for Friday morning was, "What special subjects

of

f affliction, and objects of compassion, may I take under y particular care? And what shall I do for them!" And is Saturday morning question, relating more immediately himself, was, "What more have I to do for the interest God in my own heart and life?" He was an illustrious itator of his glorious Pattern; and the whole aim and bour of his life was to do good. His application, and the hours he went through, are almost incredible. He wrote d published three hundred and eighty-two books, reckoning essays and single sermons; and several of the books are considerable size. He had the honour of an epistolary rrespondence with several persons of eminent character r piety and learning in other countries; as the late lord hancellor King, the late reverend and celebrated Dr. Franck, ofessor of divinity in the university of Hall in Saxony, d many others.

While he was expecting death, in a fit of sickness some me before his last, he expected it not only without terror, t with full assurance of hope. "Lord, said he, thou rt with me, and dost enable me to sing in the dark valley f the shadow of death. I perceive the signs of death upon e; and am I not affrighted? No; not at all. I will not dishonour my Saviour, as to be affrighted at any thing hat can befal me, while I am in his blessed hands."

To some gentlemen who visited him, he said, "I hope shall not be found a fool, though here I lie and sing,—'Soul, take thine ease; thou hast goods laid up for many ears;" yea, for endless ages: but they are another sort of oods than those, which this vain world put off its idolaters ith." From the beginning of his last sickness, which as about six weeks before he died, he had the sentence of eath in himself, as appears by a note he sent to one of his hysicians; in which he told him, "My last enemy is ome; I would say, my best friend." When one of his eople asked him, whether he was desirous to die? he answered, "I dare not say that I am; nor yet, that I am ot. I would be entirely resigned to God." When, at nother time, he was mentioning some matters he had on he carpet, and which he would willingly have lived to inish, he checked himself for harbouring any desire of life, nd said, "But if the God of my life hath ordered otherwise, I desire to have no will of my own." When the hysicians hinted to him, that his sickness was like to be

unto death, he lifted up his hands and eyes to heaven, and said, "Thy will be done on earth, as it is in heaven." And a few hours before he died, he said, "Now I have nothing more to do here: my will is entirely swallowed up in the will of God." To a young minister, his nephew, he said, "My dear son, I bless you. I wish you all manner of blessings. May you be strong in the grace, with which our Lord Jesus Christ will furnish you. And may you be an instrument of displaying his beauties and glories to others. Let it be your ambition to bring forth much of that fruit, by which our heavenly Father is glorified. May you be fruitful in good works. You have been intimately acquainted with my poor manner of living: follow whatever you have seen in it, that is agreeable to the pattern of a glorious Christ. My dear son, I do with all possible affection recommend you to the blessing of our dear Lord Jesus Christ. Take my hand, with my heart, full of blessings." To his own son he said, "You have been a dear and pleasant child to me, and I wish you as many blessings as you have done me services, which are very many. I wish and pray, that the God of Abraham, Isaac, and Jacob may be yours; and that his blessing may rest upon you. I wish, that as you have a prospect of being serviceable in the world, you may be considerable and great as the patriarchs were, by introducing the further knowledge and enjoyment of Christ into the world. The grace of our Lord Jesus Christ be with you. Amen." Dr. Mather died February 13, 1727-8, aged sixty-five.

He published (as we have observed) in his life time no fewer than three hundred and eighty-two books. Many of these indeed are but small, such as single Sermons, Essays, &c. but yet there are some among them of considerable size, viz. 1. "Magnalia Christi Americana."—2. "The Christian Philosopher."—3. "Ratio Disciplinæ Fratrum Nov-anglorum."—4. "Directions for a Candidate to the Ministry."—5. "The Life of his Father."—6. "Psalterium Americanum."—And he left behind him in MS. among other Books, 7. "Biblia Americana, or, Illustrations of the Sacred Scripture:" This work was proposed to be printed in three folio volumes; but, I believe, it has never appeared.

MAUDUIT, JOHN, was son to Mr. Isaac Mauduit a respectable merchant in the city of Exeter, and was educated

cated at Exeter College, Oxford. Mr. Wood, in his Fasti Oxonienses, mentions him as being senior Proctor of that university in the year 1649. He was ejected from Exeter College upon the visitation of the parliament, his name being crossed out of the buttery-book Oct. 20, 1648. He preached however publicly at Oxford before the lord general Fairfax, at whose desire the sermon was published. He afterwards had the sequestered living of Hammond at Penshurst in Kent. Being obliged to quit it at the Restoration, he went to his relations at Exeter, and preached occasionally about the country: probably more frequently at Ansty, in Devonshire, than at other places. He afterwards continued at Exeter till the Corporation Act drove him and other ministers from thence. He then removed his family to St. Mary Ottery, ten miles from Exeter, and frequently preached as he had opportunity at several places; freely giving his labours to those who were not able to maintain a minister. Upon the Indulgence in 1672, he licensed a meeting house, and preached in it as long as liberty for so doing was continued. On Saturday, March 4, 1674, he told his family that he should die on the Monday following; which accordingly he did, with full assurance of faith, triumphantly entering on another and happier life, after he had with holy longings expressed his joyful waiting for the Lord Jesus to receive his spirit. He was a man of an exemplary conversation, and of a very chearful disposition; and for his learning and affability he was much respected by the gentry of his neighbourhood. His son died pastor of a congregation of Protestant Dissenters, in Southwark. He was the father of the late worthy Jasper Mauduit, esq. of Hackney, chairman of the committee of deputies for managing the affairs of the Dissenters; a zealous friend, and a distinguished ornament to the dissenting interest. It deserves to be mentioned here, that he always observed Bartholomew day with some special marks of veneration and grief.

He was author of, 1. "A Sermon at Oxford," mentioned above.—2. "A Warning Piece to afflicted England," 1659.—3. "Letter to Gen. Monk on the Causes of the Ruin of Governments and Commonwealths."

MAURICE, HENRY, was the youngest son of Mr. Griffith Maurice, descended from a considerable family in

Carnarvonshire. He was born in 1642, and was educated at Oxford. His childhood and youth were vanity. When he became a preacher, the popular applause he met with proved a great temptation to him, as he afterwards complained, calling himself a vain glorious fellow. He conformed in 1662, at Brompfield, in Herefordshire, but afterwards removed to the valuable living of Stretton in Shropshire, which had a delightful seat. He held it till it pleased God to visit the town with a malignant fever, whereby many of his parishioners were cut off; by which providence he was awakened to a great solicitude about his everlasting state. He was much dissatisfied with his conformity, and could not be easy in his mind till he had taken a resolution to quit his living, though he was three hundred pounds in debt, chiefly contracted by annexing some out buildings to the parsonage house. He had kept the cause of his trouble to himself, till his wife, surprizing him in his retirement, told him she was determined not to part from him a moment till he communicated it to her. He then told her, he could not be satisfied to continue any longer in Stretton as minister of that place; and that he was much concerned for her and her child, as to their future subsistence. She desired him to do as his conscience directed, and assured him she could freely resign herself and her child to the providence of God, whose care of them she did not at all distrust. This answer of hers greatly supported and encouraged him. He next communicated his case to Mr. Quarrel, who had been ejected. He advised him to count the cost before he entered upon a suffering state. Mr. Maurice replied, if he kept his living any longer, his conscience would fly in his face. He therefore immediately resigned it, and preached his farewell sermon on Luke xxiii. 3. Upon which the chancellor of the diocese sent him a citation, charging him with reflecting on the government of the church. He sent him for answer, That what he delivered was not to reflect upon, or cause disrespect to any, but to silence the cries of an awakened conscience. What personal estate he had he discovered to his creditors, who took all away. They who remained unsatisfied, put him in Shrewsbury jail, where he was often remarkably relieved by persons utterly unknown to him. His keeper's wife, who at first treated him harshly, was converted by his means. At last, some friends engaged for the payment of his debts, and he was set at liberty:

berty: upon which he lived in Shrewbury a considerable time, and then removed to Abergavenny. He was soon after chosen pastor to a considerable body of people, at Llanigon and Merthyrcynnog, within a few miles of that town: but his services were not confined to them. His capacious soul moved in a much larger sphere. From the time of his coming into these parts, as long as he was able, he spent his time in travelling all over Wales; where preaching the Gospel of Christ in those dark parts was his daily work: and God blessed his endeavours to the conviction and conversion of many souls. The poor people travelled far to hear the word, and attended it in vast numbers, with extraordinary earnestness. He endured many hardships from travelling in all weathers in those mountainous places, and being often but poorly accommodated, both in respect to diet and lodging. He was often way-laid by his enemies, but was "hid in the hollow of God's hand." They once searched his house for him, when he had been preaching; but he was hid in a closet, adjoining the room where the meeting was held, and they could not find the door. Another time a constable came into the room where he was preaching, commanding him to desist; when, with an undaunted courage, he charged him in the name of the great God, whose word he was preaching, to forbear molesting him, as he would answer it at the great day. The man hereupon sat down and trembled, heard him patiently till he had done, and then departed. Mr. Maurice was taken but once, and then he was bailed; and upon appearance discharged by the favour of some justices of the peace, who were his friends and relations. He was sometimes reduced to great straits whilst he lived at Shrewsbury, but was often surprizingly relieved. One time when he had been very thoughtful and was at prayer with his family, suiting his petitions to their necessitous case, a carrier knocked at the door, enquired for Mr. Maurice, and delivered to him a handful of money untold, as a present from some friends, but would not tell who they were. The same person also another time brought him a purse of money very seasonably in a like necessity. His wife became entitled to forty pounds per ann. soon after his leaving Stretton; but it was unjustly alienated for ten years. However, she was chearfully industrious in mean employments, and contented with the coarsest fare; being ambitious only, if possible,

possible, to have the sureties and obligations discharged; which, through the good providence of God, Mr. Maurice had the satisfaction of living to see, though he died soon after.

He was so assiduous in his work that he was advised by his friends to be more sparing of himself; but he used to answer, "When a man has loitered the best part of his day, and the evening draws on, he had need to double his strokes." Excessive labour at last so broke his constitution, that it hastened his end. His behaviour on the bed of sickness was answerable to the past conduct of his life. He discovered a deep sense of the divine goodness to him and his. When his wife observed to him, that he had had a wearisome night, he replied, "What if I have? Job had many wearisome nights." When he saw the people weeping about him, he said to her, "Dost thou observe the loving kindness of the Lord to us poor strangers, in raising us so many friends? The love of God in Christ is a great refreshment to my soul! Blessed be God, who has made thee and me partakers of the same grace." He was far from an apprehension of merit, and yet rejoiced in the testimony of his conscience. "There is nothing I have to trust to (says he) as to my work and labour, and yet I shall have joy of that too." He died in July, 1682, about fifty years of age.

MAURICE, WILLIAM, was born Dec. 23, 1762, at Chapel Town, in the parish of Ecclesfield, near Sheffield, in Yorkshire: was sent to school when about three years of age; and such was his proficiency, that at the age of four he could repeat the Catechism and many passages of Scripture. He continued at school till his twelfth year; and acquired, besides reading, writing, and arithmetic, some knowledge of the Latin tongue. Immediately on his leaving school, his father, who was a nailer, taught him his trade; and afterwards Mr. Maurice partly worked at, and partly presided over, some mines, in getting iron ore. Still he was assiduous in acquiring knowledge, and gladly embraced every opportunity to read. But, alas! he did not search for the best knowledge, and was ignorant of its necessity and value. Mr. Maurice received from his parents moral instructions; yet, he had not the advantage of a religious education. Though he attended the church regularly,

larly, he paid no other regard to the Lord's day; and was even in the habit of profaning it openly, after public worship. It was no uncommon thing for him, after going twice to church, to strip off his Sunday clothes, put on his ordinary dress, and play at foot-ball. His constitution being then strong, and his mind active, he was passionately fond of youthful sports, and excelled particularly in that rustic amusement. Some of his competitors greatly envied him, and his party having once gained the victory on the evening of the Lord's day, quarrelling and fighting ensued; and some on the opposite side were determined to wreak their vengeance upon him. Three of them, accordingly way-laid him; and, in repelling their furious attack, he nearly killed one of them, while his own arm was much injured. The alarm of the village, the concern of his parents, and dread of the fatal consequences, deeply impressed his mind. Apprehensions of divine wrath, especially for profaning the Sabbath, and the fear of legal punishment, filled him with unutterable anguish. He groaned, he prayed, he vowed; but still his mind was like the troubled sea. This scene of agony happened in April, 1779. A few days afterwards, Mr. Maurice hearing that the rev. Mr. Grove was to preach at Barnsley, on Easter Monday, resolved to attend, and went with his arm bound up. The text was very appropriate, Isaiah iii. 10, 11. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings: woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." Mr. Maurice felt that his state as a sinner was accurately described, his character exactly drawn, and his doom faithfully denounced. The sharp arrow of conviction pierced his inmost soul; but the leading balm of the Saviour's blood and grace was partly applied by means of the same preacher, and the same discourse. So soon as he returned home, he searched the Scriptures; heavenly light arose on his soul; the Spirit of supplication was poured out; and, by means of prayer, the Lord gave him a good hope through grace, and a comfortable sense of divine mercy. He now began to love the Lord, his word, his ordinances, his ways, and people; as heartily as ever he had loved the ways of sin, and the workers of iniquity. His knowledge, holiness, and comfort increased; and he gave the most satisfying evidences of a saving change. The Bible

ble and religious books were his daily and delightful companions. An excellent piece of good John Bunyan's, called "Come, and welcome," falling into his hands about this time, was much blessed to his soul. He now attended the ministry of the rev. Mr. Grove, at Masbrough, near Rotheram; and was admitted as a member of the church of Christ there, after giving a solid and satisfactory account of his experience. His life was an ornament to his Christian profession. Mr. Maurice soon felt and expressed a strong desire to serve God in the Gospel of his Son, and to proclaim the excellence of that Redeemer whom he found so precious. Having asked counsel of the Lord, he was encouraged to proceed amidst many difficulties. He consulted Mr. Grove, whom he ever respected and loved as his spiritual father; and by the recommendation of that worthy minister, Mr. Maurice entered the academy at Northouram, near Halifax, then under the direction of Mr. Walker. He continued there the usual time; and was distinguished by ability, industry, piety, and prudence. Often has he been heard to express his obligations to Mr. Walker and Mr. Grove for assistance in his studies. Profiting by such aid, his strong and ardent mind made rapid improvement.

Leaving the Academy with universal esteem, Mr. Maurice discovered eminent and edifying gifts as a preacher. He soon received and accepted an invitation to Haslingdon, in Lancashire; where he continued to preach with general acceptance for a few months: and then, receiving an unanimous call from the church of Christ at Stockport, in Chesbire, he was ordained as their pastor. He laboured among them faithfully for five years. The Lord blessed his labours; and there were seals of his ministry in that church and congregation; but trials of various kinds were mingled with his comforts, disappointments with success. Disturbances arose among a few about mere trifles, and rendered his situation extremely irksome. The people had an increasing esteem for their minister, yet would not be at peace among themselves. He durst not, however, leave his post without the call of his Master. That call was given by an opening for his removal to Bolton, in Lancashire.

Two or three years previous to this period, some of the people of Bolton heard Mr. Maurice preach an occasional sermon, at a village about five miles from that place. The discourse was pleasing and profitable to them, and they wished

wished to hear him again. Accordingly, when the rev. Robert Simpson, who was then their minister, left them, and accepted the office of tutor at Hoxton Academy, they solicited Mr. Maurice to preach to them for a few Sabbaths. He complied with their request; and when he had finished his engagement, they gave him an unanimous call to become their pastor. But, from a sense of duty, he declined the offer. When the disturbances already mentioned arose at Stockport, the people of Bolton made a second application; and seeing his call clear, Mr. Maurice now gave a favourable answer. He was settled among them, and continued with them five years. During that period, his labours were remarkably successful. Many were added to the church, and the congregation was much increased. Alas! however, strife sprang up among them too, and produced bitter fruits; and not the least of these was the removal of their minister from Bolton to London. He received a call from the church of Christ, in Fetter Lane. They enjoyed the benefit of his matured gifts and experience; but he was cut off in the midst of life, and when the sphere of his usefulness was greatly enlarged. His ministerial course was divided, as we have seen, into three short, equally short stages.

Of Mr. Maurice's general acceptance, the various lectures in which he was invited to take a share, and his many engagements in ordinations, and on other public occasions, are convincing proofs. Only two of his discourses, both of them preached on remarkable occasions, have been published; and furnish a good specimen of his abilities, principles, and dispositions. The first, "The Meridian Glory of the Redeemer's Kingdom," founded on Rev. xi. 15. was delivered before the Missionary Society, at the designation of the missionaries appointed for the second mission to the South Seas. The second discourse, "Mercy Triumphant," founded on 1 Tim. i. 16. was occasioned by the untimely death of John Osborn Dawson *.

It was chiefly by Mr. Maurice's means, that the "Theological Magazine," which had been printed at Bristol, was brought to London; and he was unanimously chosen editor

* There was a wonderful and happy change in the mind of this young man, after his condemnation for forgery. Mr. Maurice was the honoured instrument of it, visited him frequently and with increasing comfort, and attended him to the place of execution. He was "a brand plucked out of the fire:" and like Paul, "obtained mercy."

of the work. The first number, however, and even that number but in part, was the only one he was able to superintend. He wrote some good pieces for the work both in prose and verse.

Mr. Maurice had a considerable acquaintance with the Hebrew Bible, the Greek Testament, and the Roman classics. In the company of select friends, religion was his favourite topic; and it was evident, that, without ostentation, he reckoned himself a signal monument of mercy. His information was various; his intellectual powers were greater than his learning, and his genius was superior to both. He had read much, had thought more, was well acquainted with the human heart, and an excellent judge of character. He was of a social, communicative, cheerful disposition. His company was, therefore, both instructive and engaging. His failings, the most remarkable of which was an occasional acerbity of expression, were lost in the strength of his understanding and the goodness of his heart. His life was distinguished by rational, cordial, fervent piety.

The root of the disorder which finished his days on earth, seems to have been planted, and even began to spring up, soon after his settlement in London. For the last two years and a half, his health was visibly declining. But such was his delight in the service of God, that he preached frequently, and with fervour beyond his strength. About the beginning of December, 1801, his complaint assumed a consumptive aspect.

He died at his house, Kentish Town, March 31, 1802, in the fortieth year of his age *. His remains were interred in Bunhill Fields, April 7. The body was preceded by the rev. Messrs. Brooksbank and J. Humphrys; the pall was supported by the rev. Dr. Hunter, rev. Messrs. Reynolds, Simpson, Steven, Nicol, and Jerment; the deacons of the church, and some particular friends, followed as mourners. The rev. Mr. Brooksbank delivered a suitable oration at the grave, and concluded with prayer. The rev. Mr. Humphrys preached the funeral sermon, at Fetter Lane, on the following

* He left a widow and seven children, to lament his early removal: but the God to whom he prayed in their behalf, and to whose care he committed them confidently, raised up friends to shew unfeigned and substantial sympathy. The church of Christ in Fetter Lane did honour to themselves, by the liberal and ready assistance which they granted them. Besides defraying the expences of the funeral, they contributed cheerfully for the relief and comfort of the family.

following Sabbath, to a crowded audience. The discourse, founded on 2 Cor. iv. 7. "We have this treasure in earthen vessels," &c. was very impressive.

MAY, SAMUEL, was born in 1630, and was educated at Wadham College. He went from the university to live with sir C. Woolsley, at Isleworth. He was afterwards chaplain to sir W. Waller and to sir John Langham. He was led aside by temptations in his younger years in the university, which he heartily lamented, in an account of himself which he afterwards drew up, in which there is the following remarkable passage: "O what a desperate adventure do tender parents run, by sending their beloved darlings into such a pestilent air as that must needs be, where so many heady, proud, ungoverned young men, in the time when youthful lusts are most hot and impetuous, live and associate together! who like small sticks laid together, kindle one another's lusts and corruptions, and enrage them into a dreadful blaze!". If there was cause for a complaint of this nature then, it is to be feared there has not been less since. Mr. May preached his first sermon at High Wycomb, Bucks; but it doth not appear that he was in possession of any living before the Act of Uniformity. However, after that took place he continued to preach occasionally, in and about the city of London, and was a valuable man. The notes of his sermons shewed him to be a person of good abilities. He at length turned brewer for the support of his family. He died Dec. 13, 1694, aged sixty-four, and was buried at Bunhill Fields.

MAYNARD, JOHN. Wood, in Athen. Oxon. tells us he was esteemed by those of his persuasion an eminent and judicious divine; was born of a genteel family, in Sussex, at or near Riverfield; became a commoner at Queen's College, 1616, compounded for the degree of B. A. as member of that house, and afterwards translated himself to Magdalen Hall. In 1622, he took the degree of M. A. as a compounder, entered into holy orders, and at length became vicar of Mayfield, in Sussex. But when the rebellion broke out, he shewed himself more of a Puritan, and preached with more liberty than he did before; whereupon being appointed one of the Assembly of Divines, he took the covenant, held forth several times before the members of the

Long Parliament, had other preferments, I presume, bestowed upon him; and in 1654, he was appointed one of the assistants to the commissioners of Sussex for the ejection of such whom they called scandalous, &c. About 1670 he became a benefactor to Magdalen Hall, and his library was exposed to sale by way of auction, several years after his death, June 13, 1687." Mr. Peck, who succeeded him in the living of Mayfield, was fixed on by the patron with his approbation. He was buried in Mayfield church yard, where he has a tomb stone, with an inscription in Latin, of which the following is a translation:

"Sacred to the memory of the very rev. JOHN MAYNARD, of Queen's College, Oxford, M. A. He was endowed with a penetrating genius; was a great master of history; a divine of irreproachable manners, and the most venerable gravity. A preacher of the first eminence for piety and learning. He shone for forty years the light and glory of his flock at Mayfield (by so much the more happy or unhappy). At length weary of the world and ripe for heaven, he departed hence to the eternal enjoyment of Christ, June 7, 1665, having fixed on this spot as the depository of his mortal part."

His Works were, 1. "Fast Sermon before the House of Commons, Feb. 26, 1644, on Prov. xxiii. 23."—2. "A Shadow of the Victory of Christ, on Phil. iii. 21."—3. "On the like Occasion, Oct. 28, 1646."—4. "The Young Man's Remembrancer and Old Man's Monitor."—5. "The Law of God ratified by the Gospel, wherein many of the Types, &c. are unfolded in several Sermons, 1660."—6. "The Beauty and Order of the Creation displayed in the six Days' Work."

MEAD, MATTHEW. We are neither informed of the place of Mr. Mead's nativity, nor where he received his education. The first account we have of him is, as possessing the living of Great Brickhill, in Buckinghamshire. Jan. 22, 1658, he was appointed by Oliver Cromwell, to the cure of the New Chapel at Shadwell, from whence he was ejected for nonconformity in 1662; and not (as Dr. Calamy had stated) from Stepney Church; unless it was as assisant preacher with Mr. Greenhill, with whom it appears, from Mr. Howe's funeral sermon for him, he had been some time associated, without specifying the time or place. In 1663 he resided in Worcester House at Stepney, where his son Richard, the eminent physician was born, who was the eleventh of thirteen children. This son he took with him

him to Holland, but at what time we do not learn, and here he had his education. On the liberty granted to Dissenters, Mr. Mead returned, and in 1674, the spacious meeting house in Stepney was erected for him, the four large pillars of which were presented to him by the States of Holland, as was frequently related by Mr. Samuel Brewer *, who for many years preached in the same place. Here Mr. Mead had a very large congregation, and when he preached in the city he was very much followed. In 1683, he was accused, together with Dr. Owen and Mr. Griffith, of being privy to what was called the Rye House plot, for which the great lord Russel, among other patriots, suffered death. It is said, that on this occasion he fled to Holland for safety, though conscious of innocence. If this was fact he soon returned, and obeyed the summons to attend the privy council, at which king Charles II. was present, and answered the interrogatories put to him in so satisfactory a manner, that his majesty himself ordered him to be discharged. The above infamous accusation was brought against him and the other ministers by Dr. Thomas Sprat, bp. of Rochester, in his fabulous History of the Rye House plot, and was repeated by Nichols, in his Defence of the Church of England; a sufficient answer to which may be seen in Neal's Hist. Toulmin's edit. vol. iv. p. 602. Also in Pierce's Vindic. of Dissenters, p. 258. This last learned author adds, concerning Mr. Mead: "This worthy man was my guardian, and therefore I think myself bound to pay so much respect to his memory, as to take this occasion of acquainting my reader, if he does not know it already, that he was a gentleman and a scholar, and a most excellent preacher; and that his reputation was too well established among those who knew him to be lessened by such reproaches as those cast upon him," by the above writers. Mr. Mead died Oct. 16, 1699, aged seventy. Mr. John Howe preached his funeral sermon, on 1 Tim. iv. 16. from which the following is extracted: "I wonder not that there are many weeping eyes, and should much wonder if there be not many aking trembling hearts among you, for what you have lost, and from an apprehension, how hard and almost hopeless it is your loss should be soon or equally supplied. He was long in preparing and forming to be what he was when you lost him. His station among you in this neighbourhood, when first he undertook the pastoral

* Whose life see above, vol. I. p. 338.

charge

charge of this church, 'over which the Holy Ghost made him overseer,' required a man of as much grace, as any such station could well be supposed to do, considering how numerous, how intelligent, and well instructed a people he was to take the care of. About forty-three or forty-four years ago I had the opportunity of beginning an acquaintance with him. His excellent good natural parts, his ingenious education, his industry, his early labours in preaching the Gospel of Christ, in his native country, in the city, and in this place; his conjunction and society, for some years, with that excellent servant of God Mr. Greenhill; above all, the gracious assistances he had from heaven, gave him great advantages, to be a minister of Christ, 'approved unto God; a workman that needed not to be ashamed, rightly dividing the word of truth.' The great subject he had in hand, and which he left unfinished, when God took him off from his public work, was manifestly pointed this way, viz. Of the Covenant of God in Christ. And his annual course of preaching a sermon on May day to young men, had the same manifest scope and aim, with which his public labours were concluded; God so ordering it, that his last sermon was this year on that day *. His judgement, in reference to matters of church order, was for union and communion of all visible Christians, viz. of such as did visibly hold the head, as to the principal credenda and agenda of Christianity: the great things belonging to the faith and practice of a Christian, so as nothing be made necessary to Christian communion but what Christ hath made necessary, or what is indeed necessary to one's being a Christian. His removal makes to many indeed a woeful day, and that all about him did long foresee. He was long languishing, and even dying daily. But amidst surrounding death, as a relation told me, there was no appearance of the least cloud upon his spirit, that obscured the evidences of his title to a blessed eternity. Being asked how he did, he said, "Going home, as every honest man ought, when his work is done." He was much in admiring God's mercies under his afflicting hand, saying, "Every thing on this side hell is mercy; that the mercies he received were greater than his burthens, though in themselves grievous; that he rested upon that promise, that his Father would lay

* This annual sermon was continued by Mr. Brewer to the last, as it is by his successor Mr. Ford, and attended by an amazing concourse of people.

no more upon him than he would enable him to bear; that he expected to be saved only by the righteousness of Christ imputed to him." Though he well understood, as I had sufficient reason to know, that Christ's righteousness is never imputed to any but where, if the subject be capable, there is an inherent righteousness also, that is no cause of our salvation, but the character of the saved. † Having before precautioned some about him not to be surprized if he went away suddenly, he repeated the ejaculation, 'Come, Lord Jesus, come quickly;' and renewing the former caution, by saying, "Remember what I said before; as he sat in his chair *, with all possible composure, he bowed his head, and without sigh or motion expired in a moment. The sighing part he left to others that stay behind."

Upon his tomb-stone is an inscription in Latin, of which the following is a translation:

"Here lies all that was mortal of the rev. Mr. MATTHEW MEAD, minister of the Gospel. He descended from a respectable family in the county of Bucks, and was eminently distinguished for his piety, learning, and eloquence. He spent his life with an invincible fortitude in constant and uncommon labours for his country, religion, and liberty: till at length, full of days, and crowned with honour, he most serenely ascended, like a weary and longing pilgrim, to that celestial rest which had long filled his wishes, Oct. 16, 1699; and at the age of seventy years: leaving an illustrious example to posterity of a good citizen, a most tender husband, a most affectionate father, and a truly Christian minister."

He was author of,—1. "The Almost Christian tried and cast in seven Sermons."—2. "A Sermon to the United Brethren, about Ezekiel's Wheels."—3. "Funeral Sermons for Mr Thomas Cruso, &c."—4. "The good of early Obedience."—5. "The Young Man's Remembrancer."—6. "A Name in Heaven the truest Ground of Joy, on Luke x. 20."—7. "The Power of Grace in weaning the Heart from the World; two Discourses on Psal. 131," reprinted in 1772.—8. "Two Sticks made one; or the Excellency of Unity, on Ezekiel xxvii. 19."—9. "Spiritual Wisdom improved against Temptation."—10. "A Farewell Sermon (the 11th in the London Collection) on 1 Cor. i. 3. Grace be unto you, and peace," &c.

MEAD, HENRY, was born in 1745, in or near Bath. His parents were obscure persons, to which circumstance

* The chair in which he died was made for the wife of the famous Lilly the astrologer, and was covered with crimson velvet. It was in the possession of Mr. James late minister of Hitchin.

the

the defects of his early education may be ascribed. When only five years of age, he had some knowledge of his having offended God, and that he was liable to punishment; on the nature of that punishment, "he thought as a child," supposing that he might be ordered to some place where he should be treated with neglect. This apprehension arose from the manner in which his mother corrected him for offences, by ordering him to a corner of the room, and not permitting any one to regard him.

His father dying when Henry was young, and his mother marrying a second time, he was put apprentice to a low mechanic; but did not remain till the legal expiration of the term; for, upon the death of his mother, his father-in-law made away with the little property which Henry had expected. This so wounded his feelings, and left him so destitute, that he abandoned his master and went to London. Here we interrupt the narrative to state, what was at once both the genuine effect of that religion he afterwards possessed, and much to the credit of the profession he made, that he returned, and filled up that which had been lacking in the service due to his master. In the mean time, instead of seeking to recover the loss he had sustained, or to improve the disappointment which vexed him, by increased diligence and sobriety, we find him in the midst of the dissipations of the metropolis, seeking to divert his mind from reflection by the vain and criminal pleasures of this world. He chose persons of corrupt manners for his companions; and by telling merry tales and singing vain songs, he often raised their boisterous mirth. The Sabbath was to him a busy day in promoting the reign of sin; he thought God did not desire the labouring poor to go to church; and he pitied the clergy who were obliged to attend on the duties of religion, while he was at liberty to take a pleasant walk, or to visit a public tea garden, &c. On one of those days, which should have been sacred, but, alas! so frequently profaned, he could not meet with any of his associates; therefore, to get through the long and tedious hours of that day, he purposed in his mind to go to Long Acre Chapel; but on his way thither, he recollected to have heard of a Dr. Whitefield; and from the reports which had reached him, he expected to find in his preaching what would gratify his curiosity, and furnish him with matter for humorous remarks: he therefore directed his

course

course for Tottenham Court Chapel. The preacher was the rev. Howell Davis. While this faithful minister pointed out the different practices of the impious, Mr. Mead found his own life described; but he remained unmoved till the energetic penetrating close of the sermon, when the condemnation of such characters was set forth in a striking light. He felt distressed, went home, and, in retirement, began again to read his greatly neglected Bible; and resolved to love God. Still he remained ignorant of the nature of faith in Him who is the only Saviour. The work was an outward reformation, not the communication of an inward vital principle; his visible reform was observed by his acquaintance, who were surprized at its being so sudden. The religion (if it may be called by that name) which he knew at this time, was of a Pharisaic cast: he said his prayers morning and evening, he bought a book of prayers for every day in the week; and in this way he proceeded for some weeks, still attending at the chapel: but the Lord opened to his view the evils of nature, and both the seat and demerit of inward depravity. Spiritual convictions, took deep hold of him, and he groaned through disquietude. Now he found his book of prayers of no service: it was laid aside; and from his deep-felt misery, he cried to Heaven, "Lord, undertake for me, for I am oppressed!" He had for a time to wait as well as pray: his burden appeared to increase, so that in the day he could not find rest, and by night he bathed his pillow with tears. Indeed, some nights he was afraid to lie down, lest he should awake in hell. With a mind so uneasy, and his rest so broken, it was no wonder that his body was brought near to the chambers of death. When he heard some scoff, and say that "hell is nothing but a man's conscience," he felt a wounded conscience to be such a hell as no one can bear. His worldly companions blamed him for going among the Methodists; and the Formalist in religion spoke of him as going mad; while he himself knew what he felt came through hearing them, but knew not yet how to obtain effectual relief. At one time he thought of going no more to the chapel; at another, was drawn to try the pleasure of a day's recreation; but, like the unsatisfying short-lived pleasures of sin, the day passed without real joy, and was succeeded by the anguish which attends increased remorse. Thus exposed to "cruel mockings," to persecu-

tion, to present sorrows, and the foreboding of fear, he thought himself hated by man, and even by God: he was also assailed by this temptation, that as the ways of religion are pleasant, and he had sorrow instead of peace, he must be therefore a stranger to those ways. This wrought him up to temporary desperation; his inexpressible grief poued itself forth in groans: "O that I had never sinned against God! I have a Hell here upon Earth, and there is a Hell for me in eternity!" One Lord's day, very early in the morning, he was awoke by a tempest of lightning and thunder; and imagining it to be the end of the world, his agony was great, supposing the great day of divine wrath was come, and he unprepared; but happy to find it not so. Rising early that morning, and having heard that Mr. Whitefield was to preach, he went and heard him, from Hosea x. 12, "Sow to yourselves in righteousness, reap in mercy," &c. Under this discourse he had a reviving gleam of hope! but this was transient. A young man lent him Baxter's Work on the New Birth; in reading which he felt the importance of the subject, and examined himself by the evidences of regeneration it contains. In this exercise he felt much of the power of unbelief; he saw all necessary for salvation to be in Christ, and that a sinner is justified by believing on him only; but he felt it beyond his own power to believe: his prayers became more ardent, he spread his guilt, his wants, and his misery before the throne of God; he sought for saving mercy as one perishing; and when "he had nothing to pay," he freely received the forgiveness of his sins, and the enjoyment of heavenly peace. Thus was he brought, and even constrained to acknowledge, "I am saved by grace, through faith; and that not of myself, but Jesus gave it me!

"O to grace how great a debtor
Daily I'm constrain'd to be!"

The consolations he now enjoyed were connected with a holy deportment and a circumspect walk. This was the natural effect of the divine gratitude he felt, and the desire "to maintain good works," that the cause of religion might not be slandered, nor the enemies of God have occasion to blaspheme. Having frequently reviewed the Lord's dealings with him, and the obligations he was under to recovering grace, (this appears to have been about two years from his first religious concern,) he thought himself called upon to proclaim

proclaim the glad tidings of the Gospel to others: he considered that the Lord had shewn him such great mercy, to the end that he might call others to come to Jesus Christ for life and salvation. Many things arose to check these sentiments: now he feared they originated in pride; then he thought of the advantage he might obtain in following his secular calling; and also the increased persecution the ministry would expose him to in the world, and greater opposition from Satan. On the other hand, he saw himself engaged in a sinful conference with flesh and blood; saw himself set forth and condemned in the parable, where the unprofitable servant concealed his talent; saw himself as wanting in that benevolent concern for his fellow creatures which seeks their salvation, and the promotion of their best and eternal interests. At length he opened the state of his mind to a Christian friend, who, very wisely and faithfully represented the necessity of his obtaining some literary qualification; and informed him of the college at Trevecca, belonging to the late countess of Huntingdon. This information, doubtless, contributed to form his determination to apply to the rev. G. Whitefield; which he did by a long letter, giving an account of himself, his conversion, and his motives in offering himself a candidate for admission to the college. Mr. Whitefield answered this letter; and soon after, Mr. Mead went to Trevecca. This was about 1767. He is thought to have been one in the second set of students after the establishment of that religious seminary. Mr. Mead did not preach long in that connection, for he had taken orders in the Church of England, and became minister of Ram's Chapel, Hackney, of which Mr. Eyre was afterwards pastor. He was chosen joint lecturer of St. John's Church, Wapping; and, on the death of his colleague, succeeded to the whole of the lectureship. This was prior to his marriage, which was in the beginning of May, 1776. The object of his choice was a Miss Cooper, of the neighbourhood of Henley, Oxon.: to which he was introduced at the Hot Wells. This lady brought him good property; and he enjoyed much happiness in his connubial relation with her till death separated them, about twelve years ago. Upon his going to reside in London, Mr. Mead frequently preached in behalf of charitable institutions. On one of those occasions, his sermon being in a strain different from what, and longer than the rector of the church expected,

he treated Mr. Mead very uncourteously on his return to the vestry. However, after a few months, going to dine with a friend, he was warmly embraced by one of the party, who owed his conversion to hearing that sermon; when Mr. Mead observed, he was now at no loss to account for the lion's roaring so roughly at the time.

At one time, he preached a morning lecture at the German Chapel, in Goodman's Fields, and had a weekly lecture at the Little Minories Church. At another period of his life, he preached a morning lecture at the parish church of St. Pancras and then took a small chapel at Somerstown. His health, at length, declined so, that he was rarely able to preach; and on a fast day in 1797, he preached, what he expected would prove, his last sermon; and he published it, signifying that expectation. A few weeks afterwards, he went to Henley on Thames for the benefit of the air, where his amiable lady died; and he, to the astonishment of himself and his friends, recovered in a considerable degree. Unable, however, to recover his spirits, he did not resume his stated labours at the same places, but visited various parts of Yorkshire, Hamphire, &c. At a small chapel near Southampton, built by W. Taylor, esq. he officiated for a few months. About 1801 he removed to Reading, where he occasionally assisted the rev. Mr. Marsh, as his health would allow.

His death was occasioned by the rupture of a blood vessel. He dined on Monday, Oct. 27, 1806, at the house of a friend near Reading; who, on his being taken ill, sent him home in his carriage. He continued to bring up a great quantity of blood; and expired about three o'clock on the morning of the 29th.

Mr. Mead was not a man of the first rate abilities; but he was generally esteemed as a preacher. His views of truth were, what are generally termed, Calvinistic; and he continued firmly attached to them to the end. He was an affectionate friend, and, when in health, lively in conversation. In a word, he adorned the doctrine of God his Saviour in all things.

MEDLEY, SAMUEL, was born at Cheshunt, Hertfordshire, June 26, 1738. His father and grandfather had been monuments of grace, and filled respectable situations in life. His grandfather, whose name was also Samuel, attended

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lord Kinnoul, ambassador to Constantinople about 1730, and appears to have been remarkable for cheerful piety and good temper. Mr. Guy Medley his father, was early distinguished by his skill in classical and polite literature, which procured him the appointment of private tutor to the late duke of Montague, whom he also accompanied on the tour of Europe, and resided with him some time afterward. Through the patronage of this nobleman he was appointed attorney general of the island of St. Vincent, but not continuing long there, it pleased God to animate him with higher prospects, and he turned his back at once on the gay and fashionable world.

He now opened a boarding school at Cheshunt, and about the same time married a daughter of Mr. William Tonge, who was master of a respectable academy at Enfield. This union produced three sons, of whom Samuel was the eldest. Of the father we shall only subjoin, that he was honoured with the friendship of sir Isaac Newton, and the rev. Mr. Hervey, whom he assisted in revising his celebrated Dialogues; and that he had the happiness to witness the conversion of his son Samuel, just before his departure to a better world in 1760. This son was educated by Mr. Tonge, above mentioned, and apprenticed to an oilman in London, but his temper being too lively for that situation, and ill agreeing with the family in which he was placed, in the war of 1755 he took advantage of the encouragement then given to apprentices to enter into the navy; and, notwithstanding the pious remonstrances of his parents, entered as a midshipman on board a man of war. Here he was much esteemed, and some time after, being appointed master's mate on board another seventy-four gun ship, he sailed for the Mediterranean in the squadron under admiral Boscawen. Here Mr. Medley had the opportunity to see a good deal of the world, and was not deficient in observation on men or things; though at the same time he was unacquainted with himself, and totally inattentive to religion. He found, however, neither comfort nor satisfaction in a life of vice; and, notwithstanding the caresses of his wicked companions, was miserable in the midst of all; so much so, that in one instance, casting his eyes on a favourite dog that lay by him, he wished himself that dog, that he might have no soul to be either saved or lost. The like circumstance is related of lord Rochester, and completely demonstrates

strates that happiness is not to be found in the ways of sin. During Mr. Medley's continuance in this station, which was about three years, he was in several actions, the last of which was fought off Cape Lagos, in 1759, and was very sanguinary. In this action he was stationed on the ship's poop to take observations; and, though surrounded on every side with death, he appeared totally insensible of danger, till he was himself wounded. This he did not immediately perceive, but being informed of it by the master, he looked down, and seeing a quantity of blood, and the muscles of his leg torn, his spirits were for the first time damped. His wound requiring immediate assistance, he went below to the surgeon in the midst of the action, which terminated in a signal victory. After this he was for some time compelled to keep his bed, his wound growing worse instead of better, till at length he was told, that if a sudden change did not take place, he must, the next morning, submit to amputation. This exceedingly alarmed him, and led to reflections on his profane course of life, which struck him with horror, particularly on comparing it with his religious education, and the pious admonitions of his father and grandfather, with the many prayers they had offered on his account. Desperate as his case seemed, he remembered having often heard his parents speak of the Lord, as "a God hearing prayer;" and recollecting some of his friends had put a Bible into his chest, for which he had hitherto found no use, he called for it, and began to read for a considerable time the book of Psalms. The agitation of his mind not suffering him to rest, he spent the succeeding night also in fervent petitions, not indeed for the salvation of his soul, but for the preservation of his life and limb. In the morning he received the visit of his surgeon with a trembling heart; but to their mutual astonishment and satisfaction, the appearance of the wound was so much improved, as to seem little less than miraculous. This led him to believe that God indeed had heard his prayers, and that there was more in religion than he had been habituated to suppose. When the fleet returned, he came on shore till his recovery; though he was not then disposed to quit the service, especially after sharing the glory of such a victory. On his arrival in town, he went to the house of his grandfather, Mr. Tonge, who had left Enfield, and was now a deacon of Dr. Gifford's church. Here he was long confined,

confined, and had again the advantage of the religious admonitions of Mr. Tonge, who used to read to him a sermon, or religious tract, generally on the Lord's day evening: a service which Mr. Medley would very readily have excused. But one evening Mr. Tonge selected a manuscript sermon by Dr. Watts, upon Isaiah xlii. 6, 7. He heard at first with his usual indifference, but his attention was gradually raised; and when the discourse treated of "opening blind eyes," and bringing out "prisoners from the prison," he felt his own case described, and the words pierced his conscience. So that, as soon as he was left alone, he fell upon his knees in prayer, and poured out his very soul before the Lord. Being now able to go abroad, and attending, with his grandfather, the ministry of Mr. Whitefield and Dr. Gifford, it pleased God soon to pour the balm of Gilead into his bleeding heart; and in the close of that year, 1760, he became a zealous, lively member of the Doctor's church.

During the long confinement he had suffered through his wound, Mr. Medley had employed many of his hours in recollecting and improving his knowledge of the classics; and after he became serious, particularly applied himself to the study of sacred literature, in which he was assisted by Mr. Tonge. His conversion having weaned him from the navy, though he had good assurances of promotion, he commenced a school near the Seven Dials, and happily succeeded, till in 1762 he married, and removed to King Street, Soho.

Dr. Gifford, conceiving Mr. Medley to possess promising ministerial abilities, advised him to exercise before the church, by whom he was called to the work of the ministry in public. This was in August, 1766. For some time he engaged only occasionally, but became very popular, and the year following received a call from the Baptist church at Watford, over which he was ordained in July, 1768. In this town also he opened a school, but the fatigues of that, together with his public labours, being too much for his constitution, and his situation there, in other respects, not very comfortable, he was easily persuaded to remove to Liverpool in 1772. Here he laboured with acceptance and usefulness till his death, only that he used annually to visit London, being one of the regular supplies at Tabernacle and Tottenham Court Chapel, where his ministry was much esteemed

esteemed and greatly owned. Thus Mr. Medley unwearied persevered in his beloved work till October, 1798, when, while in London, he was attacked by the jaundice, which for some time disabled him from preaching, and so weakened his frame, that he with difficulty returned home, among the people of his charge. He arrived at Liverpool in January, 1799, and the next day, being the Sabbath, finding himself much revived, he exerted himself to preach twice. This proved too much for his strength, and again laid him by till Easter, when, for the last time, he addressed his congregation from Deut. viii. 2.

Infirmity and disease now daily encreased upon him till his disorder terminated in a dropsy. For some time his mind was subject to dejection, and the thoughts of parting with his family, his friends, and his church, were very painful. It was, he said, "like tearing up an old tree by the roots: none knew how far they extended, or how firmly they grasped the earth, till they were likely to be torn up." As his disorder encreased, however, his frame of mind was more composed and comfortable; his views brightened, and his confidence in God was fixed. But little before his end, his physicians persuaded him to make an excursion into Wales, which he accomplished with difficulty; returning in about ten days. Only four days before his death, several punctures were made with a lancet in one of his feet, which procured him temporary ease, as he mentioned in a letter written on that day, though it gave him no hopes of recovery. This letter shews his mind to have been perfectly serene, as it appears to have continued to the end. July 15, 1799, symptoms of immediate dissolution appeared; then he expressed himself, "calm, resigned, and happy in his soul," and with great affection took leave of many of his friends. On the 17th, he revived, and with a serene and smiling countenance, said, "Look up, my soul, and rejoice, for thy redemption draweth nigh." He then added, "I am looking up to Jesus—but a point or two more*, and I shall be at my heavenly Father's house." About half an hour before his departure, he opened his eyes, and with a smiling countenance, said, "Dying is sweet work! sweet work! my heavenly Father! I am looking up, I am looking up to my dear Jesus, my God! my portion, my all in all:" then

* Alluding to the compass.

with

with a dying accent he continued, "Glory, glory! home, home!" till his voice failed, and between six and seven o'clock in the evening he yielded up his spirit into the hands of God, without a struggle or a groan, when he had nearly completed his sixty-first year; having been thirty three years a preacher of the Gospel, and twenty-seven years pastor of the Baptist Church at Liverpool. On July 24, he was buried in the most respectful manner, on which occasion a sermon was preached by Mr. Smith, of Manchester; and on the following Sabbath afternoon, another funeral discourse was delivered by Mr. Hindle, of the same place.

Mr. Medley possessed a deep knowledge of men and things, and an extensive acquaintance with the Scripture. His doctrines were pure Calvinism: his sermons were always savoury and practical. He had a ready invention and a retentive memory; a great command of language, a ready elocution, a good voice, and an affectionate manner of address, especially to young people. But it should not be concealed, that this character admits of some abatements. The playfulness of his imagination sometimes betrayed him into puerilities. His texts were often quaint, sometimes consisting only of a single word, as a *him*, a *but*, a *not*; his divisions and subdivisions burthensome to the memory; he would heap a number of synonymous epithets upon one another, and this made his discourses commonly prolix, though seldom tiresome.

Though Mr. Medley did not aspire to the character of a poet, he had an uncommon facility in composing verses; and very frequently made a hymn on the subject of his text. A volume of these pieces are before the world; and one of his sons, with filial affection, has since presented the public with another volume, containing memoirs of his life, two of his sermons, and some select pieces of metrical composition, the amusement of his leisure hours.

MELANCTHON, PHILIP, one of the wisest and greatest men of his age, was born, Feb. 16, 1497, at Bretten, in the palatinate of the Rhine. His father was George Schwartserd, which signifies black earth in German, and Melancthon in Greek; therefore, Reuchlin gave Philip the name of Melancthon, in the same manner as Hermolaus Barbarus changed the name of Reuchlin

into that of Capnio, from Capnos, which in the Greek signifies smoak, as the word Reuch does in the German language.

Melancthon gave very early marks of his capacity; but his instruction and education were chiefly committed to the care of his grandfather Reuterus; because his father's time was taken up with the affairs of the elector palatine whom he served as engineer, or commissary of the artillery. He studied first in the place of his nativity, at a public school; and then under a tutor. He was afterwards sent to Pfortsheim, in Baden, where there was a famous college; and he lodged with one of his relations, who was sister to Reuchlin. Upon this occasion, he became known to that learned man, who loved him with great tenderness. He went to the university of Tubingen, in Wirtemberg, and from thence to Heidelberg, that being the metropolis of the palatinate, in 1509, where he was matriculated on October 13, and made such considerable improvement that he was intrusted to teach the sons of count Leonstein, and was made bachelor, though he was under fourteen years of age. But he was refused his degree of master of philosophy, on account of his youth; which together with the air of Heidelberg, which did not agree with his constitution, occasioned him to leave that university in 1512, and return to that of Tubingen, where he continued six years.

Melancthon has been justly reckoned among illustrious youths; and M. Baillet has justly bestowed a chapter upon him in his "Historical Treatise of Young Men, who became famous by their Studies and Writings." He was employed to make the greatest part of the harangues and discourses of eloquence, that were publicly spoken in the university of Heidelberg. He studied divinity, law, and mathematics, at Tubingen, where he heard the lectures of all sorts of professors; and publicly explained Virgil, Terence, Cicero, and Livy. He also found time to serve Reuchlin in his quarrel with the monks; and diligently applied himself to the reading of the word of God. Reuchlin made him a present of a copy of the Bible which John Frobenius had lately printed at Basil in a small volume. Melancthon always carried this Bible about him, and chiefly when he went to church, where those, who saw him hold it in his hands during divine service, believed

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he was reading quite another thing than what the time and place required of him, because it was much larger than a prayer-book; and those, that envied him, took occasion from thence to make his character appear odious to others.

He taught at Tubingen, both in public and private, with great applause and admiration; and published some works as first fruits, from which it sufficiently appeared what a crop might be afterwards expected. He was so remarkable, in 1515, that Erasmus then said of him, "Good God, what hopes may we not conceive of Philip Melancthon, though as yet very young, and almost a boy, equally to be admired for his knowledge in both languages! What quickness of invention! What purity of diction! What vastness of memory! What variety of reading! What modesty and gracefulness of behaviour!" John James Grynæus made a parallel between the prophet Daniel and Melancthon, in which he introduced this fine encomium of Erasmus.

In 1518, he accepted the Greek professorship in the university of Wittenberg, which Frederic the elector of Saxony offered him upon the recommendation of Reuchlin. His inauguration speech was so fine, that it removed the contempt to which his stature and mien exposed him, and raised great admiration of himself. He soon contracted a friendship with Luther, who taught divinity in that university; and Andrew Carolostadius, archdeacon of Wittenberg, joined their acquaintance, and was of their opinion.

Erasmus had heard, that Melancthon had censured his Paraphrases; for which this learned man, in 1519, wrote a very civil letter to justify himself to Erasmus, who accepted of these excuses; but told Melancthon, that men of letters ought to love each other, and be united to defend themselves against their common enemies. Erasmus spoke very kindly to Melancthon; and told him, all the world was agreed in commending the moral character of Luther; but there were various sentiments touching his doctrines. Luther had a great love and esteem of Melancthon; and Jovius, after having abused Luther in a most scandalous manner, pays a compliment to Melancthon. Melancthon had so much scrupulous honour and disinterestedness, that he refused to receive his salary, as a reader

in divinity, because he could not bestow such close attendance, as he thought that office required.

Melancthon read lectures at Wittenberg upon Homer, and upon the Greek text of the epistle of St. Paul to Titus, which drew a great croud of auditors, and excited in them an earnest desire of understanding the Greek tongue. He reduced the sciences into a system, which was then difficult, as they had then been long taught in a very confused manner.

In 1520, Jerom Alexander, the Pope's nuncio, solicited the emperor, and Frederic elector of Saxony, to punish Luther: in consequence of which, the diet of Worms was held on January 6, 1521, when Luther nobly vindicated his doctrine. The remarks of Melancthon upon these transactions, and upon the conduct of Frederic, are very judicious.

The Sorbonne at Paris condemned the writings of Luther in 1521; and Melancthon made an apology for Luther against this censure, which he called, "Furiosum Parisiensium Theologastrorum Decretum:" i. e. "The furious Decree of the Parisian Theologasters, or small Divines." The same year Melancthon was appointed by the elector of Saxony one of the deputies to give him their opinion concerning the abolition of private masses at Wittenberg, which they approved, and desired the elector to abolish them throughout all his dominions, which he actually did.

All Europe was convinced, that Melancthon was not so averse, as Luther, to an accommodation with the Romanists; and that he would have sacrificed many things for the sake of peace. This appears chiefly from the book he wrote concerning things indifferent; which was so ill received by Illyricus. But Illyricus, cried out, that people should rather desert all the churches, and threaten an insurrection, than to bear a surplice.

The elector of Saxony, and some other princes, supported the Reformers at the diet of Spires: but, after several debates, it was ordered, "that the doctrine about the eucharist should not be entertained: that the mass should be continued, and the celebration of it permitted even in those places where the reformed doctrine prevailed: that the Anabaptists should be proscribed: and, that one prince should not protect the subjects of another."

ther." The reforming princes opposed this decree, and alledged, "that their ministers had proved, by invincible arguments taken out of Scripture, that the Popish mass was contrary to the institution of Jesus Christ, and the practice of the apostles," &c. This was put in writing by way of protestation, and published, April 19, 1529, as a solemn instrument of appeal to the emperor, and a general and a national council. This gave the Reformers the name of Protestants.

Oecolampadius wrote to Melancthon, desiring him to declare his opinion in favour of the Zuinglians, that the contest might cease between them and the Lutherans. Melancthon answered, that he could not approve of the opinion of the Sacramentarians: but that, if he would act politically, he should speak otherwise, as he knew there were many learned men among them, whose friendship would be advantageous to him; so that, if he could have concurred with them, in their opinion about the Lord's Supper, he would have spoken freely. The consequence was a friendly conference at Marpurg, in October following, between the heads of the Lutherans and Zuinglians. The landgrave of Hesse was present at this conference, where Zuinglius, Oecolampadius, Bucer, and Hedio, appeared on one side; and Luther, Melancthon, Justus Jonas, Osiander, Brentius, and Agricola, on the other side. The Lutherans proposed such articles as they objected against in the doctrine of the Zuinglians. They had long disputes about original sin, and the operation of the sacraments; in which points Melancthon agreed with Zuinglius, by explaining, or altering his former opinions so that they differed only about the eucharist.

The diet of Augsburg was held in June, 1530. Nothing cost Melancthon more pains, than the task that was given him this year, to draw up a confession of faith; which is called the Augsburg Confession, because it was presented to the emperor at the diet in that city. Melancthon drew up this confession of faith out of the memoirs sent to the elector of Saxony. It was divided into two parts. The first contained twenty-one articles upon the chief points of religion; as the unity of God, original sin, the incarnation, justification, the gospel-ministry, the church, the civil government, the day of judgement, free-will, the cause of sin, faith, good works, and the adoration

adoration of saints. The other part was concerning the ceremonies and usages of the church, which the Protestants said were abused; such as the communion in both kinds, the marriages of priests, confession, abstinence from meats, monastic vows, and ecclesiastical jurisdiction. Melancthon had revised, and corrected, this confession several times; but had much difficulty to please Luther at last. Indeed, it is probable, that Luther would not have tempered his style with so much moderation: it was a difficult time; and all sweetness of expression, which affected not the merits of their cause, was then necessary to be added. This confession was signed by the Protestant princes, and read before the emperor in a special assembly of the empire, who were then dismissed, that they might consult what resolutions they should come to in this affair. In consequence of the disputes occasioned by the Confession of Augsburg, and which gave rise to a great deal of ill-will, Melancthon drew up "An Apology for the Augsburg Confession;" which the Protestant princes offered to present to the emperor, who refused to receive it; and it was published the next year. Luther was not at the diet of Augsburg, but he wrote to Melancthon about the transactions there. The former was of opinion, that all proposals of an accommodation would be ineffectual; but the latter tried to moderate the mind of Luther, and stop his heat. Erasmus also wrote to Melancthon in these words; "God alone, my dear Philip, can unravel the intricate plot of the tragedy which is now acting. Ten councils assembled together could not do it; much less such an one as I. If a man says a reasonable thing, it is straightway called Lutheranism." Melancthon answered Erasmus from Augsburg, and prayed him to continue the charitable office of exhorting the emperor to moderation. Erasmus replied with some peevishness and resentment, saying, that he would not concern himself in behalf of the evangelics. However, he was better than his word, and did write to cardinal Campejus, desiring him to dissuade the emperor from making a religious war.

The sweating sickness, which broke out in England in 1485, raged this year in Germany, among other calamities; and the affairs of the poor Protestants were so bad, in all appearance, that Melancthon was quite dejected, and

and overwhelmed with sorrow. Luther, who had more courage, wrote him many excellent letters of consolation.

Archbishop Cranmer had a very great regard for Melancthon, whom he invited to England, and expected there. Peter Martyr, and his companion Ochinus, had their annual allowance from the king; but some more extraordinary annuity was intended for Melancthon.

Francis I. king of France, had a great love for learning and learned men. He established professors of the Hebrew, Greek, and Latin languages at Paris. The queen of Navarre often talked to the king her brother of a very good man, as she said, who was called Philip Melancthon, whom she was continually praising as the most learned man of his time; and that she did not doubt, but if so holy and able a man could confer with the doctors of the Sarbonne, they would quickly find the means of restoring peace to the church, which was then divided by controversies. Whereupon this prince wrote to Melancthon, and invited him to Paris, to join his endeavours with the French divines to restore the ancient discipline of the church. This letter was dated at Guise, June 28, 1535, and declared the pleasure the king had, that Melancthon was disposed to come into France, to endeavour to pacify the controversies. Melancthon wrote to the king, September 28, following, and assured him of his good intentions; but that he was sorry he had not surmounted the obstacles to his journey. Langey was ordered to sound Melancthon, if he was inclined to change his chair of theology at Wittenberg, whose income was only two hundred crowns a year, for a royal professor's chair in the university of Paris, at twelve hundred crowns a year. Bayle acquaints us, the elector of Saxony could not be prevailed upon to grant Melancthon the liberty of going to France, and wrote his excuses to Francis I. The king of England also desired to see Melancthon: but neither of these two monarchs ever saw him. However, Melancthon sent a small piece into France, which contained his advices about reconciling the controversies. Melancthon, in 1541, assisted at the conferences of Spires and Ratisbon, where the controversies between the Romanists and Protestants were warmly disputed. At the former, the Papists chose Eckius, and the Protestants appointed Melancthon, to confer about the points in controversy, and

and agreed that they should begin to discourse about original sin. They entered upon it, and continued the conference three days, when Nicholas Granville, who was then prime minister to the emperor, and his commissioner at the conference, received a letter from his imperial majesty, which ordered that the conference should be discontinued, and all things referred to the diet of Ratisbon, where the Protestants were ordered to meet. This diet was opened in March, in the presence of the emperor, who appointed Eckius, Pflugius, and Gropper, to manage it for the Romanists; and, for the Protestants, Melancthon, Bucer, and Pistorius. He commanded them to lay aside all passion, and to respect the glory of God only in that conference. Frederic, brother to the elector palatine, was appointed president; who opened the conference on the 27th of April. In the course of these disputes Melancthon gained a complete victory over Eckius; who dared no more to shew his face in the controversy.

In 1543, Melancthon went to the elector of Cologne, to assist him in introducing a reformation into his diocese, which proved ineffectual. Bucer and Pistorius assisted Melancthon in drawing up the articles for the elector: but Gropper composed a treatise against those articles, and the divines of Cologne stood so firm against their archbishop, that he was unable to introduce the Protestant religion in his electorate. However, the elector of Cologne, and the elector palatine, renounced Popery.

Melancthon had two sons, and two daughters, by Catharine Crappin, the daughter of a burgomaster of Wittenberg, whom he married in 1520, and lived very happily with till 1557, when she died. His daughter Anne was married to George Sabinus, of Wittenberg, in 1536, when she was only fourteen years old. Sabinus was one of the best poets of his time; and Erasmus, in 1534, had highly recommended him to Melancthon. Anne understood Latin well, and was very handsome. Her father loved her tenderly: but there had been several quarrels between the father-in-law and the son-in-law; because Sabinus was ambitious to obtain civil employments, and disliked the humility of Melancthon, who confined himself to literary employments, and would be at no trouble to advance his children. Sabinus, in 1543, carried his wife into Prussia, to the great grief of Melancthon; and she died at Konigsberg

nigsberg in 1547. Melancthon's other daughter was married, in 1550, to Gasper Peucer, who was an able physician, and was very much persecuted.

Melancthon had much of his time taken up by the affair of the Interim. He attended seven conferences upon this subject in 1548; and wrote all the pieces that were presented there, as also the censure of that Interim.

About this time Melancthon was expected in England, by Edward VI. to which he was excited by bishop Latimer, the great court preacher, who said before the young monarch, in one of his sermons; "I hear say, Mr. Melancthon, that great clerk, should come hither. I would wish him, and such as he is, two hundred pounds a year. The king should never want it in his coffers at the year's end."

Melancthon was one of the deputies, whom Maurice, elector of Saxony, was to send to the council of Trent in 1552. He waited some time at Nuremberg for a safe-conduct; but he returned from thence to Wittemberg, on account of the war which was ready to break out. His last conference with the doctors of the Romish communion was at Worms, in 1557; and of the dissentions that afflicted him, there was none more violent than that which was raised by Flaccius Illyricus.

Melancthon was of a mild and peaceable disposition: he had a great deal of wit, much reading, and vast knowledge. He lived among a sort of people who appeared to him passionate, and too forward to mix human methods, and the authority of the secular power, with the affairs of the church. The testimonies of piety with which Melancthon ended his days were admirable: and it is observable, that one thing which made him look upon death as a happiness, was, that it delivered him from theological persecutions. Some days before he died, he wrote on a piece of paper, in two columns, the reasons why he ought not to be sorry for leaving this world.

Melancthon said, he had held his professor's place forty years, without ever being sure that he should not lose it before the end of the week. None liked his mildness, which exposed him to all sorts of slander, and deprived him of the means of answering a fool according to his folly. The only advantage it procured him was to look upon death without fear, by considering that it would secure him from theological hatred and contentions.

Hoornbeeck attributed to Melancthon the Greek version of the Augsburg Confession, which appeared under the name of Paul Dolscius: and Placcius also believed that the translation of Ecclesiasticus and the Psalms into Greek verse was the work of Melancthon. It is certain, that he assisted Luther in translating the New Testament into the German language: but Melchior Adam, Teissier and Crenius, were mistaken, as well as Placcius, about his Greek version of Ecclesiasticus, and the Psalms; for Lyserus has proved that it was done by Dolscius. Melancthon, in 1539, wrote in Greek to the patriarch of Constantinople, and said, "I send you the Greek version of the confession, which was published without my advice: however, I like the style, and have sent it to Constantinople." Melchior Adam says, that this version was made by Melancthon, though it was published under the name of Dolscius, who was rector of the college of Hala in Saxony. But Melancthon's own words shew that he did not make this version.

Melancthon spent all his life in study, and seemed not to be capable of any other labour. He subsisted upon the salary he received from John Frederic, elector of Saxony, as professor of divinity in the university of Wittenberg; which was just sufficient to maintain his family. His constitution was very weak, and required great tenderness and management; which made Luther, zealous as he was, blame him for labouring too earnestly in the vineyard. In the beginning of his sickness, he said: "I desire to be dissolved, and to be with Christ." And when his intimate friend Camerarius took his last leave of him and commended him to God, Melancthon said; "Jesus Christ, the Son of God, who sitteth at the right hand of the Father, and giveth gifts to men, preserve you and yours, and us all." Feeling himself very sick, he cried; "O Lord, make an end!" Having received letters from Francfort, concerning the persecution of some godly men in France, he said, "that his bodily disease was not comparable to the grief of his mind for his godly friends, and for the miseries of the church." Raising himself up in his bed, he cried out; "If God be for us, who can be against us?" After this he prayed to himself; and being at length asked by his son-in-law, if he would have any thing, he answered, "Nothing but heaven; therefore, trouble me

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no more with speaking to me." Soon after this he gave up the ghost, at Wittenberg, April 19, 1560, which was the sixty-third day of his sixty-fourth year. He was honourably buried near Luther, in the church of the castle, two days after: and his funeral oration was spoken by Winshemius, a doctor of physic, and professor of the Greek tongue.

It is astonishing, that, amidst so many other occupations, Melancthon could write so many books. The number of them is prodigious; and a chronological catalogue of them was published in 1582, by Mylius. Christopher Pezelius, professor of theology at Wittenberg, in 1578, published some extracts of Melancthon's works, in which he put the objections and answers concerning theological matters in a very good method, and interspersed some short observations. This work contains eight volumes in octavo, which have been printed several times at Neustat. Melancthon finished few pieces, and published many imperfect. He found his writings were profitable to the youth, and he rather chose to print many of them, than to perfect a small number, as he preferred the advantage of the public to his own glory. He published several books on rhetoric, logic, and grammar, as well as on theology. His common places were published in 1521, when he was only twenty-four years of age; and there is reason to believe that he was an author in print before the age of twenty. The parliament at Paris, in 1523, censured some of his works, as they did those of Luther and Carolostadius. The court condemned the writings of Melancthon, as containing "things contrary to Holy Scripture, sound reason, the councils, the doctrine of the universal church, and judgement of the catholic fathers," &c.

MENDS, CHRISTOPHER, was born February 22, 1724, at Cottes, in the parish of Hascard, Pembrokeshire, South Wales. His father was a reputable clothier, who had nine children. In a paper containing some sketches of his life drawn up by himself, he says, "Glory be to God! he was pleased to work upon my heart in childhood; and in very early life I took great delight in reading and in prayer. But after a few years, the great enemy of souls, taking occasion from my ignorance, persuaded

me that I had committed the unpardonable sin against the Holy Ghost, and therefore I concluded there was no possibility of my obtaining salvation. This lay very heavy on my mind; my spirits were greatly depressed; and I grew melancholy. This state of mind continued some years, having no minister, or religious friend, to whom I could unbosom myself. As I grew up I came to the desperate resolution to enjoy, without restraint, all the pleasures of life, and make myself as easy and comfortable as possible in this world, being persuaded there was no mercy for me in the world to come. When arrived to the age of seventeen, I heard the Gospel preached by Mr. Whitefield and others in connection with him, which opened my eyes, and convinced me that I had not committed the unpardonable sin. This afforded me matter of the highest joy; and I began to seek the Lord with all possible diligence and sincerity of soul. Yet I laboured under strong doubts of my interest in Christ, on account of the many corruptions of my heart; when the Lord, in a most extraordinary manner, deeply impressed on my mind that passage of Scripture, Rom. iv. 18. 'Who against hope believed in hope.' These words led me to think, that if Abraham, the father of the faithful, was enabled against hope to believe in hope, well might I do the same. And such was the effect it produced on all the powers of my mind, and such the joy that I experienced, that with propriety, I may say, it was unspeakable and full of glory. This remained with me for several years."

Thus the Lord prepared his servant, first by temptation, and then by consolation, for the great work he had for him to do; and now we find him applying himself in earnest to those means of improvement which were within his reach, and soon after appearing in public life. Of this he gives the following account: "My heart being thus filled with love to God, and zeal for his cause, I began to think of devoting myself to the ministry: accordingly I applied to study, and to improve my mind, so far as my time and circumstances would admit. After some time I felt it my duty to read the works of pious authors to my friends and neighbours; and at length attempted to deliver my own thoughts on select parts of the word of God. The first time I engaged in this religious exercise in the presence of a few persons, one young man was seriously

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and deeply impressed, and afterwards became a useful preacher in Mr. Whitefield's connection. This testimony of the divine approbation greatly encouraged me to go on, and it pleased God to add many seals to my poor weak endeavours, to promote the interest of Christ in the salvation of lost sinners."

Here the Lord's hand was visible, and his call to his servant evident. Mr. Mends was now but a youth, and destitute of human accomplishments, yet his first discourse was the mean of converting a sinner, who became afterward a useful minister of Jesus Christ.

About this time Mr. Mends married Miss Ann Twyning, a young lady of a very respectable family in South Wales, by whom he had nine children. Mrs. Mends died suddenly April 20, 1795, aged seventy-one.

After some time employed in preaching, he says, "I thought it my duty to remove to Caermarthen, a town about twenty-five miles distant; at which place there was an academy of long standing, over which the late worthy and pious Mr. Davies then presided as tutor, whose memory I shall ever venerate for his piety, and the kind assistance he afforded me. Having continued with him for some years, he advised me to go to Brinkworth in Wiltshire, to which I consented. Previous to my removal, I passed an examination by my tutor, in the presence of four neighbouring ministers, and preached as a candidate for the stated ministry, on which they gave me the usual testimonials. But prior to my going into Wiltshire, I made a solemn covenant with God, not to be influenced in my future settlement by the amount of the salary, but by the prospect of usefulness; resolving to rely on the blessing of God, upon my feeble efforts in the Gospel of Christ. Being arrived at Brinkworth, I found the interest of religion very low, and every appearance that presented itself very discouraging. The church consisted of no more than nine members, and divine worship was carried on in a large room. This view of things greatly distressed me, and I knew not what steps to take. At this time I was afflicted with a violent and obstinate ague, which continued nearly twelve weeks; but I considered it as a remarkable instance of the goodness of God, that during this long period, the fits never seized me on the Lord's day, so that I lost not one sabbath; and the Lord crowned

crowned my labours with some success: a few persons were brought under serious impressions, and the audience greatly increased. Here I continued nearly twelve years.

"In the year 1760, I received a call from the church of Christ at Plymouth; and, upon due deliberation, consultation, and prayer, I clearly saw it was my duty to accept the invitation; therefore, having provided a minister for Brinkworth, I removed my family early in the spring of 1761. The church to whom I came were in a divided state; disputes having arisen to such a height, concerning the meeting house, that the matter was referred to the Court of King's Bench. While the suit was pending, the congregation assembled in the church belonging to the French Protestants, who had been established there in the reign of queen Anne. They kindly permitted us to use that place from eight o'clock until ten in the morning, and after four o'clock the remaining part of the evening. At length the contest was closed, and I was established in the meeting house in Batter Street, by a special mandamus from the Court of King's Bench, in the month of January, 1762 *."

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* As this has something peculiar in it, and very materially affected the rights of the Protestant Dissenters at large, it is judged proper, and may be deemed useful, to relate the circumstances of it, as found in Burn's Ecclesiastical Law:

This meeting house being settled on trustees in trust among other things,

"To suffer the meeting house to be for the public worship of God, by such congregation of Protestant Dissenters, commonly called Presbyterians, as should sit under and attend the ministry of such Presbyterian minister or ministers as should be, by the members in fellowship of the said, or such like congregation or congregations, regularly and fairly chosen, and appointed to be the minister, preacher, or pastor, to preach to the said meeting."

Mr. Mends was duly elected by a majority of the congregation; but the trustees refused to admit him to the use of the meeting, and put a Mr. Hanmer in possession thereof: upon which the counsel for Mr. Mends, in the month of June, 1761, moved for a mandamus to be directed to the surviving trustees of the meeting house, requiring them to admit Mr. Mends to the use of the pulpit: which was strenuously opposed by the counsel for the trustees: whereupon the court proposed an issue at law, to try "whether Hanmer who was already in possession, was or was not duly elected to the said pastorship:" but the trustees obstinately persisted in refusing a trial, and opposing a mandamus, as they knew the election of Hanmer could not be supported on a trial, and they were unwilling to proceed to a new election

After having been settled in this house, Mr. Mends observes, to the glory of God, and honour of his grace, "Such were the extraordinary influences of the Spirit of God on my poor and very imperfect labours, that the reflection has filled my mind with astonishment, that the Lord should thus signally honour one who ever viewed himself as less than the least of all the saints. I kept a list of three hundred, whom I had reason to believe the Lord had made me the instrument of turning from the error of their way to the knowledge of God. But at this time a great depression of spirits, occasioned by severe trials, so far overpowered me, that I did not continue the account for nearly sixteen years! yet since that time very many have been added to the church, and the congregation gradually increasing."

Mr. Mends continued his labours, constantly preaching four times in the week, besides superintending a meeting of a more private nature, both at Plymouth and at the Dock, until 1782, when his strength failing, and fits of the epileptic kind succeeding, he was rendered unequal to the discharge of all the duties which his numerous congregation demanded. Under these circumstances the church assembled, agreed that assistance was necessary, and made choice of his own son, the rev. Herbert Mends, who, after due trial, was unanimously invited to the co-pastorship with his father. He had recently been ordained pastor over the independent church at Sherborne, in Dorsetshire, but considering it his duty to obey this call, removed to Plymouh in the December following; where he has con-

tion of a minister, as the majority of the congregation were inclined to Mr. Mends.

Whereupon the court perceiving a determined purpose in the trustees to maintain Mr. Hanmer in possession by violence, from their refusal to try the validity of the election, or to proceed to a new election, ordered a mandamus to issue.

The parties concerned having afterwards proceeded to a new election, a peremptory mandamus was by consent on both sides, awarded in January, 1762.

A mandamus is a prerogative writ, which is granted in those cases, where the law has established no specific legal remedy, and where there ought to be one. And the above cited case appears to be one of that description, which could not have been remedied in any other mode than by granting this writ, the trustees having refused either to try the validity of Mr. Hanmer's election by an issue at law, or to proceed to a new election; either of which, the prosecutor of this writ was willing to accede to.

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tinued ever since, literally as a son with the father, servi with him in the Gospel. Some time after this eve Mr. Mends's health was considerably recovered, and was enabled to go through a greater share of ministeri work than most ministers of his years; by which mea his son had the greater opportunity to go into the villag and towns adjacent, to preach the Gospel of Jesus Chri nor has this occasional preaching been in vain. Und the united labours of father and son, the Lord abundantl honoured the church with an increase of members, an with great and almost unexampled peace, unanimity, an affection.

Mr. Mends was a man of great constitutional strength, but it was severely tried by frequent relapses into the distressing complaints to which he was subject in his latter years; and about Midsummer, 1798, began visibly to decline. However, about three months before his death, he was one day so much supported, that, after preaching three times, he came down and said, "O how wonderfully doth the Lord strengthen me! I could preach three sermons more." The last time he engaged in the public services of the sanctuary was on the second Lord's day in January, 1799, when his strength would only permit him to preach in the morning.

On the Lord's day preceding his dissolution, he continued in close and lively conversation, with two serious friends, members of the church, on the excellency of the divine life, and the glory hereafter to be enjoyed. Among other things relating to the state of glorified saints in heaven, he said, with great animation, "O my friends, I have seen the shining hosts of heaven, with sparkling crowns on their heads, and palms of victory in their hands! Yes, millions and millions of them! And above all, I have seen Jesus at their head! Well, soon I shall be with them. While I was gazing at the glorious sight, I thought one of the blessed inhabitants came unto me, and pointing to the shining ranks of saints, said, 'That is your place." On the Wednesday following he said, "My soul stands waiting at the gate, longing for admission, but this clog of mortality holds me back, and confines me to earth." To his nephew, an officer in the navy, standing near his bed, he said, "I am just entering the harbour, with a calm sea, a gentle breeze, and Jesus for my

my pilot! I have met with no storm—all is peace—all is well." While the family were around him, he took an affectionate leave of them, saying, "God bless you!—God be with you!—Farewell!—Farewell!" Then lifting his hand, added, "God bless you!—Soon we shall meet in the paradise of God. I have finished my course with joy!" His son then said, "May I finish my course like you!—May my last end be like yours!" He replied, "God grant that it may be better and more glorious! I have laid the foundation, may you build upon it; mind the same things, walk by the same rule, and the God of peace will be with you!—Farewell—I am going—all is joy! Blessing, and glory, and salvation, and praise unto God, and unto the Lamb for ever." Mr. Mends died April 5, 1799, having completed the seventy-fifth year of his age. He was fifty-eight years a disciple of the Lord Jesus Christ; fifty-six years in the Gospel ministry; and thirty-eight years pastor of the church of Christ in Plymouth.

His remains were committed to the family vault in the meeting, on the ninth in the morning. His pall was supported by six ministers, and the corpse borne by eight of the members of the church. The rev. Isaiah Birt introduced the funeral service with prayer and reading the Scriptures; and the rev. John Jones delivered a pathetic oration over the grave. The Lord's day following, the rev. William Evans preached a sermon on the solemn occasion from 2 Tim. iv. 7, 8; a passage of Scripture which the deceased had chosen for the subject of his funeral discourse many years before.

Thus did this venerable servant of Christ labour and live, teaching and warning all men, visiting his flock, not despising the meanest cottages of the poor, but publicly, and from house to house, preaching the things concerning the Lord Jesus. The lambs of the flock partook of his care; they were instructed and nurtured in the knowledge of Christ and salvation. He was a minister of pure and undefiled religion, for he visited the fatherless and widow in their affliction; and in all his labours it was his chief endeavour to save their souls. The doctrine which he preached was the genuine doctrine of the Gospel, equally distant from Pharisaical pride and self sufficiency on the one hand, and from Antinomian licentiousness on the other. He was conscientious in his preparations

for the pulpit, and studied his subjects with care: he generally made use of the help of notes, always leaving room in his compositions for what he was wont to call pulpit thoughts, and the enlargements of a warm and affectionate heart.

The following inscription was placed on his tomb:

"An Affectionate Tribute to the Memory of The rev. CHRISTOPHER MENDS, who, with fidelity, purity, zeal, and great success, preached the everlasting Gospel for the space of fifty-six years; thirty-eight of which were devoted to the sacred office of Pastor to this Church.

Having "fought the good fight; "Finished the course; "And kept the Faith," He was called to receive "the Crown of Righteousness," on the 5th day of April, 1799. Ætatis—75."

MIDDLETON, ERASMUS. In the early part of his life, he was suffered to wander under the influence of orignal depravity, far from God and from happiness. In the appointed time, however, he was sought out and brought back by the compassionate Shepherd and Bishop of souls. The saving change of his heart did not take place till about the twenty-second year of his age; and the lateness of the period furnished him, through life, with materials of bitter regret, that the prime of youth should have been blighted by folly and sin. He had occasion often to say with St. Paul, of several of his brethren, that they were all men "of note in the churches of the saints;" but, which filled him with the deepest concern, that "they also were in Christ before him." After his conversion he gave himself, like the primitive believers, to the Lord and to the church, by the will of God. It was to a society of Christians at Horncastle, in Lincolnshire, the place of his nativity, in the fellowship of the late rev. J. Wesley, that he first joined himself as a church member. With them he walked; and, for a few years, occasionally exhorted among them. Feeling his mind inclining him powerfully to the ministry of the word, he wished to consecrate himself to the work of the Lord in the communion of the Established Church. With this view he accepted the friendly invitation of the rev. Mr. Townsend, of Pewsey; and under his affectionate tuition, regained and considerably improved his classical learning; which during the time of his

his apprenticeship, had, in a great measure, been lost. Through the generous aid of this worthy minister, he afterwards entered a student at Edmund Hall, Oxford, where he pursued his academical studies with avidity and exemplary steadiness. It was here that he became acquainted with five young men, who were distinguished by personal religion and correspondent regularity of manners. It seems, they were in the practice of associating together, in a private house, for the purpose of prayer, reading, expounding the Scriptures, and singing hymns. They were charged also with holding tenets called Methodistical, which, in fact, were no other than the distinguishing doctrines of the Gospel, of the Reformation, and of the Church of England. Their meeting together for extempore prayer, singing hymns, &c. was judged an irregularity of such importance, as, if permitted, might produce dangerous consequences *; and, in order to deter others, it was thought expedient, by the vice chancellor and heads of houses, in March 1798, to expel them from the university †. Mr. Middleton had already incurred his father's displeasure.

* However criminal the singing hymns in an university might be deemed, the same practice in a camp was not thought reprehensible by a noble general. The late duke of Cumberland, who, when in Germany, happened one evening to hear the sound of voices from a cave, at a little distance, asked the centinel, what noise it was?—he was answered, that it was some devout soldiers, who were singing hymns. Instead of citing them to appear before their officers, ordering them to the halberts to be whipped, or commanding them to be drummed out of the regiment, he pleasantly said, "Are they so? Let them go on then, and be as merry as they can." In this he acted wisely; for he knew, and found by repeated experience, as did other commanding officers, that singing and praying, in these private societies, did not hinder, but rather fitted and animated these pious soldiers to fight their country's battles in the field; and it may be presumed, that if these students had not been expelled for singing hymns, &c. they certainly would not have been less, but, in all probability, much better prepared for handling the sword of the Spirit, the word of God, and fighting therewith, either from the press or the pulpit, the battles of the Lord of Hosts. See Mr. Whitefield's Letter to Dr. Durell, Works, vol. iv. p. 309.

† This event occasioned a long and unpleasant controversy, in which Dr. Nowell and sir Richard Hill were principal combatants. The apology offered by the friends of the expulsion was, that the young men had broken the statutes of the university, which would have been pleaded with a better grace, had the same zeal for discipline appeared in the expulsion of a few young men for swearing, gaming, and intoxi-

pleasure by his connection with the Methodists; and now found himself cast upon the wide world, without human protection or support, and, in the judgement of the university, disgraced: but never could a man more justly accommodate to himself the words of David than our friend, at this season of darkness and dereliction: "When my father and my mother forsake me, then the Lord will take me up." His exalted Saviour, at whose girdle hangs the key that opens human hearts, graciously opened the hearts and doors of several benevolent and hospitable friends for him and his fellow-sufferers. Among these, the late William Fuller, esq. banker, "whose private acts of generosity," to use Mr. Middleton's own words, "were much more numerous than the world were acquainted with," made him an unsolicited offer of support, in the further prosecution of his studies. This liberal offer, liberal both in respect of its amount, and of its being made by a regular and conscientious dissenter to an episcopalian, he very thankfully accepted; and, in 1769, entered King's College, Cambridge, where he finished his academical career, and was admitted to the degree of bachelor of divinity.

Finding it difficult, on account of the odium of the expulsion, to obtain ordination in England, he went over, by the advice of his friends, with suitable letters of introduction to the right rev. Dr. Trail, bishop of Downe, in Ireland, by whom he was admitted to holy orders. Soon afterwards, he accepted the pastoral charge of a small episcopal congregation, at Dalkeith, in Scotland; where he lived in habits of close intimacy with evangelical ministers in the Establishment and in the Secession; particularly with the late pious and affectionate Mr. Linderleath, then minister in Dalkeith; of whose paternal counsels and instructions he ever spake with much gratitude and warmth.

cation, which were certainly not less irregularities than extemporary praying, singing hymns, and expounding the Scriptures. It seems one of the heads of houses observed upon this occasion, that "as these six gentlemen were expelled for having too much religion, it would be very proper to enquire into the conduct of some who had too little;" but his motion was over-ruled for obvious reasons; and the issue exposed the university to a great deal of ridicule, particularly in the "Shaver's Sermon," which was written by the late Mr. Macgowan; and was not only very popular at the time, but has been repeatedly reprinted.

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by the care of that good man and able divine, our friend's views of the plan of redemption, through the atonement and obedience of the Son of God, became more scriptural, simple, and clear. The rubbish was removed; and his entire confidence for remission of sin, and the future grandeur and felicity of his nature, was placed on the foundation which God's wisdom, and not man's arrogance, hath laid in Zion.

While at Dalkeith, he married the daughter * of the late sir Gilbert, and sister of sir Robert Grierson, bart.

Mr. Middleton, when he left Dalkeith, became curate, first, to the late rev. Mr. Romaine; and after serving him several years, to the hon. and rev. Mr. Cadogan †, rector of St. Luke's, Chelsea; with whom he continued till that excellent man's death. The religious views, and the temper of his successor, were found ill to accord with Mr. Middleton's. A separation was soon found to be indispensably necessary. This trial he bore with exemplary patience. Indeed, the suffering virtues shone ever bright in his character. Mild, sympathetic, gentle, forgiving, resigned, he followed in silence the footsteps of his divine Master. Beside the consolations of an approving conscience, that in simplicity and godly sincerity he had conducted himself, it pleased God to afford to him, in a very unexpected manner, the relief which the sympathy of the good, and the liberality of the generous, ever bring to the weary and the dejected soul. The friends of the Gospel at Chelsea, as soon as his resignation was known, set on foot and promoted a subscription in his behalf. His Diocesan, the right rev. the bishop of London, hearing of what had happened, wrote to him a letter truly pastoral and episcopal; in which he expressed his desire of giving him some mark of the regard he had for his piety and attention to his duty, requested his name to be added to the subscription; and in a few days after, inclosed a draft on his banker for fifty pounds. It is proper to add, that afterwards, his lordship understanding that Mr. Middleton's health was on the decline, and that his native air had been recommended, sent him twenty pounds to clear the expence of his journey; and twenty pounds more soon after the death of Mrs. Middleton. Such considerate

* See the following article.

† Whose life see above, vol. I. p. 452.

kindness

kindness reflects equal honour on the heart of the excellent Prelate, and on the character of our friend. The impressions of piety and gratitude which the bishop's concern and generosity made on Mr. Middleton's mind, as we learn from his answers to the letters of his lordship, elucidate his true character, and place his virtues in the fairest light. Mr. Middleton was also chosen lecturer of St. Bennet's, Gracechurch Street, and St. Helens, Bishopsgate Street; and about 1783, he was appointed chaplain to the countess of Crauford and Lindsay. Mr. Middleton's next engagement was with the rev. John Davies, M. A. minister of St. Margaret's Chapel, Westminster, whose ardent love of evangelical truth and affectionate deportment, formed a pleasing contrast to what he had lately experienced. With him he consented to labour in the Lord's vineyard till 1804; when the rectory of Turvey falling vacant by the death of the late incumbent, was presented to him by Miss Fuller. Her late father, whose former friendship to Mr. Middleton we mentioned before, having purchased that part of the manor to which the rectory was attached, had designed it for Mr. Middleton; and the will of her aged and venerable parent, his daughter not only fulfilled, but, after his example, conducted herself with much friendship and repeated acts of generosity to the good man so long as he lived. Mr. Middleton enjoyed the rectory but a short period. On Easter day, 1804, he commenced his pastoral work at Turvey; and on Easter day, the next year, he preached his last sermon. About five weeks before his death, he was deeply affected by a fit of apoplexy; at which time his life was despaired of. His intellects however returning, and his health reviving with apparent rapidity, he was able in a few days to resume his beloved work; and again he read prayers in the church. On Tuesday, April 23, 1805, he was remarkably cheerful; and wrote to several of his friends in town, expressing his intention of paying them a visit on the following Friday. The next day, however, he was somewhat indisposed, yet able to walk in his garden. On the morning of the 26th, between four and five o'clock, he complained of a pain between his shoulders; and in less than an hour, reclining his head on the pillow, without any visible emotion, he fell asleep in Jesus, to whose hands he had committed his departing spirit. Mr. Middleton had not completed

pleted his sixty-sixth year. The funeral sermon was preached at Turvey by the rev. Mr. Davies, on the Sunday week following, from these words, Mat. xxv. 21. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!" His parishioners, with tears and expressions of the deepest sorrow, testified their love for him. God indeed had given to him several of their souls as seals of his ministry; and by an humble, modest, and affectionate carriage, he had greatly endeared himself to them all. His pulpit talents were not brilliant; but there was so much artless simplicity, so much earnestness and unction in his manner, as drew the love, if they did not raise the admiration, of all good men. It may be truly said of him, that

> "Truth from his lips prevail'd with double sway;
> And fools who came to scoff, remain'd to pray!"

Except a few single sermons, and papers in periodical works, Mr. Middleton's only work was "The Biographia Evangelica," four volumes, 8vo; which was well received by the religious world, and will be esteemed while the sentiments and stubborn morality of the old school are held in deserved repute. To that work (which is now become very scarce) we confess ourselves considerably indebted.

MIDDLETON, MRS. was the second daughter of sir Gilbert Grierson, bart. of Rock Hall, in the county of Dumfries, North Britain; and was born in 1739. Both her parents were of the Episcopalian persuasion, attended chapel statedly, and were highly distinguished by morality and kindness. Sir Gilbert, being a younger son of the ancient family of Lagg, settled in Dalkeith, near Edinburgh; and worshipped, with his lady and children, in the English chapel there, which was for some years without a fixed clergyman. The rev. Erasmus Middleton, was called by the members of that church, and ordained as their minister. Among those who called him were, the ladies of Gordon, sir Robert Grierson (sir Gilbert having died not long before,) and his mother, lady Grierson. Mr. Middleton, who by a singular course of Providence was brought to Dalkeith, found the people, high and

and low, sitting in darkness, resting in a form of go ness, and destitute of its power. They were even ignor of the way of salvation, according to the doctrinal artic of their own church. The Gospel was now preached them in its purity, and the Lord gave testimony to t word of his grace. Among the first seals of Mr. Midd ton's ministry was Miss Margaret Grierson; and there something in the Gospel which pleased Miss Grier from the first time she heard it, though it was not till so months afterwards that she felt the power of divine tru Her conviction of sin was deep, and the fear of God wrath drove her almost to despair; but the Lord spo pardon and peace to her troubled soul by the powerful a plication of these words, "God so loved the world, th he gave his only begotten Son, that whosoever believe in him, should not perish, but have everlasting life" (John iii. 16.); a passage dear to her heart from that day.

While the Gospel was the only ground of Miss Grierson's hope, she was led to a sight and sense of the plagu of her own heart, and delighted in the law of God as the rule of holy obedience. The inward change was accompanied with a visible alteration; vain amusements were relinquished, and thoughtless gaiety gave place to spiritual and rational enjoyments. Miss Grierson now so truly feared and loved God, that, in the most decided manner, she gave up the world, and every person, and every thing, that stood in competition with an unreserved surrender of herself to the Father of mercies. Divine ordinances were her delight, and the saints, of whatever rank, her companions. About the same time another daughter of the family was called by grace, and the two sisters set on foot a praying society, composed of females. The ladies, as may be supposed, met with no small opposition from some of their own family, who reckoned them enthusiastic; but they bore it with so much Christian temper, and acted so prudently, that prejudice was softened, was even removed in some instances, and those who once jeered and frowned, glorified God also. The young ladies persevered in prayer for themselves and their relations; and several of their relations, and others, were seriously impressed, and, there is reason to think, savingly converted.

Mr. Middleton had frequent opportunities of conversing with the serious part of the family, was respected by all

all of them for his consistent, gentlemanly deportment, and observing the piety and amiable qualities of Miss Grierson, a mutual attachment was formed, which led to their happy union. Family pride, which, though not confined to Scotland, operates there from local circumstances with peculiar force, made some of Miss Grierson's relations averse to the match; but she never repented it, and had reason to be satisfied with her choice. Mr. and Mrs. Middleton were united in affection, and by the strong cords of religious principles and tempers: opposition only cemented them the closer; and they were removed from the scene of it by Mr. Middleton's being called to London, where he laboured with faithfulness for several years, as curate to the late worthy Mr. Romaine*, as related in the preceding article. His being compelled to withdraw from Chelsea, after Mr. Cadogan's death, was one of the many trials which Mr. and Mrs. Middleton experienced in their course, and during all of them Mrs. Middleton manifested great patience, and was wonderfully supported by particular promises, which came with such power and sweetness, that often she rejoiced in tribulation. She searched the Scriptures diligently with profit and pleasure till the day of her death; evidently grew in grace; and was made eminently useful to others. She retained a predilection for the church of England, being educated in that church, called by means of a valuable minister of it, and firmly believing its scriptural articles. Mrs. Middledleton nevertheless esteemed every minister of Jesus, and every Christian, without respect to names or distinctions. In her, the saint, the friend, and the gentlewoman, were united and blended. Dignity and humility, seriousness, and suavity, were conspicuous in her conversation and manners. She shone brightly in the various relations of life, and there was a pleasant uniformity in her temper and conduct. In troubles great and manifold, here was the faith and patience of the saint.

About 1792, one of her daughters being dangerously ill, Mrs. Middleton mentioned to an intimate female friend, that she had received much comfort under the occasional ministrations of a Dissenting minister; and to another gentlewoman, she then rehearsed, with great thankfulness and diffidence, her trials, experience, and supports, in the

* The life of Mr. Romaine will be given in its proper place.

early part of her Christian life; and recited, that when a near relation urged her to lay aside her new notions and manner of life, she replied, "In every lawful command I will submit to your ladyship's authority, but in no other; I am bound to obey God rather than a parent." We can vouch the fact, that Mrs. Middleton especially after her conversion, was a shining example of filial duty; and had the unspeakable comfort to see evidences of a gracious change in her aged mother.

In 1798, Mrs. Middleton was seized with an universal rheumatism, the effect of cold in a benevolent and friendly service. From that time her constitution, which had been always delicate, was gradually enfeebled; but her soul was "renewed day by day." About a year afterwards, Mrs. Middleton, had a violent fever, from which she never fully recovered. Her debility and pain increased, and so did her faith and patience. Two months previous to her decease, death seemed to be very near. During this fit of illness Mrs. Middleton was brought so low, that Mr. Middleton apprehended she was dying; and as she looked at him earnestly, appearing desirous to speak, he laid his ear to her mouth, when she whispered, "My consolations are great." Reviving a little, she added, "To me, to live is Christ, and to die is gain." The time of her departure, however, was not come, and Mrs. Middleton recovered so much, that it appeared to be considerably distant; yet she daily waited for it, and with the serenity of a good hope. On the evening of January 2, 1802, Mr. Middleton performed family worship in her chamber, and when he was taking leave of her, she thanked him tenderly for the present kind office, and all the expressions of his regard; reminded him how long they had known each other; reflected with gratitude on the way by which the Lord had led them; and remarked how few married persons had been so happy as they. She detained her two daughters a little, commended them to God, and gave them suitable advices. Happily for her husband, and her children, they knew not that they were to hear her voice no more. What a mercy for herself, to be surprized into glory! On Lord's day morning, January 3, while Mr. Middleton was engaged in secret prayer, and just about to supplicate the Father of mercies, that Mrs. Middleton when deprived of public ordinances, might

might drink deeper at the fountain, one of his daughters knocked, and with great emotion desired him to go immediately to her mother; hastening to her chamber, he found that Mrs. Middleton had just expired, without a struggle or a groan.

Thus lived, and thus died, a woman who dignified and adorned her high birth by true religion; who did much good, and always shunned notice; who sympathized with the afflicted, and conversed with the godly as the best companions; who despised not the poor, but pitied and relieved them, because she honoured and loved their Maker; who, in the domestic relations of wife, mother, mistress, manifested the happy influence of divine grace; who, in the various personal and relative afflictions of her worthy husband, proved "an helpmeet for him;" who, tender of character, spake evil of none unjustly and rashly; who, knowing the value of truth, adhered to it scrupulously in the least things; who, prudent in conduct, was cautious alike of giving and of taking offence; who, never intermeddling officiously in the business of others, guided her own household affairs with discretion; who had a particular antipathy at gadding abroad, and ceremonious visiting, though qualified to shine in polite company; who trusted in the Lord, learned to be content, and wisely observed the course of providence; who was exemplary in temper, dress, conversation, and practice; who lived by faith, and died in it. She may be called "the Elect Lady *."

MILBURN, LUKE, was born at Loughborough, in Leicestershire, in 1625, and was educated at Emanuel College, Cambridge, at which university he took the degree of M. A. His first settlement was at Lynn, in Norfolk, either as schoolmaster or curate. He was ordained by the bishop of Ely in the time of the civil war, preached at Hunniley, and had a retreat at Kenilworth Castle from the insolence of the soldiers, by whom he had suffered almost to the loss of his life. He was several times threatened with imprisonment, and was taken before the general, for speaking his thoughts too freely concerning their dealing with the king, which he heartily abhorred. He was indeed more deeply concerned at his death than

* John, i. 4.

many who drank his health; for he kept an annual feast upon the day so long as he lived. When things were a little quiet, he was called to Wroxal, in Warwickshire, in the room of Mr. Ephraim Hurt, who went to America. Here God blessed his ministry for much good, and he was generally beloved; on which account he would not by any means be drawn from hence, though he had the offer of some good livings, and though he had so poor an allowance here, that he was often told, he did not do well by his numerous family: to which his answer was, When he could not subsist where he was, he would remove, but not before. And it pleased God so to bless his little, that his children appeared as well, and were as well brought up, as those of most country ministers. He could not take the Engagement, and when it was imposed, was contriving a retreat; but God so ordered it, that he was overlooked. However, he took the Covenant, and from thence afterwards drew an argument for his nonconformity. When he was turned out by the Act of Uniformity, he owed nothing to any man; which, all things considered, was truly surprizing. An aged clergyman, who was acquainted with him, says, "He might have kept in by a little conformity, at least till a metropolitan visitation; for Wroxal is exempt from episcopal jurisdiction, and hath no legal maintenance, but six pounds thirteen shillings and fourpence per ann. though sir R. Burgoyne and his tenants used to make it up forty pounds, but Mr. Milburn would not comply in the least." He retired with his family to Coventry, where he was many ways unmolested. He was not suffered to teach a school, nor to board young gentlemen who went to the free school there. He was banished from home by the Five Mile Act, and removed to Newington Green, where his ingenious wife taught school, which was their only visible maintenance. He died in this exile, in 1667, aged forty-five, and was buried in St. Michael's Church Yard, Coventry, though Mr. Freak, the minister, offered to lay him in the chancel gratis, saying, He would have buried him like himself. The famous Luke Milburn was his son.

MILLS, PHILIPS, (minister of the church in Lock's Fields, Walworth, near London,) was born Nov. 21, 1768, at Lwyneowh, an obscure village in Radnorshire, Wales. His

His father was a farmer, who placed him at a school of considerable eminence in Shrewsbury, where he learned the languages, and the rudimentary principles of general science. After finishing his education, he was put apprentice to Mr. Harris, a silk mercer of that town. With that part of his life, however, which was previous to his being brought to the knowledge of the truth, we have but little acquaintance. These juvenile days were chiefly marked by levity of mind, a propensity to theatrical amusements, and other fashionable follies, and by an indifference or opposition to sacred things. As an instance of the ignorance of the things of God at that period, he has often to his friends related the following circumstance; reading that declaration, "Joy shall be in heaven over one sinner that repenteth," he felt an inward wish that he might become a sinner, in order that he could contribute to the joy of angels. Though he was fond of reading plays, and of frequenting the theatre, there were certain seasons when he felt compunction of conscience, and was led to question the propriety of these things. One evening particularly, when sitting in the theatre before the play began, his mind was so deeply distressed that he wished himself away; but at that instant, perceiving a clergyman enter the house, he was led to conclude that he could not be wrong, else surely Mr. ——— would not be there. From this we may learn, that baneful, often beyond conception, is the example of ministers, who are "lovers of pleasure more than lovers of God!" Another circumstance which is worthy of notice, as being a prelude to his conversion, shall be briefly stated. Becoming acquainted with the players at Shrewsbury, he desired a favourite play to be acted on the Monday evening, with which request they complied, on condition of his being active in disposing of a certain quantity of tickets. But, in the midst of this career of dissipation and folly, the Lord was pleased to arrest, and turn him "from the error of the wicked to the wisdom of the just." On the Sabbath before the play was performed, he was reluctantly led, though doubtless under the divine direction, to hear the rev. Mr. De Courcy *, who happened to preach from Heb. ix. 27. "It is appointed once for all men to die,

* An evangelical clergyman at Shrewsbury, an account of whose life is given above, vol. II. p. 24.

and

and after death the judgement." This word to him was made "quick and powerful, sharper than any two-edged sword." So deep was the impression it left upon his mind, that he thought no more of his favourite play. His relish for the amusements of the world was destroyed by the bitterness which he now felt for sin. Nor was this a slight and transient pang of remorse; "the arrows of conviction stuck fast within him, the poison whereof drank up his spirits," so that his health for a time was materially affected.

New light now broke into his mind, new principles warmed his soul, and regulated his conduct. "What things were once gain to him, these he now counted loss for Christ." About this time he attached himself to the ministry of Mr. De Courcy, for whom, as a spiritual father, he retained a high esteem, and a grateful affection to the last moment of his life. This attachment was natural; for as Mr. De Courcy discovered in him a sweet humble spirit, good natural parts, considerable acquaintance with himself, and with his Bible, a growing thirst for knowledge; he narrowly watched the cultivation of his mind in all these various qualities. His situation at Shrewsbury, however, was not calculated to afford him that time, and those opportunities for literary improvement, which he and his friends were now eager to secure. Terms were proposed, in order to induce his master to part with him; but whether he was bought off, or whether his master gave up the indenture freely, we are not acquainted. From Shrewsbury he removed to Trevecka, in Wales, where the Countess of Huntingdon's College was at that time established, for the tuition and training of pious young men, for the sacred ministry. At this academy Mr. Mills continued for several years, where, by close application to study, he so improved in theology, and other branches of science connected with it, as gained the approbation of his tutor, and qualified him for discharging his ministerial function with propriety and advantage.

The period was now arrived when Mr. Mills was to appear in public life, and to enter on his ministerial career, which alas! has been so prematurely closed. Educated at the Countess's college, it is natural to suppose that his first labours were in her ladyship's connection, and mostly

of

of an itinerant kind. This sphere of action had too much bustle and fatigue to accord well with the delicate texture of his bodily frame, with his natural diffidence of mind, or with that ardent love of study and retirement for which he was distinguished. Yet, while he was in it, he discovered a glowing zeal, and an unwearied diligence, in promoting the cause and glory of Christ, in the salvation of perishing souls. Being one of the most celebrated preachers in that connection, he dispensed the word of life in most of her ladyship's principal chapels, and frequently out of doors, to large and attentive auditories *.

From the reasons assigned above, he left this connection, and acceeded to the urgent and unanimous call of the dissenting church at Dorchester, over which he presided from 1783 for the ten following years. Here he was married to an amiable and serious young lady, whose relations all belonged to the Established Church, whom, with two children, he left behind to bewail his loss. During the ten years of his residence at Dorchester, his zeal and diligence in his Master's work were indefatigable. Besides his stated labours at home, "he went about doing good" in the surrounding villages, "diffusing the sweet savour of the name of Christ in every place." At Sydling, particularly, a village eight miles from Dorchester, his occasional labours were remarkably blessed. When he first went there with an intention of preaching, some of the ungodly inhabitants, from enmity to the Gospel, made all the noise and uproar they could; but he had not long preached there till several of the same persons stood, with tears in their eyes, listening with attention to the gracious words which proceeded out of his mouth. In this village he was the instrument of raising a congregation of two hundred persons, which increased so rapidly, that they were obliged to build a new place of worship, which is well filled to this day.

Mr. Mills's fame had now reached the congregation of Protestant Dissenters, in Lock's Fields, Walworth, near

* The following anecdote, connected with his field preaching was related by himself to a friend, who attended his ministry to the last with growing pleasure: one day, while preaching on a bowling green adjoining an inn, the clergyman and some wealthy inhabitants of the parish came to insist on his leaving off; when a nobleman, who happened to put up at the inn, interfered, and prevented the clergyman and his friends from carrying their design into execution.

London. Mr. Mills made a probationary residence for several months among them, and received an harmonious and urgent invitation from that people, "to take the oversight of them in the Lord." With this call he complied; and was solemnly set apart to the pastoral charge at Walworth, May 29, 1793. Nothing can equal the joy with which he was received by the people at Walworth, but the regret felt and expressed by the people at Dorchester on his removal from them. By a letter from a gentleman, dated March 4, 1796, it appears that he carried with him to his grave the esteem and affection of all who attended his ministry there, especially of those to whom it was blessed; and that the news of his death filled their eyes with tears, and their hearts with concern. He had not lived long at Walworth, until he won the hearts of his connections there, as was visible on the faces of his auditory, which greatly increased during his residence among them. His life and labours, however, were to be but of short duration. Being naturally of a consumptive habit, and afflicted with a nervous complaint, he was of late years subject to a great depression of spirits, which was much increased by his intense application to study. There were too principal occurrences which, under the permission of Providence, tended to shorten his earthly course. One was, his breaking a blood vessel, whilst he was preaching in the market place at Wareham, in Dorsetshire, where he dropped down, and was carried into a neighbouring house. Although he recovered soon from this alarming illness, there is reason to think that it laid the foundation of future complaints, as, frequently afterwards, he was subject to a pain in his side, and spitting of blood. The other concurrence, referred to above, was an act of ill-judged humanity to a near relative, which forms a practical comment on Solomon's doctrine concerning suretyship for a friend (Prov. vi. 1, &c.) This affair brought him ultimately into embarrassments, from which, in endeavouring to extricate himself, he undesignedly involved some of his best friends. That his temporal circumstances deeply affected his mind, and tended not a little to injure his health, may be concluded from that pensive gloom which he discovered, even in company, and which some of his friends were at a loss to account for. Pity it was that he allowed his incumbrances to

crush

crush him so sorely; for had he had courage to have submitted the whole extent to his friends, they might have been easily put into a train of settlement, more expeditious than that which he proposed to himself.

Weakness and disease, however, made rapid advances: no medical advice, no change of air, no relaxation from the fatigues of office, could arrest their progress. Pale death now visibly approached, and paved gradually the way for his entire and ultimate conquest. The issue being no longer dubious, Mrs. Mills wrote to her friends at Dorchester; one of whom, a relation from whom Mr. Mills had considerable expectations), came to Walworth to see him before he died, and to do the needful offices of attention and sympathy to his afflicted family *.

On the morning of Jan. 11, 1796, he finished his course, and entered into his Master's joy, in the thirty-third year of his age, and the thirteenth of his ministry. So slow, so silent, so imperceptible was his passage through the dark valley, that it may be literally said, he fell asleep in Jesus. He was interred in the burying ground behind his meeting house, Jan. 20.

His endowments, natural and acquired, were considerable for his years; his understanding was vigorous; his imagination lively; his memory retentive; his composition accurate; and his delivery in the pulpit peculiarly sweet, engaging, and impressive. His natural temper, though rather close and reserved, was mild and gentle. He was humane and charitable, perhaps to a fault: such were his tender feelings towards the indigent, that, in relieving their difficulties, he seemed sometimes as if he had forgotten his own. Conviction, not education, made him a dissenter from the Church of England. Considerable inducements to join the Establishment were held out by some rich relations, who themselves were churchmen; but these could not prevail to make him swerve from what he conceived to be the path of truth and duty.

MILNER, JOSEPH, was born at Leeds, in the West Riding of Yorkshire. His parents, though neither great

* It is not a little remarkable, that the relation alluded to above, soon after Mr. Mills's decease, when she designed to return home to Dorchester, was taken ill, died in a few days after, and (by her own particular request) was interred in the same grave with him.

nor noble in this world, were ornaments in that station in which an all-wise Providence had placed them. His early discovery of taste for literature induced his friends to send him to the Free Grammar School, and afterwards to Cambridge, where he made such proficiency as to obtain an honorary prize, the reward of his classical attainments. Upon his entrance into the ministry, there appeared in him great integrity and earnestness. At this season his religious sentiments were orthodox rather than evangelical. Convinced, however, that religion was more than a form, the ministry more than an office of honour and emolument, and that "without holiness no man can see the Lord," he laboured with much assiduity, if possible, to establish his own righteousness; and, he sometimes remarked, few persons could conceive what a difficulty it had been to him to unlearn what before it had cost him such pains to acquire. His prevailing desire was to be right; and, therefore, in him was verified the truth of our Lord's remark, that "if a man will do his will, he shall know of his doctrine whether it be of God." Comparing his religious sentiments with the word of truth, he began to suspect that all was not right; the deeper he searched, the more his suspicions were increased and confirmed. This gradually brought him to sit at the feet of Christ, that he might learn the truth from his mouth.

About this time Luther's comment upon the Epistle to the Galatians fell in his way; a work which was not only then rendered particularly useful to him, but for which he retained the greatest respect to the day of his death. He now saw himself to be in that very state, in which the word of God represents all the unregenerate; and with him it was not a speculative nicety, but a subject of infinite importance, how a guilty sinner could be justified before a holy God. The truth as it is in Jesus, accompanied with its divine evidence and energy, gradually prevailed against those strong holds of prejudice with which his mind had been hitherto fortified. He received it as "a faithful saying, and worthy of all his acceptance, that Jesus Christ came into the world to save sinners, even the chief of sinners." This important change of sentiment and of heart took place some years after he had been settled in Hull, as lecturer and master of the Free Grammar School. Instead of this, as he received it of the Lord, so he delivered it to them, discovering

discovering error by a gradual display of truth. It might be said of him, both as a Christian and as a minister of the Gospel, that "his path was as the shining light, which shineth more and more unto the perfect day." So forcibly and so effectually did he commend himself to every man's conscience, as, in the sight of God, that his greatest opponents could not but revere his honest sincerity. To all it was evident, that whether they supposed him right or wrong, he was in earnest; and, that because he believed, therefore had he spoken. His whole heart was in his work. In the service of the Gospel he was assiduous and gentle, as a faithful shepherd seeking the good of all. While in the graces of the Christian he flourished as the palm tree, he was deep rooted in knowledge and experience as the cedar of Lebanon. To know Christ and him crucified was his daily study, and to make him known was the grand subject of his public ministry. He preached Christ Jesus the Lord, and held himself the servant of the people, for Christ's sake.

For many years he rode every Saturday afternoon to Welton, where in the evening he prayed, and expounded the Scriptures, and the people flocked to the house where he lodged, to hear him. On the Lord's day morning, he preached at North Ferriby, of which he was vicar *, and afterwards returned to Hull, where, in the afternoon, he published the Gospel to a very crowded and attentive audience. Every other Wednesday forenoon he delivered a lecture in the church; and on a Thursday he read prayers and expounded the Scriptures in Lister's Hospital. Not only the poor upon the charity, but persons of great respectability attended. His labours in this place were, perhaps, as much owned of God for general and abiding usefulness as any in which he engaged. Here he delivered himself with the greatest freedom, faithfulness, and affection; and a peculiar savour and blessing attended the word. In whatever he engaged, he made it evident that conscience was concerned. As a preceptor, his aim was at once to furnish the minds of his pupils with useful knowledge, and to cultivate their hearts. Every possible oppor-

* It was through the interest and patronage of Mr. Alderman Wilberforce, grandfather to the present member for the county of York, most of his preferments in the church, in the earlier part of his life, were received.

tunity was seized to enforce good morals, and to illustrate truth, by leading their minds to God as the source of all science, and to Jesus Christ as the fulness of all truth. In conversation he was so affable and instructive, that probably he never left any company, but they were constrained to admire either his learning as a man, his piety as a Christian, or his fidelity as a minister. But with all his excellencies, like others, he had his imperfections. Perhaps some of his greatest conflicts were with himself. For he not only preached, but felt the deceitfulness and depravity of the human heart; and his natural temper being rather irritable, though this might be seldom visible to any but himself, yet he found by experience, that it required all the influence of Divine grace to soften and meliorate his spirit.

Upon the death of the rev. Thomas Clarke, D. D. Mr. Milner was inducted to the vicarage of the Holy Trinity, Hull. This he enjoyed but a very short season; for, scarcely had he entered upon his new residence before he was called up to his heavenly mansion. The catarrh under which he had frequently laboured, greatly increased; and, attended with other complaints, threatened a speedy dissolution. During his illness he was much in prayer for the flock committed to his charge; and though for a season he had great soul conflicts, to an intimate friend he afterwards said, "Satan cannot bring one charge against me now, but I am able to answer it." Toward the close of life he slumbered much; and, on Nov. 15, 1797, aged fifty-three, he finally closed his labours, and entered into his eternal rest.

In 1781 he published, "Gibbon's Account of Christianity considered, with some Strictures on Hume's Dialogues on Natural Religion."—About 1785 appeared, "Some remarkable Passages in the Life of William Howard;"—and, in 1789, "Essays on Religious Subjects, particularly on the Influences of the Holy Spirit."—The first volume of his "History of the Church," was published in 1794; the year following appeared the second volume; a third he left nearly ready for the press; and he brought that down to about the time of the Reformation.

MOODY, JAMES, was descended from pious ancestors, who resided at Paisley, in Scotland: his grandfather and grandmother were the first of the family who removed to London; where Mr. Moody was born in the parish of St. Andrew, Holborn, April 2, 1756. When a child, he discovered

discovered many marks of genius; and it was soon perceived by those about him, that he was likely to become a superior man. He was active, sprightly, inquisitive, and enterprizing; and at the same time remarkably dutiful to his parents. At school he was attentive and studious, and gained the friendship of his master by his diligence. Here he acquired some knowledge of the Latin and French languages; but as no thoughts were then entertained of his becoming a minister, he was taken from school at the usual period, and apprenticed to a reputable tradesman. In this situation also he became a favourite with his master, by his industry and usefulness, so that he obtained peculiar indulgences. He was however, strongly addicted to worldly pursuits, particularly music, dancing, and theatrical amusements. Of the latter he was so fond, that he used to meet with some young men of a similar cast, to rehearse parts of plays; and used to entertain a hope that he should make a figure on the stage. By his skill in music and singing, with his general power of entertaining, he was led into company in a manner very dangerous to youth. He would sometimes venture to profane the day of God, by turning it into a season of carnal pleasure, and join in excursions on the water to various parts of the vicinity of London. But the time was approaching when the Lord, who had designs of mercy for him, and for many others by his means, was about to stop him in his career of sin and folly. There were two professing servants in the house where he lived. One of these was a porter, who, when brushing his cloaths before he went out to the playhouse, would say, "Master James, this will never do. You must be otherwise employed. You must be a minister of the Gospel." This worthy man, earnestly wishing his conversion, put into his hands Alleine's "Alarm to the Unconverted;" which, it is believed, proved of great service to him. Several years before this, a person who knew him, tapped him on the shoulder, and said, "Well James, how do you hope to be saved?" Ignorant of the Gospel, he answered, "Why, like other people; by doing as well as I can:" but the question, and the conversation that followed, made an impression that he never forgot. One of the servants abovementioned, used to amuse herself by singing hymns; one of these was,

"Come, ye sinners, poor and wretched," &c.

which

which words so struck his mind, that they followed him for many days together.

About this time, it pleased God to visit him with disorder in his eyes, occasioned by his sitting up in the night to improve himself in drawing. The apprehension of losing his sight occasioned many serious reflections; his mind was impressed with the importance and necessity of seeking the salvation of his soul, and he was induced to attend the preaching of the Gospel. The first sermon that he heard with a desire to profit, was at Spa Field Chapel; a place which he had formerly frequented, when it was a temple of dissipation. Strong convictions of sin fixed on his mind; and he continued to attend the preaching of the word, particularly at Tottenham Court Chapel. Every sermon increased his sorrow and grief that he had not earlier sought the Lord; but it was a considerable time before he found comfort from the Gospel. He has stood in the free part of the chapel, hearing with such emotion that the tears have flowed from his eyes in torrents; and when he has returned home, he has continued a great part of the night on his knees, praying over what he had heard. The change effected by the power of the Holy Spirit on his heart, now became visible to all. Nor did he halt between two opinions; he became at once a decided character, and gave up all his vain pursuits and amusements; devoting himself with resolution and diligence to the service of God. Next to his own soul, the salvation of his former vain companions became his care. He went to them, one by one, and took his Bible with him, having previously turned down suitable texts; commenting on which, he gave them a faithful warning to "flee from the wrath to come;" and then took his final leave of them.

He now became a preacher to his father, who, though a hearer and approver of the Gospel, was yet a stranger to its power. Mr. Moody's pious and affectionate exhortations were not in vain: he had the happiness to see his parent become a serious Christian; and, when his son entered into the ministry, he chose to reside with him, and spend his latter years in the enjoyment of God and religion.

His zeal and talents soon pointed him out as a fit person for the ministry. But as yet he did not see his call to that

work clearly. He therefore set up in business, in ership with a pious young man, who had been his panion; and about the same time, he married a Miss Fidler, of London. His inclination to the ministry, ever, was unabated; and, by the solicitations of his us friends, he determined to relinquish his worldly uits, and devote himself, to that honourable work; ch he faithfully and laboriously executed for twenty- years. He was advised to go to college, with a view of ring into the Established Church; but he had some ples which he could not conquer; and his having the spect of a growing family, put additional difficulties he way. He determined therefore to join the Dis- ters.

About this time, a few pious and zealous gentlemen tituted a seminary, known by the name of "The En- sh Academy;" in which young men of talents were to ive assistance in their preparation for the pulpit, with- t going through the whole course of studies usual in enting academies. Into this seminary Mr. Moody was mitted; and, after having continued the usual time, der the tuition of the Rev. Messrs. Brewer, Barber, d Kello, who then conducted the institution, he received invitation to preach, as a probationer, to the infant urch at Warwick: where he settled; and where he ntinued to labour in the most faithful and affectionate anner, endeavouring to discharge all the duties of the storal office, with a regard to the approbation of his reat Master. The blessing which attended his ministry nay be estimated, in some degree, by the additions made o the church and congregation. When he first went to Warwick, in November 1781, his hearers were about fifty n number, and the members of the church only eighteen or twenty. The hearers soon increased to about hundred and fifty; and, in the course of twenty-five years, upwards of a hundred and fifty members were added to the church. The chapel was also much enlarged.

Mr. Moody's labours were not confined to the town of Warwick; the villages or neighbouring towns, where the people lived in ignorance and vice, excited his compassion; and his labours, in this way, in conjunction with other preachers, were abundant.

For about thirteen years, he paid an annual visit to London, and preached for six weeks at a time to the vast congregations

gregations assembling at the Tabernacle in Moorfields, and the chapel in Tottenham Court Road. Here his ministry was justly prized; many sinners were converted to God, and believers built up in their most holy faith. He used also to visit the Tabernacle at Bristol for a few weeks annually; where his ministry was equally acceptable as at London, and eminently useful *.

Mr. Moody's success did not free him from a variety of afflictions. About three years after his settlement at Warwick, he sustained a great domestic trial. Mrs. Moody, who had borne him three children, was removed by death, when confined with a fourth; and, in the course of seven weeks, he was deprived of his partner in life, and three of his children. His eldest daughter alone survived him †.

Another painful exercise of mind arose from the numerous invitations he received, to remove to congregations that promised more extensive opportunities of usefulness; and where he might have received greater temporal advantages; but, on all these occasions, some circumstance or other gave a turn to the affair, and a dread of erring in so important a matter, led him frequently to sacrifice both inclination and interest to an apprehension of duty.

In the midst of usefulness, of apparent health, and mental vigour, the sovereign Disposer of human life, and the great Director of all the affairs of the church, was pleased to put an unexpected period to the services of this man of God. He was invited to preach for a few Sabbath's at Bristol, in July 1807. He was preparing to leave home about the 10th of that month; and, in the prospect of his journey, the additional labours of the Lord's day, July 6th, appear to have proved the immediate occasion of his illness. On that day he preached thrice, as

* Among his laborious efforts to do good to the souls of men, his visits to the county gaol at Warwick ought not to be forgotten. On several occasions, when his services were requested by the condemned criminals, he attended daily, with great diligence and solicitude; and there was much reason to believe, that his instructions and prayers were blessed to the real conversion of some of those unhappy persons.

† In 1786, Mr. Moody entered a second time into the marriage-state with Miss E. Wathew, of Walsal; to several of whose family he was made the happy instrument of spiritual benefit, and was highly esteemed by them.

usual;

usual; held a church-meeting after the morning service, for the admission of a member from the country; celebrated the Lord's Supper, and baptized several children. He appeared to his family unusually wearied, and slept uneasily the following night.

On the 7th, being desirous of engaging Mr. Rowton, of Coventry, to supply for him on the following Sabbath, he rode to that place, though the morning was very stormy, and the day hot. He returned in the evening much spent; and immediately went, without any refreshment, to join his people at their meeting of prayer, and recapitulated the sermons of the preceding day. He was evidently much heated; and Mrs. Moody was alarmed at the tokens of disorder in his countenance. He went through the service, however, with his usual spirit; but he had a bad night, and considerable fever. In the morning, he said to the servant, "I have had a stroke;" but the family were unwilling to believe that so great a calamity had taken place. Medical help, however, was soon called in, and hope was entertained, from the slightness of the paralytic affection, that he might soon be restored to health and usefulness. He was confined to his habitation the whole of the first Sabbath. Being rather better in the course of the week, he went once to the meeting on the second Sabbath. On the third, he went out twice. On the fourth, he administered the Lord's Supper to his people, but could not preach. On the fifth Sabbath, August 10, he preached once, with pleasure and profit, on Heb. xiii. 1. "Let brotherly love continue."

On the next Sabbath, August 17, he preached once more to his people, a funeral sermon for a member of the church, on Eccles. ix. 10, "Whatsoever thy hand findeth to do," &c. This was the last sermon he ever delivered at Warwick; thus closing his testimony with an exhortation to improve the present moment, from the consideration of the uncertainty of future opportunities.

By the advice of his physician, with a view to the improvement of his health, and at the solicitation of his friends at Bristol, he went thither, August 21, intending to preach a little, should he find sufficient strength. For several days he was too ill to make the attempt. At length, however, unwilling wholly to decline his beloved work among an affectionate people, he ventured to preach on

three different days; once at Kingswood, and twice at the Tabernacle; but the exertion was too much for him, and he became immediately much worse. He was obliged to give up all future efforts; and returned with much difficulty to Warwick, on the 2d and 3d days of September.

Lord's day, Sept. 14th, though very ill, and unable to preach, he was still desirous of serving his flock; and therefore administered the Lord's Supper to them. It was a solemn season, never to be forgotten by the people, who feared it would prove, as it actually did, the last time he would ever address them.

After this he gradually weakened; but still some hopes of his recovery were entertained; and he felt inclined to visit some friends at Nottingham, &c. On Sept. 20, he left home; but had not proceeded farther than Bedworth before he had a second stroke; and was obliged to return home. When his daughters saw him at Bedworth, and asked him how he did, he answered, "Alive, and that is all. I have quite lost the use of my arm and leg." And when she said, "But I hope you will recover it again," he replied, "Never, till the resurection-day!"

For some time after the commencement of his disorder, his mind was greatly depressed; and if we recollect the nature of his complaint, which commonly lowers the spirits; the sudden stop put to a life of great activity; his confinement to his bed or chair; and when we consider how usual it is for the great enemy of souls to seize advantages of this kind, for shooting his fiery darts of temptation, we may easily account for his mental sufferings on this occasion. When his usefulness in the ministry was mentioned to him, what an enemy he had been to Satan and his kingdom, and that it was not to be wondered at if he now harrassed him, he immediately stopped this conversation, and said that nothing offended his ears so much as mentioning any thing that he had ever done; and then proceeded to speak of himself in the most humiliating terms imaginable. This depression of mind was however happily removed; and for several weeks before his death his mind was generally calm, sometimes joyful in the Lord; his resignation to the Divine Will was exemplary, and he seemed to have no desire of his own, either for life or death, referring it wholly to the Lord.

One

One morning, taking his daughter by the hand, and appearing to be engaged in devotion, Mrs. Moody asked him if he was praying for Miss Moody: he answered, "I am. May the Lord keep you in his ways, my dear child, and guide you, and preserve you from sin and temptation. I leave you, my dear, the same inheritance which is left to all the children of Gospel ministers, "The Lord will provide." He continued for some time speaking of the Lord's goodness to her: "Your bread has been given, and your water has been sure; and what can you want more?"

For some weeks previous to his removal, he was generally lethargic; but when something happened to rouse him from the stupor, he would drop some pleasing and encouraging sentences. On one of these occasions he said, "What are the next words to those, (repeating, with a sweet smile,)

"Jesus can make a dying bed
Feel soft as downy pillows are?"—

This was spoken evidently with a design to encourage his mourning relatives. At another time he said, "Come, let us comfort one another with these words: 'And so shall we ever be with the Lord.'—"O what a thought," said he, "to be ever with the Lord!"

After this he said but little. Disorder gained ground; his strength was exhausted, and he breathed his last on Saturday night, Nov. 22, 1806; thus leaving his family and friends to weep over their own loss, while his triumphant spirit soared to the regions of immortality, to be with Christ, the beloved of his soul, for ever and ever. His mortal remains were interred in the meeting house where he had laboured, on the 28th. The body was carried to the grave by six of his congregation. The pall was supported by six ministers; Messrs. Jerard of Coventry, James of Birmingham, Whitehouse of Stratford, Hewitt of Bedworth, Burton of Bedworth, and Reid of Warwick. The rev. Messrs. Evans of Foleshill, Burkitt of Kenilworth, and Rowton of Coventry, walked before the corpse, which was followed by three of the relations of the deceased, and the three deacons of the church. The coffin being placed by the side of the brick grave, which was made near the pulpit, and under the communion ta-

ble, Mr. Evans read the ninetieth psalm; after which the congregation, which was very numerous, sang the one hundred and tenth hymn of Watts, second book,

"And must this body die;
This mortal frame decay?
And must these active limbs of mine
Lie mould'ring in the clay?" &c.

The corpse was then deposited in the receptacle prepared for it; and Mr. Evans gave an exhortation to the people, founded on Matt. xxiv. 42—44. "Watch, therefore, for ye know not what hour your Lord doth come; therefore, be ye also ready," &c. The high estimation in which Mr. Moody was held by his brethren in the neighbourhood, may be judged of by the many funeral sermons which they delivered to their respective congregations on the Sabbath day after his interment. The pulpits of the Tabernacle and of Tottenham Court Chapel, in London, were covered with black cloth, as a token of respect to his memory. A funeral discourse was delivered, at the latter place, on Lord's day morning, Dec. 7, by the rev. Matthew Wilks, from Acts viii. 3. "And devout men carried Stephen to his burial, and made great lamentation over him." The rev. Mr. Hyat preached a funeral sermon, in the evening of the same day, at the Tabernacle, from Matt. xxiv. 44. "Therefore, be ye also ready," &c. Both the places were exceedingly crowded. On the same day, a funeral discourse was delivered to Mr. Moody's bereaved and mournful people at Warwick, by the rev. G. Burder, of London, from 2 Tim. iv. 7, 8. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing *."

We

* The following just and honourable testimony was borne to his character in the Warwick newspaper of Nov. 29, 1806:

"On Saturday evening died, aged fifty, the rev. James Moody, a Dissenting minister of the Independent denomination in this borough; where, for twenty-five years, he laboured in the ministry of the Gospel. Few men, of any religious community, have deserved a warmer eulogium than this worthy man. He was a diligent student, an able, faithful, and evangelical preacher; a kind husband, a tender father, an affectionate friend, a pleasant companion; in a word, a true philanthropist,

We do not know that Mr. Moody ever published any regular composition; but his small miscellaneous productions were not a few, which were generally inserted in some of the periodical religious works.

Proposals have been lately (1808) issued for publishing by subscription, in one volume 12mo, "Memoirs of the late Rev. James Moody, with a Selection of his most interesting Letters, Extracts from his Diary, Original Hymns, &c." This work has been some time in agitation, and we understand that the rev. Mr. G. Burder will superintend the publication.

MOORE, JOHN, was born at Musbury in Dorsetshire, in 1642, and had his grammar learning at Colliton. He was entered of Brazen Nose College, Oxford. Mr. John Prince author of the Worthies of Devonshire mentions him with respect, as his fellow pupil, under Mr. Thomas Adams. He had episcopal ordination. He was a person of a sprightly genius, and made considerable improvements. Besides officiating at Holnest, he served Long Burton, five years after Bartholomew day: and yet was at length as much silenced by the Act of Uniformiy, as if he had been ejected by it at first: for falling into a close acquaintance with Mr. Thomas Crane, of Rampesham, and other silenced ministers, he was by degrees convinced of his obligation to join them, and so was rendered incapable of continuing in the church of England. But before he left it, he met with much trouble on account of his scrupling, and therefore not practising, a total conformity; the particulars of which he committed to writing, but his papers being burnt, they cannot be retrieved. He afterwards retired to St. Mary Ottery, Devonshire, where he had a small paternal estate. During his abode here he was employed in preaching to the people in the country round about; often to the great hazard of his person and life. However he alays providentially escaped; and once very remarkably, when he hastily fled from home in the night, in very severe weather, but a lit-

lanthropist, whose heart constantly glowed with a generous concern for the good of his fellow-men, and whose life was a continued series of energies for their spiritual benefit. This is not the language of adulation; his family, his congregation, the inhabitants of Warwick and of the neighbouring towns, and his numerous friends and correspondents in various parts of the kingdom, will bear testimony to the superior excellence of his character, and long cherish his remembrance as one of the best of men."

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the before his persecutors entered his house with great violence, and ran their swords through all the beds, in expectation of either discovering or destroying him. He had at this time seven children, one of whom, being very young, innocently asked his mother, on occasion of this alarm, whether these were not the Philistines? This son lived to be his successor. While Mr. Moore was at Ottery, his goods were once seized, and publicly cried for sale, but nobody would buy them; and so they were restored. He had the greatest respect shewed him while he continued here; the country people took the whole management of his little farm (besides other acts of kindness) so that he had a considerable subsistence.

In 1676, he became pastor to a large congregation of Dissenters, at Bridgewater, in Somersetshire, where, he was very useful for about thirty-six years. He maintained an even chearful temper under all the hardships of the woeful times in king Charles's and James's reigns; was very pleasant in conversation, and of a most peaceable spirit. He, with Mr. Weeks of Bristol, and Mr. A. Sinclair (who fled thither from Waterford, in Ireland, to escape the rage of the Papists in the reign of James II.) encouraged the ministers of Somerset first, and those of Devon afterwards, to assemble together in stated meetings, to maintain order, union, and peace. He diligently attended the assemblies, in Somerset, and sometimes even in his old age travelled to those held in Exeter. He continued minister to a most respectable audience, both for fortune and numbers, and among them the whole magistracy of the town, till the latter end of queen Anne's reign. Once, in the reign of king William, as he came out of the pulpit he was apprehended by a warrant from the mayor, on pretence of his keeping an academy, though he only boarded the young men; which affair cost him thirty or forty pounds. He was afflicted many years with the stone. In his last painful sickness, his patience and serenity of mind were truly admirable. And so well was he fortified against what is to nature the most terrible, that few have been known to meet death with greater composure of spirit. He died August 23, 1717, aged seventy-five. His funeral sermon was preached by Mr. Batson of Taunton: but he could not be prevailed with to print it. Mr. Moore left two sons in the ministry among the Dissenters. One of them succeeded him,

him, at Bridgewater *; the other was pastor of a congregation, at Abingdon, in Berkshire.

He was author of, 1. "A Reformation Sermon, at Bridgewater, in 1698, on Romans xiii. 4."—2. "An Answer to Mr. Matthew Hole's Letters, concerning Gifts and Forms of Prayer".

MORNAY, PHILIP DE, (lord of Plessis Marly,) an illustrious French Protestant, privy counsellor of Henry IV. and governor of Saumur, was born at Buhi in Vexin, November 5, 1549. He was descended from a very ancient and noble family, which had in course of time divided itself into several branches, and produced many great and eminent men. His father, James de Mornay, had done great services to the royal family in the wars; but in the time of peace led a very retired life, and was greatly attached to the religion of his country. He designed Philip for the church, as he was a younger son, with a view of succeeding his uncle Bertin de Mornay, who was dean of Beauvais, and abbé of Saumur, and who had promised to resign those preferments to him: but these views were broken by the death of the uncle. In the mean time, his mother, who was the daughter of Charles du Bec Crespin, vice admiral of France, and chamberlain to Francis II. was secretly a Hugonot; and had taken care to inspire her son insensibly with her own principles. His father died about two years after his uncle, when Philip was not more than ten years of age; and two years after, viz. in 1561, in reading the New Testament, it pleased the Lord so to enlighten him by that means, as to enable him to discover and abandon the errors and superstitions of the Church of Rome: and, in the same year, his mother, making open profession of the Protestant religion, set up a lecture in her own house, which perfectly confirmed Philip in it. His literary education was all the while carrying on, with the utmost care and circumspection: he had masters provided in all languages and sciences; and the progress he made in all, was what might be expected from his very uncommon parts and application. In 1567, Mornay was obliged to retire from Paris, where he was pursuing his studies, on account of the commotions

* He was a man of considerable learning and an eminent tutor. He published a learned piece, entitled, "Propositions on Natural and Revealed Religion." Mr. Moore, who published the Elegy on the death of Dr. Doddridge, was of this family.

which

which were breaking out again; and soon after he took up arms, and served a campaign or two. But having the misfortune to break one of his arms, he quitted the profession of a soldier, and began to entertain thoughts of travelling into foreign countries, not only to be out of the way, till the civil wars should be at an end, but for the sake of some baths, which he hoped would restore the free use of his arm. He arrived at Geneva in the latter end of August 1568, not without the greatest danger and peril to himself; for all places were so full of soldiers, and the passages so guarded, that it was difficult for one of his religion to pass with safety. He made but a short stay at Geneva, on account of the plague, which was there; but, taking his way through Switzerland, he went to Heidelberg, in Germany. Here he became acquainted with Emmanuel Tremellius and other learned men, and entered upon the study of the civil law. In September, 1569, he went to Francfort, where he was affectionately received by the celebrated Languet, who gave him instructions for his future travels, and recommendatory letters to several great men. He staid some time afterwards at Padua, for the sake of perfecting himself farther in the knowledge of the civil law, and then proceeded to Venice. He had a great desire to make the tour of the East; but, as the Venetians and Turks were then at war about the Isle of Cyprus, it was impossible for him to pass the coasts of Istria and Dalmatia, with any degree of safety. From Venice, in 1571, he went to Rome, where he came into perils about his religion. He had experienced something of this sort at Venice, where an officer of the inquisition had been very busy about him; but he had the happiness to escape in both places, and from Rome he returned to Venice, from Venice to Vienna; and from thence, after taking a round through Hungary, Bohemia, Misnia, Saxony, Hesse, Franconia, to Francfort, where he arrived in September, 1571. Though he was very young when he set out upon his travels, yet he ever conducted himself like a Christian and a philosopher; and made that profitable use of them, which a wise man will always make. He examined every thing, that was curious in every place; and that nothing might escape him, he attentively perused not only the general history of the countries, but also the histories of each particular town and province, through which he passed. Nor was he only attentive to their antiquities;

tiquities; but remarked also whatever was worth notice in the manners, customs, policy, and constitution of each. In the spring of 1572, he went into Flanders to survey the situation, the strength, the fortifications, and garrisons of that country, and afterwards passed over to England, where he was graciously received by queen Elizabeth; for his parts, his knowledge, his uncommon capacity for the management of great affairs, had spread his name far and wide, and made him courted, especially by the great. In 1575, he married, and published the same year a Treatise concerning Life and Death; for though Mornay was often employed in civil affairs, and oftener solicited to engage in them; yet as he was ever a lover of books and retirement, he spent a great deal of his time in reading and writing. In 1576, he was wounded and made prisoner; but gaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciously, gave him one of the first places in his council, and upon all occasions paid great deference to his judgement. Mornay, on his part, did the king great services. He went into England to solicit the assistance of queen Elizabeth for him in 1577, into Flanders in 1578, and to the diet of Augsburg in 1579. He was sent twice, by the king of Navarre, as his ambassador to queen Elizabeth; to whom he was so acceptable, that she wrote a letter to him, upon his return, with her own hand; in which, among other things, she told him, "that never any gentleman had treated with her, in whom she took so much pleasure as in himself."

In 1578, he published a Treatise concerning the Church, in which he explained his motives for leaving the Popish, and embracing the Protestant religion; and in 1579, he began his justly celebrated book "Upon the Truth of the Christian Religion." But before he had made any progress in this, he was seized with an illness, which was thought to be the effects of some poison that had been given him at Anvers the year before, with a view of destroying him. He recovered, though dangerously ill, and continued to do service to the king of Navarre and the Protestant religion. From 1585, when the league commenced, he was more intimately connected with the affairs of the king; and, in 1590, was made his counsellor of state, after having been invested with the government of Saumur the year before. In 1592, the king pitched upon him to confer with Monsieur de

Villeroy upon the subject of the king's religion; but the extravagant demands of de Villeroy rendered their conference of no effect. Mornay, however, opposed the king's perversion to Popery, as long as he could; and, when he could prevent it no longer, withdrew himself gradually from court, and gave himself up to reading and writing.

In 1596, he published a piece entitled, "The Just Procedures of those of the Reformed Religion;" in which he removes the imputation of the then troubles and dissentions from the Protestants, and throws the blame on those who injuriously denied them that liberty, which their great services had deserved. In 1598, he published his "Treatise upon the Eucharist," which occasioned the conference at Fontainbleau, in 1600, between M. du Perron, then bishop of Evereux, afterwards cardinal, and P. Mornay; and he raised his reputation and credit among the Protestants to so prodigious a height, that he was called by many "the Protestants' Pope."

In 1607, he published a work entitled, "the Mystery of Iniquity, or the History of the Papacy," which was written, as most of his other works were, first in French, and then, like them, translated into Latin. Here he shews, by what gradual progressions the Popes have risen to that ecclesiastical tyranny, which was foretold by the Apostles; and what oppositions, from time to time, all nations have given them. This seems to have been a work of immense labour; yet it is said, that he was not above nine months in composing it *.

* The author of the history of Lewis XIII. says, concerning "The Mystery of Iniquity, or History of the Papacy," that "the design of the author was to shew, against the cardinals Baronius and Bellarmine, by what degrees the monarchy of the Pope was formed, and the several oppositions, which honest men made to the establishing a power so contrary to the spirit of the Gospel. The cut or print, in the front of the book, gave greater offence to the Papists than all the rest. Paul the Vth was represented in it, with the flattery and impious inscriptions made for him by some good folks in Italy, who applied to him, what the Holy Ghost says of Jesus Christ himself, gave him the title of the most Invincible Monarch of the Christian Commonwealth, the most ardent Defender of the Papal Omnipotence; in short Vice-God. This was a word newly invented to his honour. Mornay du Plessis made him ridiculous by a pleasant remark. By adding the value of the numerical letters of the Latin words, which signify Paul V. Vice-God, he found the number six hundred and sixty-six, which is the mysterious number of the beast in St. John's Revelation." Hist. of Lewis XIII. book 2. This book was condemned by the faculty of Paris in a very poor way, which only promoted its dispersion and credit.

About

About this time also he published, an Exhortation to the Jews concerning the Messiah, in which he applies a great deal of Hebrew learning very judiciously; and for this he was complimented by the elder Buxtorf.

There are several other little things of his writing; but his capital work, and for which he has been most distinguished, is his book "Upon the Truth of the Christian Religion," in which he employs the weapons of reason and learning, with great force and skill, against Atheists, Epicureans, Heathens, Jews, Mohammedans, and other infidels, as he tells us in his title. This book was dedicated to Henry IV. while he was king of Navarre only, in 1582, and the year after translated by himself into Latin. "As a Frenchman," says he in his preface to the Reader, "I have endeavoured to serve my own country first; and as a Christian, the universal kingdom of Christ next." Both the Dedication and Preface are fine pieces, in which one hardly knows, which to admire more—the Scholar, or the Christian. Monsieur Baillet has observed with justness, that "the Protestants of France had great reason to be proud of having such a man as Mornay du Plessis of their party: a gentleman who besides the nobleness of his birth, is distinguished by many fine qualities both natural and acquired."

In 1621, when Lewis XIII. made war upon the Protestants, he took away the government of Saumur from Mornay, who thereupon retired to his barony of la Forest in Poicton. Here he seems to have passed the remainder of his days. A little before his death, he discoursed much upon the vanity and transitoriness of all worldly things; and, as St. Paul speaks, that "the fashion of this world passeth away;" nor did he forget to quote Pindar, who says, that "the life of a man is but a dream of a shadow."

When he had made his will, for the peace of his family after him, he said, "Now I am discharged from one of my chiefest cares; and, for the time to come, have nothing else to look to but death."

The minister of the Gospel, whom he retained, having told him that he had happily employed his talents for the profit of the church, and the advancement of the kingdom of Christ: "Alas, (said he,) what was there of mine in the work? Say not that it was I, but God by me." Which he repeated again and again; and then added, in the words

of the Apostle, 1 Cor. xv. 10. "I have laboured; yet not I, but the grace of God which is in me."

Soon after, being laid upon his bed, he said, "There is nothing more just and reasonable, than that the creature should obey his Creator." Then, lifting up his hands above his head, he cried, "Mercy, mercy, mercy;" and said, "He did so in order to shew, that it was the sole mercy of God he had recourse to. "I call for nothing (said he) but mercy, free mercy. But who is it that shall bring an accusation against the elect of God? It is God that justifieth: so that neither life, nor death, nor things present, nor things to come, shall ever be able to separate him from the love of his Saviour." In the morning of the day he died, he prayed in Latin, saying, "Lord, open thou my lips, and I will shew forth thy praise. Lord, make me to know my sins, to weep for them, to detest them, and to have them in execration." And this prayer he uttered twice. He then said after the Apostle, and with great emphasis, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands." In the afternoon he was heard to say to himself, in a broken manner, "I fly, I fly to heaven: the angels carry me into the bosom of my Saviour. I know that my Redeemer liveth, I shall see him with these eyes, these very eyes, hisce oculis;" and he repeated the Latin words, again and again. And thus, in the lively exercise of faith, this great man rendered up his soul to God, in November, 1623, and in almost the seventy-fourth year of his age.

His great and noble work of "The Truth of the Christian Religion," was translated into English, partly by sir Philip Sidney, and partly by Mr. Arthur Golding. His "Mystery of Iniquity," hath also been translated into our language, and, according to Maunsel, some other of his writings.

MORTIMER, JOHN, was born at Exeter in 1633, and was educated at the university of Oxford. His father was a tradesman at Exeter, and his mother was sister to Dr. Manton *. He was very studious and serious; so conversant with the Bible, and of so retentive a memory, that if any one mentioned a passage, he would readily tell

* Whose life see above, vol. III. p. 295.

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the chapter and verse. He was vicar of Sowton in Devonshire. After being silenced he was reduced to great difficulties, upon which he went to London, to his uncle Dr. Manton, who procured him some employment in private families, by which he earned a subsistence. In the time of the plague, he often preached in the public churches. In the fire of London, in 1666, he lost his books, together with all the notes of his sermons. On his return into the country, the plague happened to break out there; which was ascribed to his having brought the infection: upon which he and his wife were cruelly sent to the Pest-house, where those that had the distemper were confined: but Providence preserved them both, so that they never caught it. He afterwards removed to Exeter, where he continued many years. But having a large family of children, he found it difficult to provide for them, and was at last reduced so low as to be under the necessity of absconding, through fear of being seized for debt. As he was walking along the road he met a man driving some sheep, whom he endeavoured to avoid. But the man came up to him, and put a paper into his hand, which contained a sum of money. He immediately returned to his wife, who had been greatly dejected, and gave her the paper. On opening it, they found nothing written but these words: "To preach Providence." The whole family, as might easily be supposed, were not a little affected on the receipt of so seasonable a supply, in so remarkable a manner. Mr. Mortimer died at Exeter, 1696, aged sixty-three.

MOUNCHER, JOSEPH. Mr. Mouncher's family originally came from France; and probably were refugees during the fierce persecution which raged against the Protestants in that country, after the revocation of the edict of Nantes. He was born at Portsmouth in 1744. It may be truly said, that he "feared the Lord from his youth *," and that he feared the Lord "greatly †." Religion was the object of his principal concern, and was conspicuous in the general tenor of his discourse and conduct. The Spirit of God began to work upon his heart in early life: the manner was gradual; and the means and instruments of the change were not distinctly perceptible to himself.

At an early age Mr. Joseph Mouncher was admitted a

* 1. Kings, xviii. 12. † Ver. 3.

member

member of the church of Protestant Dissenters, at Gosport then under the pastoral care of the rev. Thomas William He was a closely attentive hearer. This is evident fro some private writings, found since his death, which conta reflections on the sermons he heard, and testify the pa he took to apply them with self-examination and praye He used the same method respecting the books of divini he read, which were those of the best authors of the seve teenth century. From these he employed his leisure hou in making extracts of striking passages, and in bringing th home to his own heart. By these means he laid a found tion for that judicious, consistent knowledge of divine truth by which he has since instructed and established other By the same means he laid up a useful store of excelle sentiments, and pithy, expressive phrases; and (under vine teaching) obtained such a deep and growing acquai ance with himself, as to keep him little and low in his ow eyes, and to render Jesus, in all his offices, more and mo precious to his soul. It may be truly said of him, that h was zealous for the house of his God. There was a tim when this eminently appeared, by his sparing no pains, n expence, to preserve the interests of Gospel truth, whi he apprehended to be in danger of being lost in a particula place; and through his whole life he was a promoter of th cause of Christ. He was a proper person to fill some o the most honourable offices in the sanctuary; yet conde scended, when there was a call to serve in the meanes He would not only spread the table, provide the utensil and the elements, lead the singing, wait on, converse an pray with, the poor disciples with pleasure; but he would watch and keep peace at the door, and would trim the lights accounting it, as he often said, a greater honour to be a door keeper in the house of his God, than to dwell in th palaces of wickedness, and to enjoy the pleasures of sin.

After the decease of his mother, he and his aged fath came to reside at Southampton, and he entered into par nership in a capital busines. Some years afterwards, i consequence of his marriage with Miss Taylor, he becam resident partner in a country bank. But it was not in th bustle of commercial life that his character displayed itse to the greatest advantage. Though diligent, exact, co scientious in all he undertook, yet he loved most to walk i the calm, sequestered vale of life. When the week of bu siness

ness was come to a close, he rejoiced at the prospect of e day he loved above all others. He "smiled when a Sabth appeared;" not from a disposition to lounge it away in dolence, but from a delight in its privileges and enjoyents. His friends compared him on the Lord's day, to bird set at liberty from its cage: he then shook himself om the dust, and rejoiced that he might stretch his wings, ive his soul full scope, and fly away in meditation and ayer, and mount with his notes of praise towards heaven. le was early, constant, and diligent in attending public orship. He was serious, devotional, and regular in praying with his family, and blessing his household.

In October, 1789, his beloved partner was taken away by death, at the age of twenty-four, about fifteen months fter their marriage *. This was a trying affliction indeed: but the grace of God, which was with him, still supported him. After the removal of Mrs. Mouncher, he retired from business, and returned to Southampton, and its vicinity, residing for the most part with his father-in-law, at Portswood Green. It was observed by those who were most intimate with him, that, after the mournful event just related, his mind was more spiritual than ever; and that his conversation and letters were much occupied on subjects that relate to eternal glory.

Mr. Mouncher was a tried and sincere friend; a proof of which assertion will now appear. In the latter end of 1790, Mr. Walter Taylor, jun. the elder brother of his late wife, was recommended by his physicians to go to Montpellier for the benefit of his health, which was then declining. Mr. Mouncher kindly undertook to be the companion of his afflicted brother and friend in that long, and, at that time, hazardous † journey through a foreign land. He attended him from the north to the south of France; all along animated with the cheering hope of seeing his brother-in-law restored to health, as he appeared to grow better on his journey. But, let the reader imagine the disappointment and distress Mr. Mouncher was plunged into, when, two hours after his arrival, his friend was suddenly taken worse, and died. In a foreign country, whose language he did not understand; far from every relative to consult with and console him; with only a few acquaintance in another house;

* A Funeral Sermon for this young lady, giving some account of her piety and death, was preached and printed by Mr. Kingsbury.

† It was soon after the revolution in France.

obliged,

obliged, owing to the customs of the country, hastily to "steal a grave" for the breathless body within a few hours after death; to have it interred deep in a garden without any memorial to mark the spot; nay, to have every vestige of an interment removed, for fear of trouble from superstitious religionists *. But his mind was strengthened to bear this weight of sorrow and distress.

It was a very remarkable circumstance, that, as he went to one extremity of France with a sick friend, to leave him in his grave, he should, on his return to the other end of

* I take the liberty of inserting here a passage from a letter written by Mr. W. Taylor, from Montpellier, to his sister, Mrs. Mouncher, in the preceding year, 1789, which may be considered as curious, and will be interesting and affecting to the admirers of Dr. Young and his Narcissa.

"I know you, as well as myself, are not a little partial to Dr. Young. Had you been with me in a solitary walk the other day, you would have shed a tear over the remains of his dear Narcissa. I was walking in a place called the King's Garden; and there I saw the spot where she was interred. Mr. J—, Mrs. H—, and myself, had some conversation with the gardener respecting it; who told us, that about forty-five years ago, Dr. Young was here with his daughter for her health; and that he used constantly to be walking backward and forward in this garden (no doubt, as he saw her gradually declining, to find the most solitary spot where he might shew his last token of affection, by leaving her remains as secure as possible from those savages, who would have denied her a Christian burial: for at that time, an Englishman in this country was looked upon as an heretic, infidel, and devil. They begin now to verge from their bigotry, and allow them at least to be men, though not Christians, I believe;) and that he bribed the under gardener, belonging to his father, to let him bury his daughter, which he did; pointed out the most solitary place, and dug the grave. The man, through a private door, admitted the doctor at midnight, bringing his beloved daughter, wrapped up in a sheet, upon his shoulder: he laid her in the hole, sat down, and (as the man expressed it) 'rained tears!' 'With pious sacrilege a grave I stole.' The man who was thus bribed is dead, but the master is still living. Before the man died, they were one day going to dig, and set some flowers, &c. in this spot where she was buried. The man said to his master, 'Don't dig there; for, so many years ago, I buried an English lady there.' The master was much surprized; and as Dr. Young's book had made much noise in France, it led him to enquire into the matter; and only two years ago it was known for a certainty that that was the place, and in this way: there was an English nobleman here, who was acquainted with the governor of this place; and wishing to ascertain the fact, he obtained permission to dig up the ground, where he found some bones, which were examined by a surgeon, and pronounced to be the remains of a human body: this, therefore, puts the authenticity of it beyond a doubt."

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the same country, be called to the same mournful office for another, whom he was bringing back in his late brother-in-law's carriage. The case was thus:—An amiable young clergyman, of the Established Church, had been in the south of France for the recovery of his health; but being given over by his physicians, and wishing to come home to see and die among his friends, Mr. Mouncher offered him the accommodation of the chaise, and with amiable self-denial attended on the sick gentleman, who was now far gone in a consumption. He bore the journey through nearly the whole length of France; but nature, at length worn out, sunk under the pressure of disease, and the benevolent traveller left the remains of his new friend interred at Dieppe. But what renders this anecdote peculiarly pleasing is, that, during their long journey together, Mr. Mouncher took every opportunity to converse with the young minister on the most important subjects, which were suitable to a dying man. He quickly perceived that his companion had not been familiarly acquainted with himself, or with the Gospel. But as he listened to the things which were spoken, there was every reason, which the time and circumstances allowed, to believe that the Lord had opened his heart; and Mr. Mouncher has been often heard to express his pleasing hope, that what he had dropped in conversation was the honoured mean of bringing that gentleman to the saving knowledge of the truth as it is in Jesus.

On Mr. Mouncher's return to England, he began occasionally to exercise the talent, which God had given him, for instructing poor sinners in the knowledge of Christ. From his younger years he had been an attentive student in the Scriptures, in which he was a scribe well instructed. He had a clear, consistent view of the Gospel; and was well read in practical commentaries on the Bible, and in the best authors. He had an easy, pleasant way of communicating his ideas, though not energetic or pathetic in his address; and a copious and edifying gift in prayer. He was a sincere lover of precious souls; and, as before related, a zealous promoter of every thing that could advance the prosperity of the house of the Lord. Encouraged by the reverend Mr. Bogue, he frequently preached at Elson, a village near Gosport; and at length he preached almost every Lord's day, when at home, at a chapel which Mr. Taylor had erected adjoining to his house, at Portswood Green.

Green. He had his stated seasons, which he attended with exactness and diligence, for catechising and instructing all the children that would come; and spent many hours in those difficult and laborious exercises.

In 1791 he was chosen one of the deacons of the church of Southampton, an office for which he was eminently qualified, by his knowledge and gifts, and especially his talents for religious conversation. But his friends were not long permitted to enjoy those services he was disposed to give: he was soon after seized with the complaint which hung on him ever afterwards. His disease was of a very painful kind, and produced such a palsied state of debility as affected every part, except his organs of speech; but his mind was preserved clear through a tedious time of helpless weakness and confinement. Those who attended him declare, they never heard a repining word issue from his lips. He was depressed at times in his spirits, in consequence of great weakness, and cast down with temptations. But at one of those seasons after deep meditation, looking inward, and looking upward, he said, "I trust my affairs have been long settled, and my accounts balanced." And on some one's speaking, in a way of wish to be as comfortable as he was, he replied, "You have the same Jesus as I to go to." When suffering much from great restlessness and watching, he said, "I am very weak, and in great pain; but I find my strength equal to my day;" and, "I am well pleased that God should grant me submission and patience; though he doth not vouchsafe those comforts I have been longing for." When groaning in great pain, he said, "I am allowed to mourn, but not to murmur." And he often repeated the same sentiment in different phrases. Yet at times he was left alone, and then the adversary took the advantage, and shot at him his fiery darts; but he was enabled to withstand, and to overcome the accuser of the brethren, by the blood of the Lamb and the word of Testimony. He had found heretofore considerable relief by going to Bath. It was judged that no other means than the use of the waters there could be of any service to his debilitated state. Accordingly he was conducted, with three servants, thither in the most commodious and easy manner which could be contrived by his father-in-law. He set out on the 19th of April, and arrived on the 21st, 1797. Adverting to his leaving home, he said, "I shall be as near glory at

Bath

Bath as at Portswood Green." On his journey, those waiters whom he knew at the inns he stopped at called out to him, and he gave them his earnest exhortation, as a dying man, to serious religion.

From the time of his arrival at Bath he grew worse; and the oppression on his breath became alarming, he could not lie down.

His dissolution at last was more sudden than had been expected. It was but a few minutes before it happened that he had given directions respecting some temporal affairs. He had also expressed himself thus, some time before: "O, my Father, take me to thyself: into thy hands I commit my spirit." He told his faithful and affectionate attendant, who was always near him, just before he expired, that "All was right;" and soon after altered for death, bowed his head, and gently breathed out his life. His funeral sermon was preached by Mr. Kingsbury, from Psalm xxxvii. 37. "Mark the perfect man, and behold the upright, for the end of that man is peace."

MOXON, GEORGE, was born near Wakefield, in Yorkshire, in 1602, and was educated at the university of Cambridge. He was a good Lyric poet, and could imitate Horace so exactly as not easily to be distinguished. He was sometime chaplain to sir William Brereton, in Cheshire, and afterwards preached at St. Helen's chapel, near Warrington, in Lancashire; where he met with much trouble from Dr. Bridgman, bishop of Chester, for his nonconformity to the ceremonies. He staid there till about 1637, when a citation for him being hung upon the chapel door, he rode away in disguise for Bristol, where he took shipping for New England; and, upon his arrival there, became pastor to the church at Springfield. He returned to England in 1653, and became pastor to a congregational church at Astbury, in Cheshire. Both he and Mr. John Machin lived in the parsonage house with their families, and preached on the Lord's day alternately. When it was Mr. Machin's turn to preach at home, Mr. Moxon preached at Rusheon, on the edge of the moorland parts of Staffordshire. He continued at Astbury till 1660, when the old incumbent returned to the possession of the living. Mr. Machin then removed to Whitley, and Mr. Moxon preached

at Rushton, till August, 1662. After two or three removes, he went to Congleton, in 1667, and continued his pastoral relation to his people, preaching privately in his own house or elsewhere, as he had opportunity, till 1672; when he got his house in Congleton licensed, and preached openly as long as the licences were in force, and indeed some time after, till he was disabled by age and the palsy. He died Sept. 15, 1687, aged eighty-five. His funeral sermon was preached by Mr. Eliezer Birch, in the new meeting house in Congleton, which was the first sermon that was preached there.

MUNSTER, SEBASTIAN, an eminent German divine, was born at Inghelheim, in 1489; and at the age of fourteen, was sent to Heidelberg to study. Two years after, he entered the convent of the Cordeliers, where he laboured assiduously; yet did not content himself with the studies relating to his profession, but applied himself also to mathematics and cosmography. He was the first who published a Chaldee Grammar and Lexicon, and gave the world, a short time after, a Talmudic Dictionary. He went afterwards to Basil, and succeeded Pellican, of whom he had learned Hebrew, in the professorship of that language. He was one of the first who attached himself to Luther; yet he seems not to have possessed that zeal which distinguished the first reformers; for he never concerned himself with their disputes, but shut himself up in his study, and busied himself in such pursuits as were most agreeable to his humour; and these were the Hebrew and other oriental languages, the mathematics, and natural philosophy. He published a great number of works on these subjects, of which the principal and most excellent is a Latin version from the Hebrew of all the books of the Old Testament, with learned notes, printed at Basil in 1534 and 1546. His version is thought much better, more faithful, and more exact, than those of Pagninus and Arias Montanus; and his notes are generally approved, though he dwells upon the explications of the rabbin. For this version he was called the German Esdras, as he was the German Strabo, for an Universal Cosmography, in six books, which he printed at Basil, in 1550. Munster was a sweet-tempered, pacific, studious, learned man, who wrote a great number

of

books, but never meddled in controversy: all which considered, his going early over to Luther, may seem somewhat extraordinary. He died of the plague at Basil, in 552, aged sixty-three years.

MUSCULUS, WOLFGANGUS, was the son of a boper, and born at Dieuze, in Lorrain, Sept. 8, 1497. His father, seeing him inclined to books, designed him for a scholar; but not having wherewithal to educate him in that way, Musculus was obliged to provide for his own subsistence, which accordingly he did, by singing from door to door. He left Dieuze and travelled into Alsace, and after going through several towns in that country, he came to Rappersril, where a well-disposed widow, observing something in his countenance, as she thought, promising future greatness (in which she was not mistaken) supported him in his attendance on the schools there, till he was one day taken notice of by a gentleman, who very liberally maintained him during his stay in that place. From Rappersril he went to Selestadt, where, in the course of his studies, he excelled in poetry, and obtained the approbation of his teacher. At the age of fifteen, he purposed to return home; and in his way, calling upon his aunt at Westreik, she took him with her to vespers, in a convent of Benedictines, where Musculus joined in singing with the choristers, and so happily, that the prior, struck with his appearance and charmed with his voice, offered him the habit of the order gratis, (a favour never before conferred on any one,) which he accepted; and the prior, so long as he lived, treated Musculus as his own son. He continued in this monastery fifteen years, and applied himself to the study of the arts and sciences with great applause, especially from Claudius Cantiuncula, a learned lawyer of those days. He also made great proficiency in music. And at the age of twenty, he devoted himself more immediately to the study of divinity, which a pious old monk observing, said, "If you intend to become a good preacher, you must endeavour to be familiar with the Bible." This hint Musculus wisely improved, and gave himself up to reading of the Scriptures, with a view, in due time, when he should become a public preacher, of being a scribe instructed in the kingdom of heaven, and, like a man that is an householder, bringing forth out of his treasure things new and old. While he was thus

thus exercised, a friend took occasion to supply him with Luther's books, which by this time were dispersed in Germany, and which, while he read with great attention, comparing the doctrines with the Scriptures, it pleased God to bless, as means to his conversion from Popish darkness to the light and belief of the pure doctrines of the Gospel. His wise and prudent conversation, accompanied with steadiness and zeal, made so strong an impression upon many of his brother friers, that most of the Benedictines of that convent forsook the order: and being a preacher at the church of Leixheim, under the jurisdiction of the monastery, he was equally successful in preaching the Gospel to various ranks of people. Among other noble men converted to the true faith, was Reinhardus, governor of the castle at Lutzelstein, a man in great favour with the prince Palatine. In the mean time, he raised himself many enemies, and found himself exposed to many difficulties and dangers; upon which he made an open profession of Lutheranism. In 1527 he fled to Strasburg, and the same year married Margaret Barth, whom he had betrothed before he left the monastery. As he had nothing to subsist on, he sent his wife to service in a clergyman's family, and bound himself apprentice to a weaver, who dimissed him in two months, for disputing too much with an Anabaptist minister, that had lodgings in the house. He then resolved to earn his bread, by working at the fortifications of Strasburg; but the evening before he was to begin this drudgery, he was informed that the magistrates had appointed him to preach every Sunday, in the village of Dorlisheim. He did so; but lodged the rest of the week at Strasburg, with Martin Bucer, from whom he gained a livelihood, by transcribing: for Bucer wrote so ill, that the printers could not read his hand; nay, he was often puzzled to read it himself. Some months after, he was obliged to reside at Dorlisheim, where he suffered the rigours of poverty with great constancy. His only moveable was the little bed he brought from the convent; which however was occupied by his wife, who was ready to lye in, while he lay on the ground upon a little straw. He served the church of this village a whole year, without receiving one farthing of stipend, through the oppression of the abbey, who gathered the tithes and revenues of it, and must have perished through want, if the magistrates of Strasburg had not assigned him a sum out of the

the public treasury. He was called back to Strasburg, to have the function of minister-deacon in the principal church conferred upon him: and after he had acquitted himself in this character for about two years, he was called to Augsburg, where he began to preach in 1531. Here he had terrible conflicts to sustain with the Papists; yet by degrees prevailed upon the magistrates to banish Popery entirely. In 1534, the senate and people of Augsburg absolutely discharged them from preaching in any part of the city, and left only eight places where they were allowed to say mass: and the eight places they abolished, with all their trumpery, in 1537. Musculus served the church of Augsburg till 1548, when Charles V. having entered the city, and re-established the Papists in the church of Notre Dame, he found it necessary for his own safety to remove. He retired to Switzerland, his wife and children following soon after; and was invited by the magistrates of Bern, in 1549, to the professorship of divinity. He cheerfully accepted this invitation; and he never would accept of any other employment, though several were offered him elsewhere. He died at Bern, Aug. 30, 1563. He was employed in some very important ecclesiastical deputations. He was a man of great application and deep learning, and a considerable master of the Greek and Hebrew languages, although he was at the least thirty-two years of age when he began to study the latter, and forty when he first applied to the former.

Musculus published several books, and began with translations from the Greek into Latin. The first work of this nature which he published was, The Comment of St. Chrysostom upon St. Paul's Epistles to the Romans, Ephesians, Philippians, Colossians, and Thessalonians, printed at Basil, in 1536. He afterwards published, in 1540, the second volume of the works of St. Basil; and, after that, the Scholia of the same Father upon the Psalms, several treatises of St. Athanasius and St. Cyril, the ecclesiastical history of Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and Polybius. He also wrote Commentaries on Genesis, the Psalms, Matthew, John, Romans, Corinthians, Philippians, Colossians, Thessalonians, Timothy. His Common Places. Upon the Commandments. Of Oaths. Of the German Wars. Two Sermons preached at Worms concerning the Popish Mass. Printed at Wittenberg.

MYCONIUS, FREDERIC, was born at Lichtenfeldt, in Franconia, Dec. 26, 1491, of religious parents, and bred up at school there till he was thirteen years of age, and then was

was sent to Annaberg, where he studied till he was twenty. About that age he entered into a monastery of Franciscans, without the knowledge of his parents. To this step he was led, by the superstition of the times, not for the love of ease, and much less for the sake of his belly or pleasures; but with a view to serve God, and to obtain, by his own righteousness, the remission both of his own sins and of others. For the monks persuaded men; "That their vow was equivalent to baptism; that it was the state of perfection; that the monastic rules and ordinances [verbo dei multis parasangis antierre] were very far to be preferred to the word of God; that the habit of their order was much holier than all other garments; and that whosoever should be buried in the cowl of a monk, would infallibly obtain the remission of one-third part of all his sins;" with much other goodly doctrine of the same profitable kind! The first night after his entry, Myconius had a remarkable dream, which proved prophetical, but is too long for insertion here. In this monastery he read the schoolmen and Augustine's works. He read also, at meal-times, the Bible with Lyra's notes, which he continued for seven years together, and with such exactness, that he had it almost by heart: but at length, despairing of making any considerable attainments in learning, he returned himself to the mechanical arts. About which time Tetzelius brought his indulgences into Germany, boasting of the virtue of them, and exhorting all men, as they loved their own salvation, and the salvation of their deceased friends, that they should buy them, &c. Myconius, had been taught, by his father, the Lord's prayer, the creed, the decalogue, and had been admonished to pray often; that the blood of Christ only could cleanse us from sin; that if only three persons were to be saved by this blood, he should endeavour to be one of them; and that pardon of sin and eternal life could not be bought with money, &c. From this circumstance, it has been supposed that Myconius's father had secretly embraced the doctrine of the Waldenses. Myconius, however, was greatly troubled, not knowing whether to believe his father or the priests; but understanding, that there was a clause in the indulgences, that they should be "freely given to the poor," he went to Tetzelius, and begged him to give him one, for that he was a poor sinner, and one that needed a free pardon of his sins, and a participation of the merits

of

of Christ. Tetzelius wondered to hear him speak Latin so well, which was what few priests could do in those days, and he therefore consulted with his colleagues, what was best to be done, who advised him to give Myconius a pardon: but, after a long debate, Tetzelius concluded, "That the Pope wanted money, without which he could not part with an indulgence." Myconius urged the abovementioned clause in the bull; upon which Tetzelius's colleagues desired he might have one given him, pleading his learning, ingenuity, poverty, &c. and that it would be a dishonour both to God and the Pope to deny him one: but still Tetzelius absolutely refused. Upon this one of them whispered to Myconius, to give a little money for one, which he refused to do: they fearing the event, and believing that he was suborned by others, offered him money to buy one with; but he would not accept of it, saying, "That, if he chose to buy one, he could sell a book for that purpose, but he desired one for God's sake, which if they denied him, he wished them to consider how they could answer it to God, &c." But prevailing nothing, he went away rejoicing, that there was yet a God in heaven to pardon sinners freely, &c. according to that promise, "As I live, saith the Lord, I desire not the death of a sinner," &c. A little time after this, in 1516, he took orders, and read privately Luther's books with John Voit, till he made profession of the truth, which gave great offence to the other friers, who severely threatened him for it. About this period, while Luther was attacking the errors and blasphemies of the church of Rome at Wittenberg, and the light of the Gospel began to shine, he received a call to be a preacher at Vinaria, which he accepted of, and where at first he mixed some Popish errors with the truth; but being further enlightened by the Spirit's teaching in reading the Scriptures and Luther's works, he at length began to preach boldly against Popery, and to hold forth the truth clearly; which spread with incredible swiftness, not only through Saxony, but all Europe. Afterwards, in 1524, he was called to Gotha, to teach and govern the Thuringian churches, where he lived with his colleagues twenty-two years in much peace and concord; of which himself says, "Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus, et viximus semper conjunctissimè, &c." i. e. "We ran, we strove, we laboured, we fought, we conquered, and we lived together

always in the greatest harmony and love." He was remarkable for the great pains he took to pacify and keep quiet the common people; and is said to have made such an oration to great numbers of them, that were pulling down some noblemen's houses, that they all went in peace. The same year he married, and by the blessing of God, had a numerous family. At this early period, the sound of the Gospel was happily spread over most parts of Germany.

He accompanied the elector of Saxony in many of his journies into the Low Countries, and other places, where he preached the Gospel openly and faithfully, though often at the hazard of his life. About this time, Henry VIII. had fallen out with the Pope, for not divorcing him from his wife Catharine, aunt to Charles V. emperor of Germany, and king of Spain, because of whose greatness the Pope durst not do it. The king then sent over to the German princes, especially to the duke of Saxony, to confederate against the Pope, and to join with him in an agreement respecting religion; upon which account Myconius was sent over to England, partly about religious matters, but principally about a match between king Henry and Anne of Cleve. Myconius upon his arrival soon discovered the king's hypocrisy respecting religion, not only by the six articles about that time established, but also by his imprisoning of Latimer, beheading lord Cromwel, burning Dr. Barnes, &c. and by his seizing all the abbey lands; all which gave him such offence that he left England. Upon his return home, he was called by Henry of Saxony to visit and reform, (in conjunction with Luther, Cruciger, and others,) the churches of Misnia. The occasion of this reformation-visit was; George duke of Saxony, laying on his death-bed, sent to his brother Henry, (all his own sons being already dead,) desiring him, as he was to be his successor, not to make any innovations in religion; at the same time he promised him, by his ambassadors, golden mountains if he would comply with his request. To whom Henry answered, "This embassage of your's is just like the devil's dealing with Christ, when he promised him all the world if he would fall down and worship him: but, for my own part, I am resolved not to depart from the truth which God hath revealed unto me." But before the return of the ambassador, duke George was dead: upon which Henry, notwithstanding all the oppositions of the Papists, carried

carried on the reformation in the churches. This reformation-work being finished, Myconius visited all the churches in Thuringia; and, with the help of Melancthon and some others, he provided them pastors and schoolmasters, and procured stipends to be settled upon them for their maintenance. In 1541, he fell into a consumption, of which he wrote to Luther, "That he was sick, not to death, but unto life:" which interpretation of the text pleased Luther exceedingly; who wrote for answer, "I pray Christ our Lord, our salvation, and our health, &c. that I may not live to see thee and some others of our colleagues to die, and go to heaven, and leave me here amongst the devils alone. I pray God, that I may first lay down this dry, exhausted, and unprofitable tabernacle: farewell, and God forbid, that I should hear of thy death while I live; but may God grant thee to outlive me: this is my prayer, and my wish, and may it be granted me; amen; for I ask it for the glory of God's holy name, and not for my own ease or profit." Awhile after, Myconius recovered according to this prayer, though his disease seemed to be desperate, and outlived it six years, even till the year after Luther's death; upon which Justus Jonas remarks, in speaking of Luther, "Iste vir potuit quod voluit;" i. e. "That man could have of God whatever he pleased." Myconius, a little before his death, wrote an excellent letter to John Frederic elector of Saxony, in which he praised God for raising up three successively in that family, namely, Frederic, John, and John Frederic, to undertake the patronage of Luther, &c. He was a man of singular piety, of solid learning, of an excellent judgement, of a burning zeal, and of an admirable candour and gravity. He died of a relapse into his former disease, April 7, 1546, having lived fifty-five years, three months, and seventeen days. And he died as he had lived, glorifying God for all the mercies which had been received by him and by the church in the blessed Reformation. He was a dear friend to Luther; and Luther was not less so to him. In their lives, they were united; and, in their deaths, they were not long divided; for Myconius survived his magnanimous friend only seventy-seven days.

NESSE, CHRISTOPHER, was the son of Thomas Nesse, of North Cave, in the East Riding of Yorkshire, where he was born December 26, 1621, and educated under Mr. Seaman in grammar learning, till he was sixteen. Having spent seven years at Cambridge, he retired into the country in the time of the civil war, and preached for a while at Cliffe Chapel, under the inspection of his uncle Bearcliff, an eminent divine, vicar of North Cave. From thence he received a call to Holderness, and after a few years, to Beverley, where he taught school, and preached occasionally. Dr. Winter being elected Provost of Trinity College, Dublin, resigned to Mr. Nesse his living at Cottingham, near Hull, where he was instrumental in the conversion of many souls. After some years he was called to Leeds, where also many had cause to bless God for him. From 1656 to 1660, he was lecturer to Mr. Stiles; and upon his death, to Dr. Lake, afterwards bp. of Chichester, with whom there was very uncomfortable clashing; what was delivered in the morning being confuted in the afternoon, till August, 1662, when Mr. Nesse, being ejected for Nonconformity, preached in private. Upon the Five Mile Act he retired to Clayton, and to Morley. When the times grew more favourable, he had a house of his own at Hunslet, where he instructed youth, and preached in private, till 1672, when the riding house, being converted to a meeting house, he there preached publicly to a numerous auditory. Having been three times excommunicated, upon the fourth there was issued out a writ "de excom. cap." to avoid which he removed to London, 1675, and preached to a private congregation. He died Dec. 26, 1705, aged eighty-four, and was buried at Bunhill Fields.

He was author of, 1. "The Crown and Glory of a Christian"—2. "The Christian's Walk and Work on Earth."—3. "A Protestant Antidote against the Poison of Popery."—4. "The Chrystal Mirror; or Christian Looking Glass."—5. "Discovery of the Person and Period of Antichrist."—6. "The Devil's Patriarch; in the Life of Pope Innocent XI."—7. "A Spiritual Legacy for young Men."—8. "A Whip for the Fool's Back."—9. "A Key, with the Whip, to unfold the Intrigues of Absalom and Achitophel."—10. "A Church History from Adam, and a Scripture Prophecy to the end of the World."—11. "A Token, or New Year's Gift for Children."—12. "Wonderful Signs of wonderful Times."—13. "History and Mystery of the Old and New Testament," in four volumes.—14. "Antidote against Arminianism."—15. "Divine Legacy, a Confutation of Popery" which remains in MS. He was likewise author of some other pieces.

NEWCOME,

NEWCOME, HENRY, was born in 1627, and educated at St. John's College, Cambridge. He was first rector of Gausworth, in Cheshire, from whence, in 1656, he removed to Manchester, upon an unanimous invitation, to succeed Mr. Richard Hollingworth, having at the same time a like invitation from Shrewsbury. He had not been here long, before sir George Booth raised the country for Charles II. in which affair Mr. Newcome was heartily engaged, for which he continued in great esteem and friendship with that honourable person. He here exercised his public ministry till 1662, joining with Mr. Heyrick in classical meetings with the neighbouring ministers, and dispensing all ordinances in that numerous congregation; and afterwards preaching privately at home and abroad. When he could preach no longer, he wrote many excellent papers upon practical subjects, and dispersed them among his hearers, who contributed liberally towards his support, and shewed great kindness to him and his family. The Oxford Act forced him to remove into Ellenbrook chapelry; but he returned, as soon as he could with safety, to his family and flock. He preached privately till 1672, and afterwards in a licenced place. At length, the people built him a large stately chapel on the south side of the town called Ackers, which he had not used long before it pleased God to remove him by death, and he was one of the first that were buried in it, Sept. 20, 1695, aged about sixty-eight. His funeral sermon, (containing his character at large,) was preached by Mr. Charlton, who succeeded him.

He was a person of good natural abilities, cultivated by an extraordinary industry, which began very early, and continued all his life: witness the many volumes left behind him, written with his own hand. He had an extensive charity, and a great veneration for such as differed from him, who were men of real worth, and he held an amicable correspondence with many of the conforming clergy, to whom his society was as grateful, and his memory as dear, as if he had been one of their own class. He had a singular way of insinuating himself into the bosoms of his hearers, whose only regret hath been that the sermon was so short. An eminent divine who once heard him, said, "If I had this man's tongue, I could not help being proud of it." Among other lectures abroad in which he assisted, there was one instituted by Mr. Nathanael Hilton of London, at Bolton,

Bolton, his native place, in which Mr. Newcome took his turn once a month for many years, with Mr. Baldwin, Mr. Pendlebury, and Mr. John Walker.

His printed works are, 1. "The Sinner's Hope; a Discourse on Ezra x."—2. "Usurpation defeated, and David restored; a Sermon on the Restoration of Charles II."—3. "The Covenant of Grace effectually remembered."—4. "A Discourse on Psalm cv. 8. with 1 Chr. xvi. 15."—5. "An Help to Duty in, and right Improvement of, Sickness."—6. "A Discourse on Job v. 6, 7, 8."—7. "A Treatise on Rash and Sinful Anger, on Prov. xiv. 28."

NEWCOMEN, MATTHEW, M. A. was educated at St. John's College, Cambridge, where he was much esteemed for his wit; which being afterwards sanctified by divine grace, fitted him for eminent service in the church of God. Dr. Collinges, in his preface to the sermon which Mr. Fairfax preached on his death, says, "That he had had thirty years acquaintance with him, and never knew any that excelled him, as a minister in the pulpit, a disputant in the schools, or as a desirable companion." His gift in prayer was incomparable. He was a solid, painful, pathetic, and persuasive preacher. He succeeded Mr. John Rogers at Dedham in Essex; but their gifts were different. Mr. Rogers's great talent lay in a peculiar gesture and manner of delivering the solid matter he had prepared: but Mr. Newcomen's gifts lay in every way. His worst enemies could not deny that he shewed as much skill as piety in all his religious services. He was a most accomplished scholar and Christian. In his ordinary converse he was pleasant and facetious, and of extraordinary humility and courtesy. His whole deportment was pious and amiable. He was a member of the Westminster Assembly, during which time he preached with Mr. Calamy, at Aldermanbury, and assisted Dr. Arrowsmith and Dr. Tuckney in drawing up the Catechism. He was also one of the commissioners at the Savoy. Mr. Baxter, in his own Life, frequently mentions Mr. Newcomen with great respect, as one of the principal ministers concerned in the transactions of those times. Mr. Newcomen was one of the authors of the famous work called "Smectymnuus*." After he had fixed at Dedham he would listen to no temptation to any other place, though

* See above, vol. I. p. 459.

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he had many and great offers, but continued there till he was ejected in 1662. He was soon after invited to a church in Leyden, which he accepted, for the sake of liberty to preach the Gospel, which he preferred to any thing in the world. He was there exceedingly esteemed by Dr. Hoornbeck, and the other professors, and by other learned men in those parts. He died of an epidemical fever in 1668 or 9. Mr. Fairfax, in his funeral sermon for him, entitled "The Dead Saint Speaking," preached at Dedham, describes Mr. Newcomen as "a scribe well instructed to the kingdom of God; one whose gifts were like Aaron's breast-plate, whereon Holiness to the Lord was engraven; one who, like Isaiah, had the tongue of the learned, and, touched with a live coal from God's altar, knew how to speak a word in season to the weary. One who was the desire of thousands; whose doctrine fell as the rain; whose life shined as the light; whose zeal provoked others: whose labours blessed the earth; whose prayers pierced the heavens; at whose presence the boldest sinners blushed; at whose thunderings the hypocrite trembled; at whose force the kingdom of darkness shook, and the powers of hell were vanquished: as one who bound up many a broken heart; as a spiritual father to many children; as the happy instrument of life to many dead souls."

He was author of, 1. "Irenicum," (a work much commended by Dr. Collinges.)— 2. "A Sermon before the Parliament, Nov. 5, 1642."— 3. "A Sermon at the Funeral of Mr. Samuel Collins, Pastor of Braintree."—4. "The best Acquaintance; being Discourses on Job xxii. 21."—5. "A Farewell Sermon," (in the London Collection,) on Rev. iii. 3.—There is also another Sermon of Mr. Newcomen's in the Country Collection, which is the last in the volume, and is detached from the rest. It is not said where it was preached, or when. It is not probable that it was in the parish church, but it is plain that it was just before he left this country for Holland. The title is, "Ultimum Vale: or the last Farewell of a Minister of the Gospel to a beloved People. By Matthew Newcomen, M. A. late Preacher of the Gospel to the Church of Christ at Dedham, in Essex: now to the English church, at Leyden, in Holland.....London printed in the year 1663." The text is, Acts xx. 32.

NEWEL, JEREMIAH, was born in 1756. His father, was a farmer in Radnorshire; who felt himself happy in receiving the Gospel of the grace of God, under the itinerant labourers

labourers for Christ, in North Wales: and his mother was a woman of the same nature, united in the bonds of affection; and more nearly as living members of the living Head Christ Jesus. The instruction and examples of his parents produced an early impression, through the divine blessing, on the mind of the child. He was led to the ministry of the same teachers, and embraced early in life the same truths. He continued labouring with his father, having obtained only the improvement of a common school; but the suggestions of many ministers and others, who witnessed his genuine piety, that he might be useful in the ministry, turned his thoughts to desire so noble an employment of his days, if God, in the way of his providence, should open a door for his admission. The great and good Countess of Huntingdon had then established her College at Trevecka, for the education of young men for the ministry. Her benevolence was every where spoken of; and on application, permission given to the good father to bring up his son to her Ladyship for examination. A scene of the most affecting nature passed on the occasion. After the usual enquiries and approbation, the old man, whose locks were then silvered o'er with time, went up into the study, where Lady Huntingdon had collected the students, and there falling on his knees with his son, he poured out his soul in prayer for him and his work, and, with many tears, solemnly gave up his only son, to God our Saviour, as a devoted child and servant, with such fervour of devotion as produced a flood of tears from every one present. At Trevecka he studied about a year or more, going in turn, with the other students, to exhort in the vicinage the poor of the flock; and daily pursued his studies with the other pupils. But this change of life and kind of labour seemed to affect his lungs, and threaten consumptive symptons: he, therefore, was sent home to his parents, to drink goats' milk; and desist from every other attention but to his health. This, after a while, was mercifully restored; and expressing a wish to gain admittance into the Church of England, which, by an education at Trevecka, would have probably met with great obstacles, it was advised, that he should pursue his education under the tuition of Mr Jones, vicar of Llanbadan Fawr, Brecknockshire. There he continued till his twenty-fifth year, with considerable improvement in classical learning; and what he reckoned a much higher

higher attainment, a growing acquaintance with the Scriptures of Truth. As from these schools many of the Welch students, who cannot afford an university education, have been often ordained to the ministry in the church, he obtained a title from that highly respectable servant of Jesus, James Stillingfleet, Prebend of Worcester; and served with great fidelity and blessing the parishes of Knightwick and Doddington upwards of six years; and afterwards, under the same kind patron, removed to St. John's Worcester. During the time of his service with Mr. Stillingfleet, he formed a connection with one in the family, who was of the household of faith; and who proved for many years his faithful friend and helper. A numerous family and a small provision subjected him to difficulties; but he pursued the work of his ministry with steadiness and zeal. The exercises he met in the deaths of seven out of ten children, often called for sorrow, patience, and resignation; and led him to seek in his afflictions nearer communion with God, and to employ the great Christian remedy of humiliation and prayer.

In 1787 the estate of Missenden Abbey (the ancient seat and religious house of sir T. Missenden) was purchased in chancery by J. O. Oldham, esq. together with the presentation to the living. As it was a principal object with him to introduce the Gospel into that village, which was then in a state of spiritual darkness, Mr. Oldham applied to Lady Huntingdon for a suitable minister; and she recommended Mr. Newell, in very handsome terms.

What were this good man's feelings on being inducted to Missenden, in Buckinghamshire, and the manner of his reception, will best appear from the following extract from Mr. Newell's Common Place Book:

"When I reflect on the providence of God, and the many unexpected favours he hath bestowed on me, I am constrained to say, "Thou preventest me with the blessings of thy goodness." My presentation to the vicarage of Missenden is a signal instance of the Lord's conferring unsought mercies upon me. I was curate to the rev. James Stillingfleet, of Worcester, totally unknown to Mr. Oldham, when he, from pure love to the Gospel of Christ, offered me his living. As the living was given me without solicitation, the comforts it affords me are sweeter, and the crosses I necessarily meet with, are easier borne on that account.

"Dec. 16, 1787, I preached my first sermon in Missenden church. The text was, Acts xiii. 26, "Unto you is the word of this salvation sent." As the generality of the people were then entirely unacquainted with the doctrine of the Gospel, and greatly prejudiced against extempore preaching, they laughed and sneered a good deal at what they heard: some of them betrayed their ignorance so far as to laugh at the words of the text. In the course of the following week, I was informed, the boys ran about the streets crying, "Unto you is the word of this salvation sent:" but I trust this sermon was made useful to the conversion of some soul. One person, who had lain in darkness and the shadow of death, about two years after, said to me, "Sir, when you preached your first sermon, the word was sent with power to my soul; then I was brought to know the way of salvation, which I was entirely ignorant of before." She now walks humbly with God; and in a late severe affliction, appeared to be resigned to her Heavenly Father's will. This instance of the Lord's goodness encourages me to "cast my bread on the waters, hoping to find it after many days."

Mr. Newell soon lived down prejudice, his labours were blessed, and he was much beloved by his parishioners. He preached often thrice on the Lord's day; and in the week, visited and conversed with the poor of the flock who would receive him; and found his work his wages. His stipend was small, because he hated contention; and vicarial tythes are a wretched provision in general; to take them in kind, is as offensive as difficult; and the composition for them, where it is known that a quiet and good man will enter with great reluctance into any claim that may be litigated, is too frequently below the real value. His income for several years scarcely exceeded eighty pounds, till the same kind friend who gave him Missenden, having procured for him the adjacent perpetual curacy of Lee, about forty pounds addition was made to it; but hardly earned, by a ride or walk of six or eight miles every Sunday, and the necessary parochial calls of duty; yet he felt his sphere of usefulness enlarged; and his preaching, and that of his brethren who occasionally assisted him, was there blessed. The service, which had been irregular, and often not once a month, he performed every Lord's day; and sometimes in the week there was a lecture preached. A numerous congregation

congregation assembled, where hardly half a score had used to attend; and the Gospel word ran and was glorified, in the conversion and edification of several who had never known the truth as it is in Jesus. As he had to read prayers and preach three times a day, and winter and summer to travel to Lee and back again, with other occasional services on the Lord's day, and his weekly lecture and parochial duties, his health began to suffer. Being invited to preach before the London Missionary Society, at their annual meeting, he felt himself honoured by their choice; and highly approving the institution, he set himself to compose for the occasion with some anxiety, from his great modesty and diffidence, though he executed the task with high approbation; and, as it is his only publication, it affords a pleasing specimen of his ministerial gifts and abilities. He came to town unwell, having been previously afflicted with a sore throat and fever: and his work and engagements among friends being attended with much fatigue, and differing from the uniform tenor of his usual life, tended to increase his indisposition, which rapidly advancing on his return to Missenden, he committed himself to the great Shepherd and Bishop of Souls, who soon dismissed him from the burdens of the flesh, to receive the reward of his labours in a better world, June 11, 1803.

As Mr. Newell had no property but what arose from his living, he left a widow in a state of pregnancy, with three children, wholly unprovided for, except that his patron, unknown to him, had, by insuring his life, secured a small annuity for Mrs. Newell. Soon after this painful event, Mr. Oldham also opened a subscription for the family; and the Lord opening the hearts of the religious public, a farther encouragement was given to rely on this promise, "Let thy fatherless children trust in me." We understand, between fourteen and fifteen hundred pounds were collected. The religious public have, in many cases, nobly distinguished their liberality towards the evangelical laborious ministers, who have left their orphan families with their great and gracious Master. They have not been forsaken, nor their children begging bread.

Mr. Newell died in the prime of life, aged forty-seven. Uniform in sentiment from the beginning of his ministry, and determined to know nothing but Jesus Christ, and him crucified, he, for twenty-three or twenty-four years, was

not ashamed of that Gospel he had proved to be the power of God unto salvation. He entered into the ministry with clear views of evangelical truth, which he had early imbibed and confirmed at Trevecka. He preached the doctrines of the Church of England, according to the conscientious subscription he had made to them. He held them in their literal and grammatical sense, the sense commonly called Calvinistic. His labours and life adorned the doctrine of God our Saviour, which he preached; and confounded the futile and absurd charges of preaching faith without works. In every relation of life, he was a pattern of good works, not only in doctrine, shewing uncorruptness, gravity, sincerity; but as a husband, a father, a master, a friend, holding forth an example worthy of imitation. His spirit was singularly gentle; he carefully avoided all grounds of dispute and controversy, chose rather to suffer many wants than even claim the full rights of his vicarage; and, under many unkindnesses and opposition to his labours of love, in meekness and patience he bore with, and often overcame his adversaries.

NEWNHAM, THOMAS, was the son of Mr. Thomas Newnham, and was born about 1631, at Gotton, in the Isle of Wight, an ancient family seat. His education in the island was first at Kingston school, and afterwards at the free-school at Newport, where he made some proficiency in grammar learning, with a brother of his who was designed for the university. But he refusing to go, the father asked his son Thomas, whether he was willing to be a minister? And he discovering an inclination to the office, was sent to Oxford, where he continued some years. He returned from Oxford to the island with Dr. Pettis, who afterwards conformed, and was first rector of Gatcomb, in the Isle of Wight, and then of St. Botolph's without Bishopsgate, and they were both ordained together, by presbyters, in Newport church. Mr. Newnham being ejected from his living of Week in Hampshire in 1662, for his nonconformity, some of his parishioners shewed a particular respect for him, by carrying in their corn before Bartholomew Day, on purpose that he might have the tythe of it; while some others, not so well affected to him, would not carry in theirs till afterwards, which it was observed, was in great part spoiled by excessive rains. After his ejectment, (being persuaded that

at he was called of God to labour in the word and doctrine,) he took all opportunities that offered to do good to uls. As he sometimes went to Whitwell church to hear Mr. Harrison, one Lord's day when he was there, Mr. Harrison not coming, the people desired Mr. Newnham to officiate; who, that they might not be wholly disappointed, preached to them from the seat in which he was sitting. For this however, Mr. Harrison put him to a great deal of trouble and expence. He preached the word in season and out of season. In troublesome times, when many were sleeping in their beds, he was engaged in his Master's business. God had given him a strong constitution of body, and he possessed great natural and acquired abilities for ministerial work. And such a gracious presence of the Spirit was with him while he was ministering in holy things, that he was never more in his element than when thus employed. He sometimes preached at Roslin, and Yard, and other places; but more constantly to the church committed to his care at Road, Bridge Court, and Stroud Green. His chief and most earnest desire was, to pluck sinners "as brands out of the burning." To this end did he "reprove and rebuke with all authority," endeavouring "by the terrors of the Lord to persuade men." He was in his sermons a Boanerges. With what emphasis would he often close with those words, Psalm l. 22. "Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you." He was blessed with a quick apprehension, a solid judgement, a tenacious memory, warm affection, and a ready utterance. Once at a meeting of the ministers at Stroud Green, the person expected to preach not coming, several of the ministers present pleaded their unpreparedness for supplying his place. At length Mr. Newnham was prevailed on to undertake it; and though he had no notes, as he commonly had, nor any expectation of preaching when he came thither, his performance was such, that he had the applause of those that heard him; and, it was said, he did not use notes in preaching afterwards. At another time, being to preach at his usual place on the Lord's day, the prince of Orange's fleet appeared that very day near the island, when he was coming to save the nation from Popery and slavery in 1688. Upon this occasion he left the subject which he intended to have preached upon, and took another, suited to such an event of Providence,

vidence, on which his extemporaneous discourse greatly affected his people. Mr. Newnham met with much trouble on account of his nonconformity, being prosecuted, fined, &c. but he bore all with invincible patience, courage, and constancy of mind. Being threatened by a justice of the peace, that his books should be taken from him, he replied to this effect: "That he blessed God, if he had no book but the Bible, he questioned not but he should be able to preach the Gospel." When the Conventicle Act passed, he for some time preached in a house by the road side, where the auditory, without fear of incurring the penalty of that act, came boldly to hear him, standing in the highway, during the time of the service. As his preaching was acceptable and useful, so his conversation was "a living epistle, known and read of all men." He was a man of great seriousness and exemplary piety, and his words did continually "minister grace unto the hearers." He died of the small pox, at Whitwell, and was interred in the parish church there, in 1689, about the fifty-eighth year of his age. On his death-bed his faith was lively and strong, and he manifested a remarkable degree of resignation to the will of his heavenly Father.

NEWTON, EDWARD, was born at Maidstone about 1628, and ordained by the presbytery of Salisbury, in St. Thomas's Church in that city, 1652. He was educated at Baliol College, Oxford, of which he afterwards became fellow. He began his ministry at Kingston by the sea, and there continued four or five years. His parish had only three houses in it, but so many people came from neighbouring parishes that he had a good auditory. He afterwards succeeded his father-in-law, Mr. Benjamin Pickering, in Lewes and Southover in Sussex, preaching one part of the day at each place, with general acceptance, till after the restoration, being attended even by the Royalsits. In 1662, he took a sorrowful leave of his people, in a sermon on 2 Tim. ii. 7. He preached to them afterwards privately, and a great number adhered to him, among whom his chief endeavour was to promote practical religion. The congregation at Maidstone would willingly have received him, but he chose to continue where he had been useful. He many ways shared in the hardships of Protestant Dissenters. After the Five Mile Act he was forced to be a stranger to his

catechisms; and, though these pious efforts did not reach his heart, nor prevent him afterwards from running to a sad excess of riot, yet they occasioned a considerable restraint for a season. It was long before he could entirely shake off his religious impressions; and, when he was at length awakened to a sense of his condition, the recollection of these "first principles," proved of unspeakable advantage to him. Mr. Newton, therefore, considered his own case as affording encouragement to godly parents, to be diligent and persevering in the religious instruction of their children. His mother, who observed his mental improvement with pleasure, earnestly desired that he might become a minister of the Gospel, if the Lord should so incline his heart. With this view, probably, he began, when six years of age, to learn Latin; but the intended plan of his education was soon deranged, and he was deprived of the guide of his youth before he was seven years old. His father, who was then at sea, returned to England during the following year, and soon after married again. Thus he passed into fresh hands; and, though well treated in other respects, the loss of his mother's instructions was not repaired. He mingled with profane children, and learned their ways. He was then sent to a boarding school in Essex, where he was severely and improperly treated; but, during the latter part of the two years which he spent there, he made a considerable progress in Latin. When he was eleven years old his father took him to sea; and, from that time till 1742, he made several voyages, but with considerable intervals between them; which were chiefly spent in the country, excepting a few months at Alicant, in Spain, where he had a very advantageous prospect; but his unsettled disposition, and impatience of restraint, rendered the design abortive.

During this period, his temper and conduct were exceedingly various. At one time, he would pray, read the Scriptures, and keep a sort of diary, then he would grow weary of religion, gradually give it up, and become worse than before. He had learned to blaspheme before he was twelve years old. A narrow escape from death by the fall of a horse affected him for a time; but he soon declined again. Struggles between sin and conscience were often repeated; but, on every relapse, he sunk into greater depths of wickedness. He often saw the necessity of religion as a mean of escaping hell; but he loved sin too well to forsake it. One

of his religious fits (if we may so term them) continued two years. He read, fasted, prayed, and became a strict Pharisee. In this state of mind he met with a Deistical book, lord Shaftesbury's "Characteristics;" this was exactly suited to his romantic turn of mind, and he read it with avidity; but was not aware of its baneful tendency. No immediate effect, indeed, followed; but it operated like a slow poison, and prepared the way for the mischiefs that followed.

In 1742, his father, not intending to go to sea again, was desirous of settling him in business; but he was of a different inclination. At length, a merchant in Liverpool proposed to send him for some years to Jamaica. He consented; every thing was prepared, and he was to sail the following week. In the mean time, his father sent him on some business into Kent, a few miles from Maidstone, where he was to have staid but a few days; but this little journey gave rise to a series of unexpected and uncommon events, which affected his future life.

In this journey he paid a visit to a family with which his mother had been intimately acquainted, and where he met with the kindest reception. His friends had two daughters, the eldest of whom had (as he afterwards understood) been considered by both her mother and his own, as a future wife for him. Almost at the first sight of this young lady (who was then under fourteen) he was impressed with a strong affection for her, which never abated or lost its influence; and, though he afterwards became very wicked, and deaf to all the remonstrances of conscience and prudence, yet his regard for her was always the same, and was almost the only principle that restrained him from the most horrid designs against himself and others. Apprehending that he could not bear to live at such a distance from her as Jamaica, and that for four or five years, he immediately determined, at all events, not to go thither; and, by imprudently staying in Kent three weeks instead of three days, the ship sailed without him, and the opportunity was lost.

Shortly after this, he sailed with a friend of his father to Venice. He mingled with the common sailors, and relaxed from that sobriety of conduct which he maintained for the two preceding years. He did not at once become profligate; but he was making large strides towards a total apostacy from God. At this period, he had a very remarkable

ble dream. The scene presented to his imagination was the harbour of Venice: it was night, and he was at watch on the deck. As he was walking to and fro, he thought a person brought him a ring, charging him to keep it carefully; assuring him, that while he did so, he should be happy and successful; but that if he lost or parted with it, he must expect nothing but trouble and misery. He gladly accepted the present, on the terms proposed, not doubting his own care. While engaged in thinking of it, a second person came; and observing the ring, took occasion to ask some questions about it. Being told its virtues, he expressed surprize at the weakness of expecting such effects from a ring. He reasoned much on the impossibility of the matter; and at length urged him to throw it away. At first, he was shocked at the proposal; but his artful insinuations prevailed: he reasoned, doubted, and then slipped off the ring from his finger, and dropped it over the ship's side into the sea. No sooner had it touched the water, than a terrible fire burst out from the mountains which appeared behind the city. He immediately perceived his folly; when the tempter insultingly said, That all the mercy which God had for him was comprized in that ring, which he had wilfully thrown away. He was then informed, that he must now go with him to the burning mountains—the flames of which were kindled for his punishment. He trembled, and felt self-condemned, without hope, and without a plea; when, suddenly, another person appeared, and demanded the cause of his grief. He related his case. He blamed his rashness; and asked, if he should be wiser, provided he had the ring again? Before he could answer, this unexpected friend suddenly dived into the sea, and brought it up in his hand. In a moment, the flames of the mountains were extinguished, and his seducer vanished. His fears were gone—joy succeeded; and he approached his deliverer to receive the ring again: but this he refused; saying, "If you were once more entrusted with it, you would soon bring yourself into the same distress. You are not able to keep it. I will keep it for you; and whenever it is needful, I will produce it in your behalf." On this he awoke, in a state of mind not to be described. He could hardly eat, sleep, or transact any business for two or three days; but the impression, strong as it was, wore off: he speedily forgot it; and it scarcely occurred to his mind for several

years. But it afforded a striking picture of his experience, which he afterwards well understood. The tempter awfully prevailed against him. He renounced his religious profession; he involved himself in the most complicated crimes; and there seemed but a step between him and death: but Jesus, whom he defied, rebuked the adversary, and delivered him as "a brand from the fire." He thus restored the ring (or what was signified by it) vouchsafed to keep it for him, and preserved him to the end.

In December, 1743, he returned home; and repeating his visit to Kent, prolonged it in the same manner as before; which again disappointed his father's designs, and almost provoked him to disown him. About this time, owing to his thoughtless conduct, he was impressed, and sent on board the Harwich man of war; and, it being a critical time, his release could not be obtained. His father, however, procured a recommendation to the captain, who took him on the quarter deck as a midshipman. Here he might have done well; but, becoming intimate with a determined infidel on board, his depraved heart was gained, and he entered fully into his plan; renouncing the hopes and comforts of the Gospel, at a time when every other comfort was about to fail. After several imprudencies, which the captain forgave, he foolishly determined to desert the ship while she lay at Plymouth. He proceeded a day or two on his road to Dartmouth, when he was seized by a party of soldiers, and brought back to Plymouth, like a felon: he was publicly whipped, degraded from his office, reduced to a level with the lowest, and exposed to the insults of all. He was now completely miserable: his breast was torn by the most excruciating passions, eager desire, bitter rage, and black despair; and nothing but the secret, yet powerful hand of God restrained him from jumping overboard. The ship, which was bound to India, was detained for some time at Madeira, and was to sail next day: but he was determined, in his own mind, not to go to India; and equally resolved to go to Guinea; and such indeed was the Lord's will concerning him; but it was accomplished in a peculiar way. Having slept longer than usual that morning, *one of* the midshipmen, in anger, cut down his hammock, and obliged him to dress. He was exceedingly displeased at this treatment, but durst not resent it. He little thought how much depended on this act of caprice. Going on deck, he

he found that two men from a Guinea ship, which lay near them, had entered on board the Harwich; and that two other men were ordered to be sent to replace them. Mr. Newton entreated to be one of them; and his request was instantly granted. In about half an hour, from the time of his being asleep in his hammock, he found himself discharged, and safe on board another ship. This was one of the most critical turns of his life, and connected with a train of peculiar circumstances.

This vessel was bound to Sierra Leone, &c. The captain, who was acquainted with his father, received him kindly, and probably would have been his friend; but he behaved so extremely ill, as to make him his enemy: he sinned with a high hand, and studied to seduce others. Thus he went on for about six months, till the ship was preparing to leave the coast, and sail for the West Indies. About that time the captain died; and Mr. Newton, dreading to be put on board a man of war by his successor when he should reach the West Indies, determined to remain in Africa. He obtained his discharge; and was landed on the island of Bonanoes, with little more than the clothes on his back. Here he engaged with a person, whose business was to procure slaves, and sell them to the ships. He was soon attacked by a severe fit of illness; and, in the absence of his master, was cruelly treated by a black woman (his wife or concubine) who was prejudiced against him from the first. It was with difficulty he could sometimes procure a draught of cold water when burning in a fever! His bed was a mat, spread on a board; and a log of wood served for his pillow. When the fever declined and his appetite returned, he could scarcely procure food. Now and then, indeed, she would vouchsafe to send him some victuals in her own plate, after she had dined; and once, when about to receive it from her hand, he, being extremely feeble, dropped the plate. She laughed at his disappointment; and though her table was covered with dishes, refused to allow him any more. He was obliged to live on unwholesome food, which often made him ill; and was sometimes indebted for sustenance to the poor slaves in chains, out of their own scanty allowance. His master returned; and on his next voyage took him with him; but he was soon unjustly accused of stealing his goods, and treated with great severity; suffering by want of food and clothes, and sometimes exposed,

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for thirty or forty hours together, to incessant rains. [illegible] of the sad effects of these hardships remained with him [illegible] his days; and he considered them as a memento of the [illegible] vice and the wages of sin*.

About this time he was engaged in planting some [illegible] or lemon trees; his master and mistress happening to [illegible] by, stopped to look at him. His master said, "[illegible] knows: but by the time these grow up and bear, you [illegible] go home to England, obtain the command of a ship, [illegible] return to reap the fruit of your labours. We see strange [illegible] things sometimes happen." This was a cutting sarcasm, [illegible] but it proved a prediction; and he actually did return in the [illegible] capacity mentioned, and plucked some of the first fruits from those very trees.

He continued in this state about a year; during which [illegible] he repeatedly wrote to his father: he wrote also to Mr. [illegible] ———, whom, at the lowest ebb, he hoped to see again. His affairs now took a more favourable turn, by his obtaining leave to live with another trader, one of whose factories was on the river Kittam. Here he was well clothed, lived in plenty, and had a share in the management of the business: he began to be pleased with the natives, and almost content to spend the rest of his days among them: but the Lord again interposed to break his plans, and to save him from ruin in spite of himself. The ship that had orders from his father to bring him home, arrived on the coast in February, 1747; and by a peculiar providence, the captain found him out, and took him on board. Thus was he suddenly delivered from a captivity of about fifteen months, though he had not a thought, nor a desire of the change, one hour before it took place. This ship, which continued on its business on the coast of Africa for about a twelvemonth after he embarked in it, at length sailed for England; but the voyage proved uncommonly tedious and dangerous. Mr. Newton had now no business to employ his thoughts, except when he amused himself with the mathematics. At other times, his whole life was a course of horrid impiety. Not content with common blasphemies he invented new

* One circumstance relating to this period is very peculiar. Though thus depressed, to a degree far below common wretchedness, he amused himself with Euclid's Elements, which he had brought with him, and drew diagrams with a stick on the sand. In this manner he made himself master of the first six books of Euclid.

oaths;

s; so that the captain, who was not at all circumspect is own expressions, often reproved him. Indeed, his uct was so desperately wicked, that, towards the close he voyage, when any disasters happened, the captain ld assure him, that he thought he had a Jonah on board; that all the troubles of the voyage were owing to him. n the mean time, Mr. Newton was favoured with some arkable deliverances from death; but which were entirely upon him. The admonitions of conscience became aker and weaker; and he had seldom a single check, when he thought himself very near destruction. But as on this voyage that the Lord's gracious design of dering him from his wretched and carnal state was to be nifested. Among the few books on board, was Stan-e's Thomas à Kempis: he took it up carelessly, as he often done before, merely to pass away the time; but thought darted into his mind, "What if these things ould be true?" The thought was unwelcome: he there-re dismissed it, shut the book, and joined in vain conver-tion.

But the Lord's time was come; and the conviction he as so unwilling to receive, was to be more deeply impressed n his mind by an awful dispensation. He went to bed ith his usual security; but was awaked from a sound sleep, y the force of a violent sea, which broke on board. The ater filled his cabin; and a cry was heard that the ship as sinking. The sea had torn away the upper timbers on ne side, and made a mere wreck in a few minutes. It was stonishing that any of the crew survived to relate the story; nd their preservation was almost miraculous. Towards morning the wind abated; and they were enabled to use ome means for their safety, which succeeded beyond ex-pectation. At the beginning of the hurry he was little af-fected; but after some reflection, he said, almost without any meaning, "If this will not do, the Lord have mercy upon us!" This was the first desire he had breathed for mercy for many years; but instantly the thought occurred, "What mercy can there be for me?" He now began to dread the thoughts of death; apprehending that, if the Christian religion were indeed true, he could not be forgiven. He also began to reflect on his former religious professions; the calls, warnings, and wonderful deliverances he had met with; his licentious course of conversation; and especially his

his profane ridicule of the Bible. At first, he concluded that his sins were too great to be forgiven; and many passages of Scripture returned to his memory, which seemed to suit his case, and to bring with them a presumptive proof of their divine original *. Thus he waited with fear, and kind of impatience, to know the worst of his inevitable doom.

About six in the evening the ship was freed from water, and a gleam of hope arose. He thought he saw the hand of God displayed in his favour. He began to pray; he thought of Jesus, that Jesus whom he had so often derided; he now collected the particulars of his life and death, a death for sins not his own; but for those who, in their distress, should put their trust in him. He had many painful reasonings about the truth of Scripture; but he saw the necessity of a Mediator: on the Gospel plan, he perceived at least a peradventure of hope; but on every other side, nothing but despair. On April 8, 1748, after being reduced to the lowest extremity, and in great danger of being starved to death, they anchored in Lough Swilly, Ireland. The fears of sinking and starving he had shared in common with others; but he had a heart-bitterness peculiarly his own. His companions in danger soon forgot it all; but it was not so with him: he was touched with a sense of the undeserved mercy he had received; he was affected with the recollection of his misspent life; and was at once happily freed from his deeply-rooted habit of swearing. During his stay in Ireland, while

* Particularly Prov. i. 24—31. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Heb. vi. 4—6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." 2 Pet. ii. 20. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

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the ship was repairing, his health was recruited, and he became a serious professor of religion; went twice a day to church; took the sacrament; and solemnly surrendered himself to God. He had yet much to learn: his views of the Gospel salvation were indistinct; but he was sincere, according to his knowledge; and experienced a degree of peace and satisfaction in his mind, to which he had before been a perfect stranger *. While here, he wrote to his father; from whom he received some affectionate letters. He was just going out as governor of York Fort, in Hudson's Bay; and sailed before Mr. Newton could see him. He never returned to England, but was drowned while bathing, just before the ship arrived in the bay.

Mr. Newton reached Liverpool in May, 1748, where the Lord had provided him another father, in the late Mr. Joseph Manesty, a merchant of that town; who treated him with peculiar kindness, and took upon himself the care of providing for him. He shortly offered him the command of a ship: this, however, he prudently declined for the present; but accepted the station of a mate. He made a short visit to London, and from thence to Kent, where he obtained an interview with Miss ——; and, before he left England, their intended union was agreed upon, his father having previously expressed his approbation.

On his voyage to Guinea, his religious fervour gradually abated; he grew slack in waiting on the Lord; became vain and trifling in his conversation, and seemed almost to forget the divine mercies. The remembrance of this sad decline proved, however, a lesson of instruction, by which he learned how incapable he was of standing a single hour, without fresh supplies of strength and grace from Jesus. A violent fever, with which he was visited, broke the chain, and once more brought him to himself. He was then exceedingly distressed; and, retiring to a sequestered spot, poured out his soul before the Lord; he was enabled to hope and believe in a crucified Saviour; the burden was removed from his conscience; and not only his peace, but his health was speedily restored.

* Concerning his state of mind at this time, he says, in the preface to "Letters to a Wife," "I was no longer an infidel, or a libertine. I had some serious thoughts; was considerably reformed, but too well satisfied with my reformation. If I had any spiritual light, it was but as the first faint streaks of the early dawn." p. 5.

On his return to Liverpool, after settling the ship's affa
he repaired to Kent. All obstacles to his long-expec
union were now removed, and he was married in Febru
1750.

In June following, duty again called him abroad *; a
he sailed from Liverpool in August, commander of a g
ship. He had now the care of about thirty persons, wh
he treated with humanity, and kept up the worship of
among them. On this voyage he pursued his study of La
and mastered, though with much difficulty, Terence, Vi
Livy, Sallust, &c. He returned to England in Nov. 1

In July, 1752, he commenced a second voyage to Afr
during which he was wonderfully preserved in the midst
many dangers, and especially from a conspiracy among
crew, to turn pirates and seize the ship. His stay on
coast was long; the trade precarious; and he was
"deaths oft;" but he was as marvellously delivered,
returned to Liverpool in August, 1753.

His third voyage, as master of the vessel, which co
menced in about six weeks after his return, was shor
and less perplexed than either of the former: he left
coast in about four months, and sailed for St. Kitt's.
this passage he was visited with a fever, which gave hi
very near prospect of eternity; but his hopes were gre
than his fears, and he was enabled to wait the event with
much anxiety. The Lord appeared in his favour, and
arrived in the West Indies perfectly recovered. On his
rival there, he found much spiritual profit from the co
versation of a captain Clunie, a member of Mr. Brewe
church, at Stepney: he received an increase of knowledg
and his conceptions of divine truth became much mo

* Speaking of this separation, in the preface beforementioned, h
says, "The necessity of being absent from her, which then seemed
me bitter as death, I have now reason to acknowledge as one of th
chief mercies of my life. If I could have obtained my fond shor
sighted wish, and have continued with her, I see that, humanly speak
ing, it would have proved the ruin of us both."

To alleviate the pains of absence, Mr. Newton had recourse t
writing, even while at sea, two or three times a week, though no con
veyance offered for six or eight months together. "I have," says h
(Letter xi. page 168,) "to the amount of near two hundred sheets o
paper now lying in my bureau of that correspondence."—A selection
of these Letters was published by Mr. Newton, after the death of Mrs.
Newton, in two volumes.

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and evangelical *. He arrived safe at Liverpool in st, 1754.

the beginning of November he was again ready for but the Lord saw fit to over-rule his design. He had in general, satisfied with the slave trade, not having east scruple, at that time, as to its lawfulness, and lering it as the appointment which Providence had ed out for him; yet, he looked upon himself as a sort oler or turnkey; and was sometimes shocked with an oyment that was perpetually conversant with chains, s, and shackles. In this view, he had often prayed to be d in a more humane calling, and in which he might y the means of grace. His prayers were answered; but n unexpected way. When he was within two days of ing, while sitting at tea with Mrs. Newton, he was sud- ly seized with a fit, which lasted about an hour, and duced effects which rendered it imprudent to proceed the voyage; he therefore resigned the command, and thus freed from that service, and from the calamitous sequences of that voyage, in which the captain and ny of the crew died; and the vessel was brought home h great difficulty. Disengaged from business, he spent st of the following year in London and in Kent; but he s exercised with a new trial; for Mrs. Newton was taken and, for many months, reduced to the lowest state. London, he commenced a religious acquaintance with ny excellent persons, particularly with Mr. Brewer, of epney; whose friendship and ministry proved of great ad- ntage to him. The rev. Mr. Hayward was another of s intimate friends. He was also introduced to the rev. fr. Whitefield, whose ministry was exceedingly useful to im.

In August, 1755, he received through the procurement f Mr. Manesty an appointment to the office of tide sur- eyor of Liverpool. This place, though unsought for by imself, was the very thing he could have wished, as it af-

* See a volume entitled, "The Christian Correspondent; or, a eries of Letters," written by Mr. Newton to captain Clunie, from 761 to 1770. In the first of these Letters (page 6) he says, "I often hink of you with peculiar pleasure and thankfulness, as by you the Lord was pleased to bring me to know his people. Your conversation was much blessed to me at St. Kitt's; and the little knowledge I have of men and things, took its rise from thence."

forded him much leisure, and the liberty of living in his own way *. His circumstances now became as smooth and uniform for some years, as before they had been stormy and various. At that time, religion was at a low ebb in Liverpool; yet he found a godly few, with whom his association was pleasant and profitable. About 1757, he increased his religious acquaintance in and about Leeds, where the Gospel flourished. He was now desirous of improving his mind in the best kind of knowledge, and spent his leisure hours in the study of the Greek Testament, and of the Hebrew Bible. He kept up also a course of reading in the best writers of divinity, in French and Latin, as well as in English.

About this time he turned his thoughts towards the work of the ministry; his first inclination to which, arose from a reflection on Gal. i 23, 24. He could not but wish for an opportunity to testify the riches of divine grace. He thought that above most men living, he was the fittest to proclaim that faithful saying, "That Jesus Christ came into the world to save the chief of sinners;" and, as his life had been full of remarkable turns, he thought himself selected to shew what the Lord could do; entertaining the pleasing hope that, perhaps, sooner or later, the Lord would call him into his service. Writing to captain Clunie, July 30, 1762, he says, "I believe I have, in some degree, that inward call, that desire and preference to the service, and a little measure of that experience, and those gifts, which would justify my embracing a proper invitation, or opening, whenever it shall happen: till then I shall wait."—"I hope it is not a high conceit of myself which makes me want to rush upon that important service; but a serious regard for

* "I entered upon my business yesterday (Aug. 19). I find my duty is to attend the tides one week, and visit the ships that arrive, and such as are in the river; and the other week, to inspect the vessels in the docks. I have a good office, with fire and candle: fifty or sixty people under my direction, with a handsome six-oared boat, and a coxswain to row me about."—Letters to a Wife, vol. ii. p. 6.

"When I think of my settlement here, and the manner of it, I see the appointment of Providence so good and gracious, and such a plain answer to my poor prayers, that I cannot but wonder and adore. My predecessor, Mr. C——, had no intention to resign his place as reported: but the report put Mr. M—— on an application to Mr. S—— (the member for the town) for the place; and the very day he received the promise in my favour, Mr. C—— was found dead in his bed, though he was perfectly well the night before."—Ibid. p. 17.

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he honour of God, the good of souls, and especially the constraining force of that love which spared me, the chief of sinners, to be a pattern and encouragement for others to believe in his name.

The strong desire which Mr. Newton entertained, after his conversion, to preach the Gospel, never forsook him. But he was far from acting precipitately in this important affair: he seems to have weighed it in his mind for several years, before he was determined on entering fully into the ministry, and relinquishing his situation at Liverpool.

His first public attempts to preach the word were made at Warwick. After the removal of the late Mr. Ryland from a dissenting church in that town, a separation took place; and several pious persons, who were Pædobaptists, assembled together for worship in a dwelling-house, previously to the erection of that chapel in which Mr. Rowley preached for some time, and after him Mr. Moody*, for about twenty-five years. Mr. Vennor†, a leading person among those who formed this new interest, having received a very strong recommendation of Mr. Newton from Mr. Brewer, of Stepney, invited him to preach to them for six weeks on probation. He accordingly came (we believe, in 1759,) with Mrs. Newton. During his stay here, he used to retire on Saturdays, and sometimes on other days, to the Grove, in lord Dormer's park, about two miles from Warwick, and to other sequestered spots, where he chiefly composed his sermons. Though he did not fix among this people, yet he always retained a peculiar affection for them; and he has been heard

* Whose life see above, p. 492.

† A circumstance relating to the family of this gentleman is worth recording. At a time when the Nonconformists were persecuted in Warwick, the grandfather of Mr. Vennor happened to be one of the constables of that town; and was obliged, by the office, with other constables, to break up a conventicle, and take the attendants into custody. This was upon a Sunday. They attended with their prisoners at the court-house, waiting for the magistrates' return from church; but, from what cause is uncertain, they did not come; and each constable agreed to take a prisoner with him to his house to dinner. Through the blessing of God on the conversation of that day, Mr. Vennor was brought to the knowledge of the truth, and became a Dissenter himself, preferring the cause of the persecuted to that of the persecutors; and his grandson was the father of a new interest in the town, which became (especially under the ministry of

heard to say, long after he settled at Olney, that the very name of Warwick, would at any time make his heart leap for joy. It was not the smallness of the congregation at that time, nor the narrow salary proposed to be raised, that prevented his settlement at Warwick; but he was undecided in his mind, whether to go into the Established Church, or to join the Dissenters. Among the latter were his first religious connections, which gave his mind a bias towards them; but he apprehended that disputes in dissenting congregations were common; and an occasional sermon by Mr. Beddome, which he heard at the Baptist Meeting at Warwick, had a considerable effect on his mind to increase his disinclination to join with the Dissenters.

It was about this time that, being at Leeds, he was desired by the late rev. Mr. Edwards to preach for him at Whitechapel. He met a party of religious friends at Mr. Edwards's house, which adjoined the chapel; and when the hour of preaching approached, Mr. Edwards intimated to him, that if he was disposed to retire before the service (as was then customary with most serious ministers) a room was at his service: but Mr. Newton declined this, saying he was so well pleased with his company that he was unwilling to leave it; and added, "I am prepared." At the appointed time the service commenced; and after prayer, Mr. Newton read his text, which was, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Mr. Newton began fluently; but in a few minutes he lost all recollection of his plan; was confused, stopped, and desired Mr. Edwards to come up and finish the service. Mr. Edwards urged him to proceed; but Mr. Newton left the pulpit; which Mr. Edwards ascended, and concluded with an Address to the audience, on the importance of the Spirit's agency to help our infirmities. Such was the confusion occasioned by this failure of the young preacher that, when walking in the streets after it, he fancied, if he saw

of the late Mr. Moody) of very important service to the souls of men. Thus the only wise God, our Saviour, causes the wrath of man to praise him! Mr. Vernon not only built the meeting-house, but left a minister's house, and four hundred and sixty pounds to the place, so long as the Gospel shall be preached therein, according to the doctrine held forth in the Assembly's Shorter Catechism.

two

two or three people talking together, that it was the subject of their discourse. Mortifying, however, as this circumstance was, he learned by it, no doubt, to put his trust, not in his preparation, nor in his memory, but in the Lord alone *.

After this, Mr. Newton continued to reside at Liverpool; and retained his office of tide surveyor. He could not, however, be silent. He used to preach in his own house on Lord's day evenings. The room was small; yet those who could obtain admission were well pleased, and greatly refreshed; some of them are still [1808] alive, and mention these seasons with gratitude and joy †.

It was not till April 29, 1764, that Mr. Newton obtained episcopal ordination §. For a considerable time he halted between two opinions; but at last determined on the side of the Establishment. By the procurement of the late lord Dartmouth ‖, Mr. Newton settled at Olney, in Buckinghamshire. The rev. Moses Brown (author of Sunday Thoughts) had long been vicar of that place; and, on his removal to Morden College, Blackheath, in the vicinity of lord Dartmouth's seat, Mr. Newton obtained the curacy. His first sermon at the church was in May, 1764, from Psalm lxxx. 1. "Give ear, O Shepherd of Israel!" &c.** In this place he found a

* See some admirable thoughts "On the Snares and Difficulties attending the Ministry of the Gospel." *Omicron's Letters, V.*

† Mr. Zachary Barnes, an old disciple, many years a deacon of the late Mr. Medley's ‡ church, related the following anecdote: On a Lord's day morning, walking with him to Crosby, a village about six miles from Liverpool, to hear a Gospel minister, Mr. Newton took with him a volume of Saurin's Sermons, in French; which he translated and repeated to his friend in English, as they went together to the house of God; and which Mr. Barnes found exceedingly profitable to him.

§ After repeated conversations with the bishop of Lincoln, in which Mr. Newton avowed his sentiments, his lordship declared himself satisfied; and promised to ordain him. The service was performed at Buckden. This was six years after his application to the archbishop of York, which did not succeed. *Letters to Mrs. Newton, p. 94.* He received deacon's orders April 29: and priest's orders the 15th or 16th of June following.

‖ Several admirable letters from Mr. Newton to this pious nobleman, appear in the beginning of the first volume of his Cardiphonia.

** Immediately before his leaving Liverpool, he preached six times in different churches in that town and neighbourhood, to many thousands, with a considerable degree of acceptance.

‡ *Whose life see above, p. 348.*

considerable

considerable number of serious persons, who had been awakened under the ministry of Mr. Brown. Speaking of his new situation, in a letter to captain Clunie, he says, "The Lord has brought me to a place where, I am persuaded, he has many dear children; where the light of the Gospel is highly prized; so that they will almost do and suffer any thing rather than be deprived of it: they flock from four to six (or more) miles about the country, to hear the word. I have been hitherto favoured with much liberty in my own way, am heard with acceptance, and have reason to hope that my poor endeavours have been already, in some measure, blessed."

Mr. Newton had relinquished a handsome income at Liverpool, for a poor pittance at Olney. A few months after he came to the latter place, he writes thus to his friend: "My settlement now, including the people's subscription and the house, may be near or about sixty pounds."

About this time he published a Narrative of the former Part of his Life, in Letters to Dr. Haweis. This procured a small addition to his income, and excited a greater attention to his ministry. "The people," says he, "stare at me since reading it, and well they may. I am indeed a wonder to many, a wonder to myself; especially, I wonder that I wonder no more."

He soon set up a lecture on Thursday evenings; which was well attended. He also took a large room in the town for the purpose of catechizing and instructing the children of his parish: these meetings were held on Thursdays, after dinner; and many of the catechumens attended the evening lecture. Their number amounted, in a few months, to two hundred. He also established a prayer-meeting on Tuesday evenings, in a large house. "It is a noble place," says he, "with a parlour behind it; and holds one hundred and thirty people conveniently." Here he went through the "Pilgrim's Progress," in a way of exposition. His judicious remarks on the first part of this excellent book, have been repeatedly published. In the following summer, the congregation having increased a large gallery was erected in the church, capable of accommodating a considerable number of additional hearers.

Mr

Mr. Newton's intimate friendship with Mr. Cowper, the celebrated poet, contributed not a little to his comfort during several years of his residence at Olney. Their houses were at some distance from each other, on account of a long winding in the town; but, so near behind, that only a small close separated their gardens. This field belonged to a friendly neighbour, who, for a small acknowledgement, indulged them with the privilege of passing across it; and, to render it more convenient, Mr. Newton had a door opening out of his garden into the close. The religious public have derived no small advantage from their friendly intercourse; for it gave occasion to the composition of "Olney Hymns," which were intended both for the edification of sincere Christians, and as a monument to perpetuate so endeared a friendship. Mr. Cowper's hymns are marked with the letter C.; but a long and affecting indisposition, with which Mr. Cowper * was visited, prevented his intended contribution towards this work: a loss which cannot be sufficiently lamented.

The knowledge which Mr. Newton had of the Dissenters, secured to them his candid and amicable regards. In Olney there are two Dissenting congregations. His intimate friendship with Mr. Bull and Mr. Greatheed, of Newport Pagnell, Mr. Ryland, of Northampton, and other Dissenting ministers, appears in an amiable light from his letters in Cardiphonia, and from his conduct after he removed to London.

In this his rural station, Mr. Newton continued fifteen years. He appears to have been contented and useful in it; and, though he occasionally visited the metropolis, where his labours excited considerable attention, yet, if we may judge from his printed letters, he entertained neither an expectation nor a wish to remove. Some of his letters in Cardiphonia express, in very strong terms, his ideas of the danger to which the professors of the Gospel in London are exposed, and the advantages which Christians in the country possess above them, in some respects. His distinction between "London grace and country grace" is well known.

At length by the active benevolence of the late John Thornton, esq. Mr. Newton was introduced to the rectory of the united parishes of St. Mary Woolnoth and St.

* See the life of W. Cowper, esq. above, vol. I. p. 595.

Mary Woolchurch Haw, in Lombard Street. To that gentleman he had been indebted for many previous favours; and he never suffered an opportunity to escape of expressing his obligations in the strongest manner. No man could be more grateful for any benefit conferred upon him than Mr. Newton. It was a distinguishing trait in his character, that he retained the most lively impression of kindnesses offered to him, for many years after. And he was equally intent on procuring favours for others.

Mr. Newton entered on his public work at St. Mary Woolnoth, December 19, 1779. His first discourse was intended to convey to his parishioners an idea of the doctrines he designed to preach among them, and the spirit in which he intended to impart them; for which his text was very appropriate; "Speaking the truth in love." This sermon was printed; and the inhabitants had an immediate opportunity of knowing the views of their new rector. Here Mr. Newton continued to labour for many years, preaching every Lord's day, morning and evening; the afternoon being supplied by a lecturer, chosen by the parish. The rev. Josiah Pratt has for some years filled this office; and a little time before Mr. Newton's death, the lecture was changed from the afternoon to the evening, and so continues. Mr. Newton also established a lecture on Wednesday mornings, which was numerously attended; and on these occasions many Dissenters (and frequently Dissenting ministers) formed a part of the congregation. It is almost unnecessary to say, that his labours were strictly evangelical, judicious, affectionate, and highly edifying.

Mr. Newton was generally favoured with a large degree of bodily health; so that he was very rarely prevented from the regular discharge of his official duties: but he was not without his trials; the heaviest of which was the illness and decease of Mrs. Newton; to whom, it is well known, his attachment was very uncommon. Before their removal from Liverpool, she had received a blow on her left breast, which occasioned some pain and anxiety for a short time; but which soon wore off. A small tumour however, remained; but she never complained of it. In October 1788, she took the advice of a surgeon; who found the malady so far advanced, that he judged the extraction of the tumour would be attended with the most imminent

imminent danger. With the greatest composure, she informed Mr. Newton of her state. His sensations were indescribable; yet he felt it his duty to submit with silence to the affecting stroke. As the following spring advanced, her disorder rapidly encreased; and her pains were almost incessant. In a few months after, her appetite failed; and she was entirely confined to the house. At length it was evident that death was at hand. Such was her weakness, that she could scarcely bear the sound of the gentlest foot on the carpet, or of the softest voice. On Sunday, Dec. 12, when Mr. Newton was preparing for church in the morning, she sent for him, and took her final farewell. "She faintly uttered an endearing compellation," says Mr. Newton, "and gave me her hand, which I held, while I prayed by her bed-side. We exchanged a few tears; but I was almost as unable to speak as she was: but I returned soon after, and said, "If your mind, as I trust, is in a state of peace, it will be a comfort to me, if you can signify it by holding up your hand. She held it up, and waved it to and fro several times." That evening her speech and sight failed; but she continued composed, till on Wednesday night (December 15, 1790), about ten o'clock, she breathed her last *. Mr. Newton, who anxiously watched her expiring moments, took off her ring, according to her repeated injunction, and put it on his own finger; and then kneeled down with the servants, and returned the Lord his unfeigned thanks for her deliverance and peaceful dismission. Persuaded that, immediately on her departure from the body, she was admitted to join the heavenly choir, he found his own mind relieved from a weight of painful feelings and anxieties, under which nothing but the di-

* For several years after Mrs. Newton's death Mr. Newton used to vent his grief and affection in verses, on its anniversary; which he published in a small tract, entitled "Ebenezer;" and some of the verses are very beautiful.

"Forget her! No; can four short years
The deep impression wear away?
She still before my mind appears,
Abroad, at home, by night, by day!
"Oft as with those she lov'd I meet,
Her looks, her voice, her words recur;
Or if alone I walk the street,
Still something leads my thoughts to her!"

The subsequent verses give the subject a happy turn; and are equally evangelical and poetic.

vine power had long supported him. Many of his ... mate friends dreaded this mournful event, and feared ... it would overwhelm him; but he found it far otherwi... His "heart trusted in the Lord, and he was helped," ... wonderfully helped, that the solemn separation did ... prevent his preaching a single sermon! Indeed, ... preached in the morning of the day on which she di... and thrice while she lay dead in the house. After ... was deposited in the vault, he delivered her funeral ser... mon, with little more emotion than if it had been for ... ther person.

The general course of Mr. Newton's ministry, after ... settlement in London, is so well described by himself, ... a letter to the late rev. Dr. Robbins, of Plymouth, ... America, dated April 19, 1794, that we prefer it to ... account of our own.

"We have a full church at St. Mary Woolnoth, and ... very serious congregation. Few of the hearers, however, comparatively, are my parishioners. They find the way from all parts of London and its environs. By preaching the truths of the Gospel rather in an experimental than controversial way, I seem to please and suit them as well as if they were all of a mind. The chief points that I aim at in preaching are,

"First, To set forth the glory and grace of God in the person of the Saviour:—Second, To shew the danger and folly of a form of godliness without the power, of a mere talking speculative profession:—Third, To persuade, if possible, those that love the Lord Jesus Christ to love one another, to lay much stress upon the things in which we are agreed, and but little upon those in which we differ.

"Through mercy, we walk in peace; and we have more than a few among us who, I think, are first rate Christians; and who perhaps would have been deemed such, had they lived in the time of the apostles.

"It is true, Sir, as you observe, that I am a wonder to many. I wish I was more a wonder to myself: but I hope I have some sense how unworthy I was, and am, of the mercy I obtained. The Lord literally brought me out of the land of Egypt and the house of bondage. I was not a daring, blaspheming infidel, and a liceptious hardened profligate, but my situation on the coast of Africa was such, that my recovery from thence to be within

within the reach of ordinary means, seemed morally impossible *. I sometimes consider myself as a unique in the annals of the church. The grace of God, which is exceedingly abundant, may have pardoned and reclaimed some, who have gone equal lengths in wickedness (though I have reason to think few of my years and opportunities ever went beyond me in my dreadful career); but the manner of my deliverance from Africa, not only undeserved but undesired; and the subsequent path into which the Lord was pleased to lead me, seem peculiar to myself.

"When I thought of the ministry, I met with so many difficulties and discouragements before I was admitted, that I at length gave up all application. I hoped that the Lord graciously accepted the desire which he himself had put into my heart, as he did David's purpose of building the temple: but in his case, it was added, 'Thou shalt not build me a house, because thou hast been a man of blood.' So I apprehend, that although I meant well, and the Lord was not displeased with me for desiring to serve him in the Gospel, it was an honour that could not be permitted to one who had been so openly vile and scandalous as I. Yet, in his best time, after six years waiting, and when I had given up the expectation, I obtained my desire with the greatest ease. When Olney, the first place allotted to my service, was ready, the door of entrance was set wide open. There I found a poor and afflicted, but simple and gracious few, who were appointed to teach me, while I endeavoured to instruct them. Olney was a good school; and though I was a dull scholar, yet I trust I learned something in the sixteen years I was there; which contributed, in some measure, to qualify me for my more public station in London. I have been here fourteen years; and goodness and mercy have followed and accompanied me every day. I have been favoured with much acceptance, and with some usefulness: I have many friends, and am surrounded with comforts."

* Mr. Newton was in the habit of receiving his religious friends at an early breakfast; when many used to be gratified by his pious and instructive conversation, and esteemed it a privilege to unite with him in family devotions. On one of those happy occasions, the writer of this note introduced to him a young minister from the country, who had expressed a desire to see him. "Ah!" said Mr. Newton, "I was a wild beast once, on the coast of Africa, and the Lord tamed me; and there are many people now who have a curiosity to see me!"

Mr.

Mr. Newton's sentiments, as to doctrine, were strongly Calvinistic; but he did not make the particular points generally distinguished by that term the prominent subjects of his preaching, though they were always implied in his discourses. He used, in familiar conversation, to say, that "he wished his Calvinism to be found in his sermons as sugar in a cup of tea; which sweetens it all, but is nowhere to be found in a lump!"

About two years before Mr. Newton's decease, his strength began sensibly, but gradually, to decline. He became very feeble, and scarcely able to ascend the pulpit. A man servant used to stand behind him while he preached. His recollection was observed to fail; and it was with difficulty he continued those public services, which love to his Master and his people made him unwilling to relinquish. At length it was painfully evident to his friends that he could no longer appear as a public instructor. His ministerial work was finished; and he appeared no more in the pulpit after October, 1806, a little more than a year before his death. His last public sermon was preached for the benefit of the sufferers from the battle of Trafalgar, when his faculties were so far gone, that he was obliged to be reminded of the object of his discourse. When he could no longer preach, he usually sat in the pulpit to hear his curate, as deafness accompanied the other infirmities of age. The last time he attempted to speak in his church, was in the reading desk, just before the death of his curate the rev. Mr. Gunn; which happened December 5, 1806.

He continued for about eleven months confined to his room, calmly looking for his expected dismission, of which he would sometimes speak with his usual pleasantry. "I am," said he, "like a person going a journey in a stage coach, who expects its arrival every hour, and is frequently looking out at the window for it;" and, at another time, to the enquiry how he was, he replied I am packed and sealed, and waiting for the post. His mind was generally tranquil; though, at times, during his illness, his spirits were low, and his religious comforts suffered some degree of interruption; but "he knew in whom he had believed;" and when speaking to a friend, on the subject of believers' doubts and fears, he observed, that he could not give place to fear, and believed he never

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should, while those words were in the Bible: "Him that cometh unto me, I will in no wise cast out."

"Mr. Newton," says Mr. Cecil, in his funeral sermon for him, "gradually sunk as the setting sun, shedding to the last those declining rays which gilded and gladdened the dark valley. In the latter conversations I had with him, he expressed an unshaken faith in eternal realities; and, when he could scarcely utter words, he remained a firm witness to the truths he had preached."

In the circumstances of extreme debility and occasional suffering which attended Mr. Newton for many months, his dearest friends could not wish for the longer protraction of his life. His dismission from a body, now become so unfit a tabernacle for his active spirit, was rather to be desired; and this was graciously afforded on the evening of Monday, December 21, 1807, in his eighty-third year. On Thursday, December 31, his remains were conveyed to the repository of the dead, in the vault beneath the church in which he had, for about twenty-eight years, proclaimed the word of life. His strong aversion to a pompous funeral induced him to leave a written direction, that only one mourning coach should accompany his hearse. This injunction was complied with; but many gentlemen provided their own or other coaches, and fell in with the procession in its way from Coleman Street * to the church. The rev. Mr. Foster read the funeral service; at which about thirty ministers were present. On the following Sabbath January 3, the rev. Mr. Cecil preached the funeral discourse at St. Mary's, from Luke xii. 42, 43, "And the Lord said, Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when he cometh," &c. Many other ministers, among the Dissenters, as well as of the Established Church, testified their respect for Mr. Newton, by funeral discourses at their several places of worship.

Although a variety of excellencies have been noticed in the preceding account, it may be desirable to examine little more minutely the admirable character which he sustained. If his mental talents were not of the first or-

* Mr. Newton resided for some years after his coming to London, in Charles's Square, Hoxton; and afterwards in Coleman Street Buildings.

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der, for strength and splendour, yet he possessed a soundness of understanding, which was not merely the result of observation, but evidenced powers superior to the ordinary level. So much was his judgement respected, that many sought his advice on affairs of a secular nature, as well as those immediately connected with his functions as a minister of the Gospel. If his genius was not brilliant, it was far from dull: and that he had a happy talent at invention, appears in his works, and particularly in his "Epistolary Correspondence:" a branch of writing in which he peculiarly excelled. The firmness of his mind appeared in the steadiness of his character. It was not that phlegmatic perseverance of stupidity, which some weak and lukewarm persons discover, who, like a mill horse, continue in their undeviating round of duty, but it was the effect of a mind, at once able to perceive the eternal differences between right and wrong, and fortified with those principles which an experimental knowledge of divine truth alone can furnish.

As a companion, Mr. Newton was remarkable for his cheerfulness and pleasantry. The former habits of his life enabled him to enrich his parlour discourse with that variety of detail which always gives a zest to conversation: and being of a facetious temper, he enlivened his friends by point and sprightliness of remark, which produce a lawful mirth that "doeth good like a medicine:" yet nothing was more abhorrent to the purity of his mind than a levity sporting with sacred things, or exciting a laugh at the vices and infirmities of mankind.

The liberality of Mr. Newton to the poor, was also a conspicuous trait in his character. Though he never was rich, yet he spared, out of a moderate competency, more than many would deem consistent with the rules of prudence. His hospitality to his numerous visitors is well known; but the streams of his beneficence flowed rather in a subterraneous channel than in a noisy current on the surface of society; and the many acts of kindness which gladened the hearts of the indigent and afflicted, will remain unknown untill He, who is "not unrighteous to forget the work of faith and labour of love," shall say to his people, "Inasmuch as he did it unto one of the least of these my brethren, ye have done it unto me."

Whatever social and moral virtues decorated Mr. Newton's

ton's character, it would be a serious omission not to observe, that his unfeigned and fervent piety gave a polish to every other excellence. Deep was the veneration which he felt for the word of God; and sedulously did he cultivate an experimental acquaintance with its hallowed contents. He was serious without dulness, devout without enthusiasm, zealous without bigotry, and, in a word, "holy in all manner of conversation and godliness."

The praise of our venerable friend, as an author is in all the churches. Most of his works, which have been already noticed, will long continue to "edify the body of Christ." The ease and simplicity of his style*, and the warmth of affectation which breathes in his published letters to his correspondents, can never fail to afford a rich repast to all who can relish the familiar pleasures, and prize the delicate fidelity of Christian friendship.

In the pulpit, his whole soul appeared to flow out in ardent concern for the spiritual welfare of his hearers; so that all might perceive his principal design was to "win souls to Jesus Christ." Nor was his labour in vain. There are many living witnesses to the success of his ministrations, in persons who "were once darkness, but are become light in the Lord;" and, it cannot be doubted, but he has lately joined a numerous band of disembodied and perfected spirits within the veil, whom he was instrumental in raising to an inheritance among the sanctified. The seed which he cast on the waters will be seen after many days;

* The following character of Mr. Newton's writings, from the incomparable pen of Cowper, will weigh with the public far more than any thing we can offer: Speaking of his Ecclesiastical History, Mr. Cowper says, "The facts [are] incontestible, the grand observations upon them all irrefragable, and the style, in my judgement, incomparably better than that of Robertson or Gibbon. I would give you my reasons for thinking so, if I had not a very urgent one for declining it." Hayley's Cowper, vol. ii. p. 91.

In another Letter, however, he thus explains himself, "That you may not suspect me of having said more than my real opinion will warrant, I will tell you why. In your style, I see no affectation: in every line of theirs, nothing else. They disgust me always: Robertson with his pomp and strut, and Gibbon with his finical and French manners. You are as correct as they. You express yourself with as much precision. Your words are arranged with as much propriety; but you do not set your periods to tune. They discover a perpetual desire to exhibit themselves to advantage; whereas your subject ingrosses you: they sing, and you say; which, as history is a thing to be said, and not sung, is, in my judgement, very much to your advantage."

and to him the church will long feel herself greatly indebted, for the stores which he gathered into her sacred garner. He was, indeed, esteemed and beloved in life, honoured and deplored in death; and now he rests from his labours, with "the goodly fellowship of the prophets and of the apostles!"

NOSWORTHY, JOHN, was born at Manton, Nov. 15, 1612, of religious parents, who put him to the grammar school, where he did not make the progress that was expected; upon which they were for bringing him up to a trade. To this however he was greatly averse; and from this time he applied himself to learning with such diligence, that Mr. William Nosworthy, master of the high school at Exeter, hearing of his capacity and industry, took him under his care till he was fit for the university, and sent him to Oxford, where he continued nine or ten years, and took the degree of M. A. He married the daughter of Mr. Irish, of Dartmouth, by whom he had sixteen children. He at first preached in Northamptonshire. When the civil war broke out, notwithstanding his learning and piety, he was exposed to no small share of suffering. He was driven from his home, and with above forty others was imprisoned at Winchester, where he met with very cruel usage. Being removed from prison, the rest went, two by two, chained together; and Mr. Nosworthy marched single before them, with his hands so fast bound with a cord, that the blood burst out at the ends of his fingers. When his wife came to visit him, she found him and his brethren comfortable and chearful in the prison, and in a short time he was discharged. He was several times reduced to great straits; but he encouraged himself in the Lord his God, and exhorted his wife to do the same. Nor did they do it in vain. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife lamented her condition, and said, "What shall I do with my poor children?" He persuaded her to walk abroad with him; and seeing a little bird, he said to her, "Take notice how that bird sits and chirps though we can't tell whether it has been at breakfast; and if it has, it knows not whither to go for a dinner. Therefore be of good cheer, and do not distrust the providence of God: for are we not better than many sparrows?"

sparrows?" Before dinner time, they had plenty of provision brought them. From Northamptonshire he returned to Devonshire and preached at Seaton, in 1655, where he met with great respect from the neighbouring gentry. In 1659, Mr. J. Hill, of Manton, being sequestered for drunkenness and debauchery, Mr. Nosworthy was put into that rectory, and continued there till the Restoration; when he gave it up to Mr. Hill, who died the very night after his return to this living, when Mr. Nosworthy, took out the broad seal for it, Sept. 29, 1660: but the patron presenting Mr. Eastchurch, he was obliged to resign it to him. He then preached at North Bovey, till a Mr. Ball got him removed from thence; and after that at Ipplepen in the same county, where the Act of Uniformity silenced him. Upon which he returned to Manton, and did what good he was able in private. When the Five Mile Act drove him from thence, he lived at Ashburton, where he met with many enemies, and much opposition. Mr. Stawel, of Heerabeer, distinguished himself in his furious zeal against him. He once came into the meeting with sir Bogan, esq. who required Mr. Nosworthy to come down. An attorney, who was present, advised him to keep his place. But they threatened to pull him out of the pulpit, and at length obliged him to come down. The same person more than once disturbed his meeting afterwards: and one time, on a week day, with drums and muskets; which so frightened Mrs Nosworthy, that it was thought to occasion her death. Mr. Stawel at length had a mind to live in Ashburton; and no house would please him but Mr. Nosworthy's, which, though he had taken it for a term of years, he quietly resigned to him. But this did not satisfy. He and Mr. Bogan convicted this good man for holding a conventicle, and imposed a fine of twenty pounds upon him, and twenty pounds upon the house. Mr. Stawel, upon taking a journey to London for the cure of a disorder in his mouth, threatened, that at his return, he would effectually hinder old Nosworthy from preaching; who said, "I fear him not; nor do I fear what man can do unto me." At London this persecutor was taken sick and died. Upon which Mr. Nosworthy lived in peace, and departed this life, Nov. 19, 1670, aged sixty-six.

He was reputed a considerable scholar. Besides Latin

and Greek, he understood the Hebrew, Chaldee, and Syriac languages. He instructed three of his sons till they were fit for the university. The neighbouring ministers paid a great deference to his judgement, and often made him moderator in their debates. Mr. Eastchurch, who succeeded him at Manton (a very worthy man) often made honourable mention of his talents and piety. After his death, several of his enemies were troubled on account of the disturbance they had given him; and sent to his children (who were eminent for their piety) begging their prayers, and desiring forgiveness of the injury they had done their family.

NYE, PHILIP, was born in 1596, and was entered a commoner of Brazen Nose College, Oxford, in 1615, after which he went to Magdalen Hall. He took the degree of B. A. in 1619, and that of M. A. in 1622. In 1630 he was curate at St. Michael's, Cornhill. In 1633, he went into Holland, to be free from abp. Laud's persecutions. He continued chiefly at Arnheim in Guelderland, till 1640, when he returned at the beginning of the long parliament, and by the earl of Manchester's favour, became minister of Kimbolton in Huntingdonshire. In 1643, he, with Mr. Stephen Marshal, was sent to the commissioners from the parliament into Scotland, to move for assistance from thence. After his return, both houses of parliament took the covenant, the same year; and Mr. Nye preached a sermon in defence of the measures shewing its warrant from Scripture. After this he was made rector of Acton, near London; in the room of Dr. Daniel Featley. He had a great concern in choosing the members of the Assembly of Divines, in which he was one of the Dissenting brethren. He succeeded Dr. Reeve in the rectory of Acton. He was one of the chaplains who attended the commissioners to Charles I. in the Isle of Wight, 1647, and was made one of the Triers of Ministers in 1652. In 1654, he was joined with Dr. Lazarus Seaman, Samuel Clarke, Richard Vines, Obadiah Sedgwick, Joseph Carlyle, &c. as an assistant to the commissioners appointed by parliament to eject such as were scandalous and ignorant ministers and schoolmasters in the city of London. He was also a principal person in managing the meeting of the Congregational Churches at the Savoy,

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by the Protector's order; where the "Declaration of the Faith, Order, and Practice of the Congregational Churches in England" was agreed upon by their elders and messengers, October 12, 1658. This was printed in 1659, and the year following translated into Latin by Professor Hoornbeck, and published at the end of his "Epist. ad Duræm de Independ." Mr. Nye had a great knowledge in the Disciplinarian controversy, and there was scarcely a book written upon that subject which he had not read. Soon after the Restoration, there was an order of parliament for lodging his papers with the archbishop of Canterbury at Lambeth, where they yet remain. He interested himself so much in political affairs that it was debated council for several hours, whether he (with John Goodwin and Hugh Peters) should be excepted for life; and it was concluded, "That if he should hereafter accept or exercise any office, ecclesiastical, military, or civil, he should, to all intents and purposes, stand as if he had been totally excepted." See the Act of Indemnity 12 Car. II. After his ejectment from the valuable living of St. Bartholomew by the Exchange, he preached privately, as opportunity offered, to a congregation of Dissenters, till the year 1672, when he died, aged seventy-six, and was buried in St. Michael's Church, Cornhill. He left behind him the character of a man of uncommon penetration, who was seldom or never outreached; but was of too warm a spirit. He had drawn up a compleat history of the old Puritan Dissenters; but the MS. was unfortunately burnt at alderman Clarkson's, in the fire of London. His works were chiefly such as relate to the times.

OASLAND,

OASLAND, HENRY, was born about 1628 in the parish of Rock, in Worcestshire, and was educated at Trinity College, Cambridge. From his childhood he was strongly inclined to learning, and bent upon the ministry. He received the early part of his education under the curate of the parish, in the free school at Bewdley. While he was at the college, Dr. Hill was master; of whom he says (in some memoirs of his life) "that he learned more of Christ in one year, from his plain preaching, and almost daily expositing in the chapel, than he had all his time before." After spending four years in the University, he went to see his friends, intending to return to his studies. But Mr. Tombes, after his dispute with Mr. Baxter in Bewdley Chapel, leaving the town, the magistrates prevailed with Mr. Oasland to succeed him, in 1650. The next year he went to London, and was ordained in Bartholomew Exchange, by Mr. Samuel Clark, Mr. Simeon Ashe, &c. In the printed testimonial of his ordination (then usual) the words relating to the taking the Covenant were erased out, as he had not taken it, nor was it then insisted on. When he was of a Master's standing, he went to Cambridge, and took that degree. He was unwilling to remove from Bewdley, though he had considerable offers; because there were so many excellent Christians in the town, and he had both here and in the places adjacent, surprizing success. On Thursday, after his return from the lecture at Kidderminster, he catechized the children: who were so fond of him, that if he happened to be later than usual, they would go out into the fields to meet him, and run along by his horse's side. When he was ejected, Aug. 24, 1662, he and his family, of five children, were supported only by a jointure his wife had from her former husband; but he was contented and easy. In the very hottest part of Charles the Second's reign, he preached in Leicestershire, Northamptonshire, Herefordshire, Warwickshire, Worcestershire, Staffordshire, and Shropshire; but as much as he could out of church hours, and when he was abroad, his family went to church. When the Indulgence was granted, he confined himself to the four latter counties, in which there were many who loved his memory, and who could with pleasure tell the time and the place wherein his ministry

ministry was useful to them, and the text he preached upon, which first occasioned their minding religion in earnest. He was in labours more abundant, and ventured more than many of his brethren when the times were troublesome, and yet succeeded better than most of them. He was for a time confined for Packington's plot, after which he removed with his family into Staffordshire, where he preached to any that invited him without molestation. About the beginning of James's reign he was cited into the court of Litchfield, but was soon discharged, without expence or trouble, by the Declaration for Liberty. He had many remarkable deliverances, which he remarked with great thankfulness. When he was preaching the funeral sermon of Mr. Eccleshall at Cosely, the floor of the room, where he had a crowded congregation, sunk into the cellar; but neither he nor any of his hearers received any hurt. He finished his discourse in an orchard, where he often preached to great numbers of nailers and colliers. As he was once preaching in Herefordshire, an informer came in, and took the names of the people present, without being much observed; till being offended at something in the sermon, he drew his sword, swore he would kill the minister, and advanced towards him with that design; but a young man in the place, threw up his heels, and disarmed him. The soldiers who took his brethren to prison came several times to apprehend him, but could not find him at home, as he was often abroad preaching lectures. They once came late at night, in hopes of finding him; searched his house, and several houses in the neighbourhood, but missed that where he was prevailed upon to lodge that night, and so he again escaped. He was so generally esteemed by his neighbours, though most of them were of the Established Church, that when he met with any difficulty, they expressed their concern, and some of them would intercede with the officers for him, telling them how good a man, and how good a neighbour he was, and how much good he did among them. Hardly any of them would have refused to conceal him when he was sought for; and once when he was preaching half a mile from home, none of the neighbours would give information to the officers who were in search after him. A guard of soldiers, therefore,

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was set in the way in which he was expected to come, who when he came up (not knowing his person) demanded his name before he could pass. He told them with great boldness, that "his name was Henry Oasland, and he cared not who knew it." Upon which they let him pass, till he was out of their reach before they were apprehensive that he was that person they were to have secured. He was a man eminent for justice and charity; of a catholic and healing spirit, of great moderation, and one who appeared to all that knew him, to be set upon doing good; on which account he was much respected by several who had no great affection for the nonconformists. The following is one instance of his public-spiritedness: As he was one day walking by a narrow road where two waggons had met, and there was not room to pass each other, the drivers fell fighting for the way. He persuaded them to be quiet, and do as well as they could for that time, assuring them they should never have occasion to differ upon that account any more. Accordingly he purchased a piece of ground adjoining to enlarge the road, and gave it to the public; which is no small convenience to this day. He had a strong constitution, and a great share of health; so as to be scarcely ever hindered from preaching by illness. When he was in the pulpit, he seemed to be in his element. He generally began with something that tended to excite in his auditory a serious attention, both in prayer and preaching. All his discourses were serious, lively, and moving. His subjects were generally adapted to the circumstances of the people he preached to, or to the different seasons of the year, or the special occurrences of divine providence, with respect to the nation in general, or the place where he preached; and he was very particular in his application, so as often to occasion strangers to wonder how he came to be acquainted with their cases. Once as he was preaching in Pen Church, in Staffordshire, to a crowded congregation, having recommended Christ Jesus as worthy to be accepted by all of them, and having with great authority demanded, and with great fervency pressed their acceptance of him, he charged all present who made light of the offer, and refused to comply, immediately to withdraw. Upon this he sat down, and for some time continued silent. Perceiving that they all staid, he rose up

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as one in an exstasy of joy, and said, "Now I hope every one of you is espoused to Jesus Christ." He would often steadily fix his eye upon some particular hearer, and with authority ask, "Will you obey this word? Or will you avoid this or that sin? O for God's sake, or for Christ's sake do! &c." which has had such an influence upon some, that they cried out in the congregation, "I will sir, I will sir." He was zealous for the cause of nonconformity, and defended it with such boldness and resolution, that some called his discretion in question; but he feared none in the matters of his God. When the soldiers came to take him up for the abovementioned pretended plot, he was reading a chapter to his family. His servant maid told him, a troop of horse stood at the door. He was advised to secure himself, which he did so artfully in his own house, that they could not find him. But considering with himself that, being charged with high treason, though he was innocent, his absconding would by many be reckoned an evidence of his guilt, he came forth, and placing himself before the soldiers, asked them who it was they wanted? They said, Mr. Oasland. Then said he, "I am the man, and am ready to answer to what any man has to say against me." He spoke with such spirit as struck a visible terror into the men, who for some time did not speak, nor offer to lay hold of him. After the Toleration, he preached twice every Lord's day, and several lectures some miles from home, which he continued till Oct. 3, 1703, when he was so ill that he was unable; and on the 19th he died, aged about eighty. The parish minister preached a sermon at his interment, on Rev. xiv. 13. There was a general lamentation, and in most places where he used to preach, there was a funeral sermon for him. The poor greatly lamented his loss, as he was a great benefactor to them. He much encouraged young men devoted to the ministry. If they were poor, and had good abilities, he was ready to help them, and stirred up his friends who were able, to contribute to their assistance. He left two sons among the nonconformists. Edward the elder was pastor at Bewdley, Henry the younger died in Cambridgeshire.

His works were, 1. "The Dead Pastor yet Speaking;" two Sermons printed without his knowledge, taken in Short hand.—2. "The Christian's daily Walk," in one Sheet.

ODDY, JOSEPH, was born at Leeds in Yorkshire, and sent from the school there to Trinity College, Cambridge, where he took the degree of M. A. and afterwards became fellow of his college. Besides his fellowship he had the living of Meldred in Cambridgeshire, but lost both by his nonconformity. He afterwards retired to Willingham in the Isle of Ely, where Mr. Bradshaw, after his ejectment, had formed a church in his own house, and had preached unmolested five years. To escape the troubles which threatened him in 1667 he went to London, when Mr. Oddy succeeded him, and preached not only to this people but all over the Fens. He was so much followed, (persons travelling twenty miles to hear him) that he was sometimes constrained to preach in the open fields; on which account it is less to be wondered at that he was frequently imprisoned. He was once confined five years together, and a great while with Mr. Holcroft, to whom he was assistant; but at length he was connived at to preach privately to his friends. Upon the indulgence in 1672 he removed to Cottenham, and gave himself up entirely to itinerancy till his death, which happened May 3, 1687. He was buried by the side of his colleague Mr. Holcroft, in a piece of ground which the latter purchased for a burying ground, at Oakington, where a decent tomb was erected for them both. These two men were the founders of almost all the nonconformist churches about Cambridgeshire, and exercised a general superintendency over them, but were assisted by three other elders. Their pulpit is yet preserved at Cottenham. It may not be amiss here to insert Mr. Oddy's smart repartee, on being insulted by one of the wits of Cambridge, after he was released from prison, in the following extemporary lines:

"Good day, Mr. Oddy,
Pray how fares your body?
Methinks you look damnably thin."

Mr. Oddy's extemporary reply:

"That, Sir's your mistake,
'Tis for righteousness' sake;
Damnation's the fruit of your sin."

One time, when preaching in the night in a wood, between Willingham and Cottenham, sitting upon his horse, that

that he might the more readily escape if molested by informers, he was broke in upon so abruptly, that he was thrown from his horse and quite stunned with the fall. In this state of insensibility he was laid, by his inhuman persecutors, across the horse, and in that situation carried to Cambridge castle.

OECOLAMPADIUS, JOHN, was born at Winsperg in Franconia, in 1482. His parents were of a good family and in competent circumstances. It appears, in the preface to his Annotations upon the Prophecy of Isaiah, that his grandfather was of Basil, and that his mother was remarkable for great sanctity of life, and liberality to the poor. His father, being (it is said) a merchant, designed him for his own profession; but his mother was desirous of making him a scholar, and prevailed on her husband to send him to the college of Heilbrun. He was soon removed to the university of Heidelberg, where he received the degree of batchelor at fourteen years of age. From Heidelberg, he was sent to Boulogne, where he studied the civil law six months; and then returned to Heidelberg, where he applied himself to the study of divinity. He assiduously read the works of Thomas Aquinas, Richard, and Gerson; but he despised the subtilties of Scotus, and scorned to follow the humour which prevailed in the universities. He disregarded the honorary distinctions in the public exercises; and only endeavoured to obtain the character of a learned man. He furnished his mind with useful knowledge, and abstained from the disputations of the schoolmen. His conversation was remarkably serious and exemplary, grounded upon the maxim, "Eum, qui proficiat in literis et deficiat in moribus, non proficere, sed deficere:" that is, "He, who increases in knowledge without virtue, does not increase, but decrease." Not long after he was honoured with the title of M. A. in the same academy; after which, by the advice of his parents, he went to Bononia, with an intent to apply himself to the study of the civil law; but after staying half a year, and finding the air prejudicial to his health, he returned again to his father, and remained with him till he had recovered his strength. He then went again to Heidelberg; where, contrary to the will of his father, he quitted the study of the civil law, and

gave himself wholly to the study of divinity; being led and guided thereto by the love of truth. In the performance of which act he imitated the example of that burning lamp of the church John Chrysostom, the same act being also approved and embraced by Martin Luther, John Calvin, Peter Martyr, Theodore Beza, and others. Here he began to make himself acquainted with such schoolmen, whose judgement in points of controversy were most approved of in that academy; as Thomas Aquinas, Gerson, and others; which he studied with the utmost labour day and night, desiring an explanation of such distinctions as he could not understand. This more than ordinary industry procured him a general approbation, together with a certain demonstration of his future worth, not only at Heidelberg, but in the adjacent places; insomuch, that he was recommended to prince Philip, Elector Palatine, who sent for him, and committed his youngest sons to his tuition; bearing always a reverend respect to him, for the excellency of those parts with which he saw he was endowed. After he had been a while in this new employment, he perceived that a life at court did not suit his natural inclination; therefore he left it, and returned again to the study of divinity.

His parents perceiving that his mind was altogether set on that study, and having no other child but him, they made use of those means that God had blessed them with in order to procure a priesthood for him, in the town where he was born, to which also was added the authority of preaching: unto this place he was called; but finding himself, after a fortnight's trial, unable to undergo so laborious an office; he desired leave to return again to Heidelberg, that he might acquire a greater measure of knowledge, and return from thence better qualified to discharge the important duties of the sacred function. Having obtained leave, he changed his resolution and steered his course towards Tubingen; and from thence to Stutgard; where Reuchlin lived; a man famous for his excellent knowledge in the languages. Here he stayed a short space, during which time he received from Reuchlin some light concerning the Greek; in which, by daily study and practice, he so profited, that, upon his return to Heidelberg, he published a Greek grammar; where he also learned the Hebrew by a Spanish teacher.

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Finding himself better qualified by the addition of the languages, he returned to his native place, and chearfully laboured in his pastoral office; preaching Christ so powerfully to them, that he was greatly admired of his auditors; nor did he shine only in sound doctrine, but also in a corresponding life and conversation; setting a good example before those to whom he preached; and always associating with such as were famous for religion or learning, especially Wolfgang Capito, with whom he was acquainted at Heidelberg: their friendship being here renewed, it continued till death. During the discharge of his holy calling in the place of his nativity, Wolfgang Capito was called to Basil, to be their public lecturer; which advancement did not cause him at all to forget his old friend Oecolampadius, but rather put him upon thinking, how he might be of service in promoting him to some more eminent place; shewing great concern, that so bright a lamp of piety should be shut up in so narrow and unregarded a part of the country; wherefore he used all means to persuade the inhabitants of Basil, signifying his worth, to invite him to that city, and to confer that dignity upon him, which should correspond with his merit. Capito herein succeeded according to his wishes, for they readily agreed, and sent Oecolampadius a call to the pastoral office in that city, in 1515. Where, after he had preached, with great applause, for about a twelvemonth, he was honoured, in the same academy, with the title of doctor in divinity. About the same time Erasmus came to Basil, to publish his Annotations on the New Testament; for the perfecting of which, he used the assistance of Oecolampadius, on account of the eminency of his parts.

When Erasmus's work was finished, Oecolampadius left Basil and went to Augsburg, being called by the commons of the cathedral church to preach in that place to the people: but he remained not long here; partly because of the humble opinion he had of his own abilities, thinking himself insufficient for so important and eminent a station; and, partly because of a degree of melancholy which predominated in his constitution, that disposed him to retirement and solitude. He therefore departed, and entered into the monastery of St. Bridget, situated without the city of Augsburg; but used such caution in making his covenant with the monks, as that he was to have liberty

berty to study, and to believe what he would, and to depart from them when he pleased; for, said he, "Although I should bind myself by innumerable oaths, I shall not by any means be able to keep them, if at any time I shall perceive that any profit will accrue to the church by my ministry." The monks, sensible of their acquisition, received him into their society, bestowing all things on him that he desired, and particularly acquainted him with all their privileges. After a few months he was so well pleased, that he purposed to spend the rest of his days in this lazy manner of life: but it pleased God to call him out again, and for that end stirred up his friends, and especially Capito, who seriously persuaded and earnestly exhorted him to give over that monastical life; to whose entreaties he yielded, and purposed to betake himself again to the labours of his calling; but, by way of preparation to his leaving the monastery, he first prepared and published a book of confession, in which, in many particulars he opposed the doctrine of the church of Rome, and thereby rendered his life in danger. The monks also were greatly afraid, lest any inconvenience should happen to them on account of his proceedings, and therefore endeavoured to free their monastery of him. In the mean time, he sharply reprehended them for their errors, persuading them to embrace the truth, which so exceedingly incensed them against him, that they laboured privately with his friends to be more earnest with him to leave the monastery.

Oecolampadius, in 1517, wrote a letter to Erasmus, informing him, of his own occupations at that time; for he was collating the Vulgate with the Hebrew; and of his connections with Melancthon. In 1518, Erasmus wrote a friendly letter to Oecolampadius, in which he highly commends Melancthon; though, at that time, he was displeased with him, for having spoken slightly of his New Testament.

Oecolampadius had acquired a great reputation for his skill in the learned languages, and was held in great esteem for his preaching. He was so far from admitting any change in religion, that he wrote a book against Luther to prove that the mass might be called a sacrifice. It was in 1520, when he was thirty-eight years old, that he withdrew himself from the world, and became a monk

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of the order of St. Bridget, in the monastery of St. Laurence, near Augsburg. "I fear, says Erasmus, that Oecolampadius is turned monk: I wish he had thought better upon it."

In 1521, Oecolampadius began to go over to the reformers, and left his monastery in 1522. He retired to Basil, in Switzerland, where he was made curate, and preacher of the church of St. Martin; and he soon introduced the doctrine of Luther. Here he was again advanced by the senate to a pastoral office, with a yearly stipend, which he performed with great zeal and constancy to the glory of God and the good of his church; here he boldly discovered to his auditors those errors, which by continuance had got firm footing in the church; he opened up to them the perfection and sufficiency of the merits of Christ—he declared to them the true doctrine of charity; insomuch that they began to waver in their minds about the authority of the Popish religion. Whilst he was thus zealously occupied in these things, there were some who laboured to draw him again to the Pseudo-Catholic religion.

In the performance of his pastoral charge, an assistant was appointed him by public authority; and now he began to settle a more excellent reformation in the church, commanding the sacrament of baptism to be administered in the mother tongue, and the sacrament of the Lord's supper to be received in both kinds; he taught that the mass was not a sacrifice for the living and the dead, or for those who were tormented in their feigned purgatory; but that perfect satisfaction was made for all believers by the passion and merits of Christ. He dissuaded them from sprinkling themselves with holy water, and from the consecration of palms, and the like; declaring, that they who attributed virtue to such things, did exceedingly detract from the glory and power of God. His preachings of the doctrines of Christ took such deep root in the hearts of his auditors, that they gave a period to many superstitious actions among them.

The foundation of future reformation was no sooner laid, than the old dragon began to play his part, and to discover his malicious envy and hatred against such things as make for the glory of God; either by hindering their proceedings, or by laying some foul aspersion on them:

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for at that time brake forth that, yet continued, sacramentary dissension between Martin Luther and Huldericus Zuinglius, pastor of the church at Zurich, concerning the eucharist, which caused a great dissention between the churches of Switzerland and Saxony. Oecolampadius endeavoured, but with little success, to heal these dissensions by publishing a book upon the true meaning of the words, "Hoc est corpus meum;" and by many strong arguments affirmed, that it was a tropial phrase.

This intended reformation was again hindered by Eckius and his followers, who taught; 1. That the substantial body and blood of Christ was in the sacrament of the altar. 2. That they were truly offered up in the mass both for the living and the dead. 3. That the Virgin Mary and the Saints were to be worshipped as intercessors. 4. That the images of Jesus and the Saints were not to be abolished. 5. That after this life there was a purgatory. These positions were vehemently opposed by Oecolampadius at the public disputation held at Baden; the consequence of which was, that some of the Helvetians or Switzers, subscribed the arguments of Eckius and others those of Oecolampadius; so that their dissension still remained; nor could it be removed by any means, although attempted by many worthy instruments of Christ, who encountered many dangers, in order to accomplish an end so desirable. However Oecolampadius wrought so with the people, that liberty of conscience was granted to the citizens in matters of religion.

Luther was introducing the Reformation in Germany; while Zuinglius began to introduce it in Switzerland, by publicly preaching against the corruptions of the Roman church. Oecolampadius assisted Zuinglius. Both these persons had declared openly enough, that they followed not the sentiments of Luther in all things: yet they spoke of Luther with respect; and these differences were not concerning things essential and fundamental.

Whilst Lutheranism was settling in Germany, the doctrine of the new sect, founded in Switzerland by Zuinglius, was called, "Evangelical Truth;" and Zuinglius boldly opposed the errors of the church of Rome. Upon this foundation he continued preaching from the beginning of 1519, not only against indulgences, but also against the intercession and invocation of saints, the sacrifice of

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the mass; the ecclesiastical vows, the celibacy of priests, and abstinence from meats. However, he attempted no alteration in the outward and public worship of God till 1523, when he found the magistrates and citizens of Zurich disposed to cast off the Romish doctrine, and receive the reformed.

About this time, the sect of Anabaptists sprung up in Germany, under Nicholas Stork and Thomas Muntzer, who had been followers of Luther. They taught, that the goods of all men ought to be common: that all men should be free, and independent: that God would no longer permit the oppressions of kings, and the injustice of magistrates: that the time was come for them to be deposed, and men of honesty and religion set up in their places. This seditious doctrine was dispersed in Germany, and caused a rebellion among the peasants in most places. While the German princes were crushing this rebellion of the peasants, there happened great disputes in Germany and Switzerland between the Romish priests and the reformers; as also between the Lutherans, Zuinglians, and Anabaptists. Luther declared himself against the doctrine of Zuinglius concerning the Lord's Supper: but Oecolampadius concurred with Zuinglius, and taught the same doctrine at Basil. But although Oecolampadius agreed with Zuinglius in the nature of the doctrine; yet he gave a different sense of our Lord's words. Zuinglius placed the figure of these words, "This is my body," in the verb "is;" which he held to be taken for "signifies." Oecolampadius laid it upon the noun, body; and affirmed that the bread is called, the body, by a metonymy, which allows the name of the thing signified to be given to the sign.

The Lutherans, in Swabia and Bavaria, decried the doctrine of Oecolampadius in their sermons, which obliged him to dedicate a treatise upon the words of the institution of the Lord's Supper to them, printed at Strasburgh in 1525, and afterwards in the German tongue at Basil, where it was at first forbidden. So soon as this formidable book appeared, the magistrates of Basil consulted two divines and two lawyers, to know whether the public sale of it might be permitted. The divines were Erasmus and Beria; the lawyers were Bonifacius Amerbachius and Claudius Canzonetta. Erasmus says, that, in giving his answer upon this point, he made no invectives against

Oecolampadius; and so the book was allowed to be sold. He adds, Zuinglius, Oecolampadius, Capito, and Pellican, were alarmed at this procedure: and that Capito wrote from Strasburgh, desiring that too much deference might not be paid to the judgement of these four arbitrators.

Brentius answered Oecolampadius, in the name of all the Lutheran ministers of Swabia, in a book entitled, "Syngramma Suevicum super verbis cœnæ," in which he asserted, "That Jesus Christ is present in the sacrament, and in the action of the supper: that his body and blood are received, although in an invisible manner, by faith; as remission of sins is received by baptism." Yet he intimated, that the body and blood of Christ are present only by faith, and are received only spiritually.

Oecolampadius and Zuinglius were obliged to defend themselves against Luther, who answered them, and wrote a book on purpose upon the eucharist in the German tongue, in which he attempted to prove the ubiquity of the body of Jesus Christ by this argument: "That in all places where the divinity of our Saviour is, there his humanity ought also to be present." Oecolampadius and Zuinglius immediately replied: and Oecolampadius and Bucer confuted the large confession of Luther. Brentius opposed their opinions in his Exposition upon the Gospel of St. John; and the other Lutherans persisted resolutely in the condemnation of it. The consequence of these disputes was a division among the reformers into two considerable sects: the Lutherans, and the Zuinglians, or Sacramentarians. The Saxons continued firm to the doctrine of Luther; and that of Zuinglius was received by the Switzers, and some cities of the upper Germany.

All this time, the Gospel was preached in no other of the Swiss cantons, than Zurich. The other twelve cantons, therefore, appointed among themselves a disputation to be held at Baden, at which place were assembled the famous Eckius, John Faber, Murner, &c. together with the bishop's legates of Lucern, Basil, Lausanne, &c. The points disputed were, transubstantiation, the propitiation offered in the mass, the invocation of saints, the worship of images, and purgatory. Oecolampadius, with others, disputed against these theses; but came to no other conclusion, than to refer the decision to the authority of the next general council, when it should be convened.

A conference

A conference between the Zuinglians, Lutherans, and Papists, was held at Bern, January 7, 1528. This disputation was particularly on the proposition of the sacrament; and Oecolampadius, together with Zuinglius, Bucer, Capito, Blauretus, and several other Sacramentarians, maintained it against the Papists and Lutherans. It ended in the abolition of the superstitious ceremonies of the Romish church, throughout the canton of Bern. The cities of Constance and Geneva immediately followed the example: but it was not effected in the cities of Basil and Strasburgh till 1529. Oecolampadius was married this year to the widow of Cellarius. It is remarkable, that, after the death of Oecolampadius, she was married to Wolfgang Capito; and, lastly, to Martin Bucer.

The troubles of Germany increased, and the emperor Charles V. was obliged to call a diet at Spire, in March 1529; in the first place, to require the assistance of the princes of the empire against Solyman, who had taken Buda, and threatened to conquer all Hungary; and in the next place, to find out some way to allay the disputes about religion. The Catholics laboured all they could to divide the Lutherans, and Sacramentarians; and had accomplished their design, if the landgrave of Hesse had not prevented their divisions from breaking out. The Lutheran princes protested against the edict published at the diet of Spire; and, for that reason, were called Protestants. In the following year they presented to the emperor, at the diet of Augsburg, their confession of faith; and entered into a defensive league, at Smalcald, for their common security.

The article of the protestation, which concerned the doctrine of the Sacramentarians, was particularly worded, that the princes might take away the difference between the Lutherans and Zuinglians, without approving the doctrine of the Sacramentarians. Oecolampadius complained, in a letter wrote to Melancthon, that Faber, bishop of Vienna, attempted to procure the condemnation of their opinions: and he desired Melancthon to declare on his side. Melancthon answered him, that he could not approve their opinion, as he found no sufficient reason to depart from the literal sense of the words. He desired Oecolampadius to consider the importance of the question in debate; and adds, it would be convenient that some

good men should confer together upon that head. Oecolampadius replied to this letter of Melancthon, and yielded to the necessity of some conferences; but observed, that the persons to be appointed should be men free from passion, and not of contentious spirits; otherwise they would be unable to discover the truth, and only increase their enmity. The landgrave of Hesse, in pursuance of these propositions, invited Zuinglius and Luther to a friendly conference at Marpurg, in October following. Both parties were unwilling to accept the proposal; but Oecolampadius prevailed on Zuinglius, Bucer, and Hedio, to embrace it, and repair to Marpurg, where they were followed by Luther, Melanothon, Justus Jonas, Andrew Osiander, Brentius, and Agricola. Before they held their public conference, there was a private meeting between Oecolampadius and Zuinglius, Luther and Melancthon. They disagreed upon the article of the Lord's Supper, and debated it before the landgrave himself. This conference held three days; wherein Luther kept close to the words of the institution, which he affirmed to be full and positive for the corporal manducation. Oecolampadius asserted, that they ought to be understood metaphorically, and of a spiritually presence; but affirmed, that it did not exclude the corporal. Many authorities and arguments were produced on both sides; though neither was convinced. Bucer endeavoured to reconcile the Lutherans and Zuinglians at the diet of Augsburg: but Oecolampadius disapproved of his articles; and his labours to procure an union were ineffectual. In 1531, a civil war broke out between the Popish and Protestant cantons in Switzerland, in which Zuinglius was killed. The same year the book, published by Servetus about the errors concerning the Trinity, was brought into Switzerland, where it disgusted several of the Protestant divines, as appears from a letter of Oecolampadius to Bucer, dated August 5, 1531. The magistrates of Basil desired Oecolampadius would give them his opinion concerning the book of Servetus; and the reformer made a short discourse in their presence, wherein he shewed that it was a pernicious book; but he expressed himself with great moderation. Oecolampadius also wrote two letters to Servetus about his book, wherein he confuted him in a very civil manner, and entreated him to renounce his errors. He blamed Servetus for expressing a greater

greater esteem for Tertullian, than for all the other fathers of the church. Servetus continued an Anti-trinitarian.

After the painful sustaining, says Dr. Fuller, of so many labours, at home and abroad, he returned to Basil, where he spent the remainder of his life in preaching, reading, writing, publishing, visiting the sick, and also the care of certain adjacent churches, till 1531, when it pleased God to visit him with sickness, that soon confined him to his bed, with the greatest appearance of a speedy dissolution. He sent for the pastors of the place, and welcomed them with a short oration; in which he exhorted them to remain constant and firm in the purity of the doctrine which they professed, because it was agreeable to the word of God: as to other things, he wished them to be less careful; assuring them, that the all-sufficient God would care for them, and would not be wanting to his church. His children standing before him, he took them by their right hand, and gently stroking their heads, he advised them to love God, who would be to them in place of a father. A little before his death, one of his intimate friends coming to him, he asked him, "What news?" his friend answered, "None." But (said he) "I will tell thee news;" being asked, what it was? he answered, "Brevi ero apud Christum Dominum:" i. e. "I shall in a short time be with Christ my Lord." And laying his hand upon his breast, he said, "Here his abundance of light." In the morning before he died, he repeated the fifty-first Psalm; at the end of which he added, "Salva me, Christe Jesu;" i. e. "Save me, O Christ Jesus;" being the last words he was heard to speak. He surrendered his spirit to his Creator, December 1, 1531, and in the forty-ninth year of his age; and was buried, with every mark of respect and concern in the same city.

He was of a meek and quiet disposition; in the undertaking of any business he was very circumspect; nor was any thing more pleasing to him, than to spend his time in reading and commenting.

He left the following works behind him: 1. "Annotations on Genesis, Job, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Jonah, Micah, chap. ii. on the three last Prophets, on the Psalms, Matthew, Romans, Hebrews, 1 Epistle of John."—2. "Of the genuine Sense of these Words, 'Hoc est corpus meum."—3. "An Exhortation to the Reading of God's Word."—4.

"Of

"Of the Dignity of the Eucharist."—5. "Of the Joy of the Resurrection."—6. "A Speech to the Senate of Basil."—7. "A Catechism."—8. "Annotations on Chrysostom."—9. "Enchiridion to the Greek Tongue."—10. "Against Anabaptists."—11. "Annotations on the Acts of the Apostles, and Epistles to the Corinthians."—12. "Of Alms-Deeds."—13. "Against Julian the Apostate."—14. "Of true Faith in Christ."—15. "Of the Praises of Cyprian."—16. "Of the Life of Moses."—17. "Against Usury."

His learning and doctrine were such, that even cardinal Sadolet, on hearing the news of his death, wished that he could lawfully grieve for the loss of him. Sleidan says, that his grief upon the death of Zuinglius, whom he loved extremely, heightened his disorder, and hastened his end.

OGDEN, SAMUEL, was born at Oldham, in Lancashire, in 1687, and educated at Christ's College, Cambridge. When he had finished his studies, he married the daughter of Mr. Burnet, minister of Oldham, a pious nonconformist. He soon after settled at Buxton, in Derbyshire, in 1652, and had an augmentation allowed him by an order from the committee for plundered ministers, dated Sept. 17, 1652. He applied himself to the clasis of Wirksworth for ordination, which he accordingly received, Sept. 17, 1653. In the year following, he was presented to the parochial chapel of Fairfield, by the earl of Rutland, the patron. But he was obliged to get the approbation of the Triers in London; from whom he obtained a certificate, dated Whitehall, Oct 23, 1654; a copy of which, and of other papers and instruments, see in Calamy. vol. II. p. 190. III. 234. He continued his ministry there till 1657, when he was called to Mackworth in the same county, where he finished his public ministry in 1662. He kept a boarding school many years, and brought up many eminent scholars. He had a genius that led him to all the parts of refined literature, in which he excelled. He valued no notions that were mean or trival, but was taken up with the more curious and manly one of learning. An eminent conformist, in a letter to him, expressed himself thus: "I dare commit any thing to your free and generous understanding." He possessed great natural talents; he was a good linguist; wrote pure Latin, and could read any Greek author currently into English at first

rst sight. When the pretended abp. of Samos travelled hrough England, he visited Mr. Ogden, who conversed vith him in the Greek language. He was also well ersed in the Hebrew, of which some MSS. which he left fford sufficient proof. His last work at night was reading chapter in the Hebrew Bible. He was also a good mathematician, and was acquainted with some of the greatest men of the age in that science, which he taught such of his scholars as were studious and ingenious, to charm them into a love of those manly studies, that they might be preserved from the snares of sensual pleasures. He was a great lover of music, both vocal and instrumental, and was also well versed in natural philosophy. He took great delight in poetry, especially in Latin poetry, even to his old age. He had a considerable knowledge in anatomy, physic, and botany. With regard to divinity he was particularly eminent. He had carefully studied the most difficult points; and would discourse on the most abstruse controversies with a readiness and clearness which shewed how thoroughly he had investigated them. He left a manuscript on the separate existence of the soul between death and the resurrection, drawn up at the request of a young gentleman in the university, who had been his scholar, and was tainted with infidelity. Also a treatise on predestination, occasioned by his own melancholy, which induced him to a deep search into that point, in order to clear up to himself the goodness and mercy of God. He said, however, that he would not advise others to embroil themselves, as he had done, in such controversies. His nonconformity was the fruit of close and deliberate consideration. Some persons thought he had too high notions of the power of the magistrate in matters of religion. He was for communicating with the Established Church occasionally, but never could come into it as a stated member. Mr. Ogden thought the over-much doting upon the Common Prayer was one great occasion of the debauchery and wickedness of the age: "many people contenting themselves with being loud and zealous at the prayers, and making that all their religion, as if they intended, to mock God, and go to heaven in their sins, whether he will or not." He was a person of unwearied diligence;

diligence; and though his time was greatly taken up with his studies above forty years, he wrote his sermons verbatim. He was a man of great wisdom, tenderness of conscience, and real piety, who took frequent occasions to instill good thoughts into them that were about him. He walked with God; and was frequent, though always short in prayer. He was also a peaceable, humble, and charitable man. After his ejectment in 1662 he continued his school at Mackworth till the Five Mile Act took effect, when he fled into Yorkshire; but after some time he returned to his employment at Derby, where his school flourished, and he had many gentlemen's sons under his care. In 1685, the public schoolmaster of the town, commenced a suit against him for teaching school there, to the prejudice of the free school, and contrary to the canon, &c. Mr. Ogden tried the cause in the court of Arches, which cost him a hundred pounds, and he was cast after all. Whereupon sir John Gell gave him the free school of Wirksworth, in 1616, where he continued till his dying day, diligently instructing his scholars daily; and, after liberty was granted, preaching to the inhabitants thereabouts on the Lord's days. He was seized with the palsy in the pulpit, which greatly impaired his faculties. He continued several weeks in patient expectation of his change, which happened May 25, 1697, when he was aged above seventy, and was buried in the church at Wirksworth.

Besides the MSS. beforementioned, which were never published, he wrote and printed only one piece, which was on a political subject, &c. in 1683, or 1684, and was very suitable to the complexion of those times.

OGLE, LUKE, M. A. was born about 1630. He was first minister of Ingram, from whence he removed to Berwick, where he was when general Monk came from Scotland with his army; who having at first thought of continuing a while in that town, which was the best post in the North, made Mr. Ogle a visit, and was exceedingly kind to him, as he found he had great interest in the affections of the people. But finding it necessary to move forward, he left his family at Berwick; and lord Widdrington was made governor, who once heard Mr. Ogle preach, and was at first civil to him, but afterwards, on his

his refusing to conform, proved his most implacable enemy. It much afflicted Mr. Ogle to see how soon profaneness and all kinds of wickedness grew up in the town, by means of the numerous garrisons, and the many Romanists that came to reside there. In a sermon on the 5th of Nov. following, he laid open the dangerous principles and the cruel practices of the Papists. Many of the officers were chagrined, and informed the governor, who was much incensed; and soon after employed a person to write his sermon after him, to try if he could that way get any advantage against him. He once sent for Mr. Ogle, at a time when he had many officers and gentlemen with him, and told him he had preached treason. Mr. Ogle replied, that he had delivered nothing but what he could prove from the word of God. The governor said he had many articles against him, to which he would make him answer; and added, that he knew very well, that by chusing that text (Amos ii. 1 *.) he meant to reflect on king Charles. On the 26th of Dec. following, it being usual to have a sermon on Thursdays, the bells were rung, and Mr. Ogle intended to preach, but the governor ordered the church doors to be locked, and set a guard of soldiers to keep him and the people out, because, he said, he had not preached on Christmas day, the day preceding; and declared that he should preach in Berwick church no more. And as it happened he never did, for the Bartholomew day after, he was ejected by law for nonconformity. Hereupon he was invited to bestow his labours in a country church about three miles off, called Ancroft, where many of the people of Berwick went to hear him. At this the governor was so enraged, that one day he ordered the gates to be shut, till Mr. Ogle and the people came together to the bridge, and then they were opened, when he took the names of the people, and committed Mr. Ogle to prison, where he remained six weeks. As he was sending him away, a friend of Mr. Ogle's standing by, said boldly to the governor, "It was visible now what they aimed at, when they sent a Protestant minister to prison by an officer who was a Papist." Upon which he called the officer back, and went himself,

* "Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime."

and put Mr. Ogle into the marshal's hands. After some weeks, upon the solicitation of sir Patricius Curwen, he was admitted to bail, and confined within the town. A little after, getting his liberty, he went to visit his friends in England, and afterwards in Scotland, where he preached at a communion. The governor hearing of it, said, he preached treason there, as he had done before in England, and threatened to confine him again. Upon the advice of his friends, he staid a good while from his family, till several of the officers promised that he should not be molested, and yet, when he returned, he was sent to the marshal's again, where he continued some weeks, till, upon the intercession of friends, the governor gave him his liberty, but banished him the town, because he refused to give him a five hundred pounds bond, and that he would not seduce his majesty's subjects, which he knew he should be represented as doing, if he offered to preach. Hereupon he went to London, and made his application to general Monk, telling him how the governor had used him. The general received him with the greatest civility, and promised, that if he would conform, he would use his interest to make him a bishop; but if he did not, he could do him no service; nor even protect him in his parish. Mr. Ogle told him, that the height of his ambition was only to live quietly amongst his own people; but if that could not be obtained, he must submit to providence. On returning home, he was sent for by the governor, and Mr. Wrisel with him, who were both sent to prison together, upon pretence of a Presbyterian plot, said to be discovered in the South of England. But after a month's imprisonment, upon the earnest solicitations of some friends, he got his liberty, upon condition he should leave Berwick. Upon the Five Mile Act he went to Bowden, where he had a small estate of his own, and there preached privately some years, without being burdensome to any. But even there he was molested, sometimes by dragoons, sometimes by bailiffs, sometimes presented at the court, and sometimes complained of at the sessions for keeping conventicles; so that his house was little better than a prison. But he had inward peace and comfort, hoping that he was doing God service; and many were long after very thankful to God for the benefit they received by his labours. When Charles the Second granted

granted liberty to Dissenters, the governor would not suffer Mr. Ogle to live in Berwick, unless he would conform. Upon the Indulgence in Scotland he was called to Lantown. In Monmouth's time, by the order of sir John Fenwick, he was taken up by a party of soldiers and carried to Newcastle, where, though he was much indisposed, he was confined six weeks, which nearly cost him his life. Upon king James's liberty he was invited again to Berwick, and there had a numerous congregation. In king William's time he was invited to Kelso, a considerable living upon the borders of Scotland. He had also a call from the magistrates, ministers, and people of Edinburgh, to be one of the fixed ministers of that city; but he was not to be prevailed upon to leave Berwick, where God had signally supported, owned, and blessed him. There he lived beloved, and died much lamented in April, 1696, aged sixty-six. He was a man of great learning, and particularly well skilled in ecclesiastical history. He was a laborious, judicious, and affectionate preacher, and a wise and prudent person for the church government. He well understood the art of preaching to all sorts of hearers.

OLDFIELD, JOHN, was born near Chesterfield, and brought up at Bromfield school, which was at that time much celebrated. He was a general scholar; and a great master in the languages and mathematics. He had a mechanical head and hand, capable of any thing into which he had an opportunity to get an insight. What some might reckon a reflection upon him was, in the judgement of wise men, his great honour, viz. that he acquired his learning without being beholden to any university. He had the offer of Tamworth living, and was pressed to remove thither, where he would have had a much better income, but was prevented by the importunity of his people. All who knew him acknowledged him to have been a judicious divine, a good casuist, an excellent preacher; pertinent and methodical; clear in opening his text, and very close to the conscience in applying it. He was a man of prayer, and well acquainted with the internals of religion. He was a person of few words; but if any one gave him occasion, by starting any useful discourse, or put him upon prayer, writing or preaching, he appeared to want neither words nor sense. He was of a very peaceable spirit, and though his people

were very capricious, and hard to be pleased in ministers, yet they all centered in him. He made many removes after he was ejected, but God "told his wanderings, and he had songs in the house of his pilgrimage." He was a man of great moderation; which he thought himself obliged to testify by going sometimes to church; and he would often discourse freely and amicably upon the subject of conformity, with such of his acquaintance as were otherwise minded; and yet he was many ways a sufferer for his nonconformity. He for some time preached once a fortnight at Rodenuke, where a meeting being discovered by two informers, they swore against him, upon presumption that he was the preacher, though, as it appeared, it was not his day: however he was prosecuted with much eagerness. Whereupon he and John Spademan, esq. (a worthy gentleman who was owner of the house where the meeting was held,) made their appeal, and gave such plain evidence of his being ten miles distant at the time, that he was cleared; and the informers, being afterwards prosecuted for perjury were found guilty. Upon which one of them ran away, and the other stood in the pillory at Derby. After the Act of Uniformity passed, before it took place, he studied his duty with all possible care as to the compliance required. He drew up, on this occasion, a soliloquy, with the text prefixed, Eccl. vii. 14. "In the day of adversity consider." He was ejected from the living of Carsington, in Derbyshire. Mr. Oldfield spent the latter part of his life at Alfreton, from whence he took many weary steps to serve his Master, and was very useful in that neighbourhood, till his infirmities forced him to cease from his labours. He departed to his everlasting rest, June 5, 1682, aged fifty-five. He had four sons in the ministry. John, the eldest, was in the Church of England; the rest were Dissenters. Nathanael was pastor to a congregation in Southwark; and his brother, Joshua Oldfield, D.D. succeeded him there. Samuel had a small society at Ramsbury in Wilts.

He was author of, 1. "The First Last, and the Last First; against Hypocrisy."—2. "The Substance of some Lectures at Wirksworth."—3. "A Piece on Prayer," (generally esteemed as valuable as any thing on the subject.)—4. "Sermon, on Psalm lxix. 6." in the Country Farewell Sermons.

OLIVER,

OLIVER, PHILIP, was born at Chester, in 1763. His parents were in affluent circumstances, and designing him for the ministry, gave him a liberal education. At the time appointed, he was sent to Oxford. When he had concluded his university studies, after obtaining the degree of M. A. he returned to Chester, and soon afterwards was ordained to the curacy of Churton Heath, about five miles from Chester. At this place, a change in his sentiments commenced, and his uniform conduct afterwards proved him to be a genuine Christian, and a sincere believer in Jesus. It is a remark, often confirmed by observation, that where the Gospel, in its purity and simplicity, is preached, there will be hearers. No sooner did Mr. Oliver preach Christ crucified, than his congregation increased. The pleasing tidings were speedily known at Chester, and more or less from that place attended his ministry, every Lord's day. After a few years he left Churton Heath, and went to Birmingham, there to be employed as an assistant to Dr. Ryland. By the lovers of evangelical truth he was generally esteemed; and many resorted to hear him with pleasure; but he was soon obliged, through indisposition, to leave Birmingham, and in about a year returned to Chester.

It was asserted by some of his friends, that when he again returned, he expected to occupy one of the churches in Chester; not from any lucrative views, as he always possessed an independency, but that he might enjoy more opportunities of doing good, and his sphere of usefulness be extended. Not long after, an order was sent to the clergy in the diocese, forbidding them to grant Mr. Oliver the use of their pulpit; and ever after, that prohibition was strictly attended to*. Thus did his usefulness seem at an end. At this time Mr. Oliver resided with an aged mother, in a retired situation, near the city. Considering himself as excluded from the church, he resolved to be as useful as he could in a more private situation. He admitted a few individuals to family prayer in his hall, and occasionally delivered a short lecture to them. This was about 1793. In a few weeks, the attendants increased, and he opened an adjoining building, which was afterwards licensed for the

* No other reason can be assigned for such a procedure against so good a man, but his zealous attachment to the peculiar doctrines of the Gospel; those doctrines, which are taught throughout the articles and liturgy of the Church of England.

purpose,

purpose. Still the congregation continued to increase, till by several enlargements, and the erection of a gallery, the little one literally became a thousand: that number constantly attending his ministry. Owing to almost constant weakness and indisposition, Mr. Oliver seldom preached more than once a week, which was on Sabbath morning. Sometimes he had crowded auditories. Yet he was not only a popular but an useful preacher. Those who enjoyed a relish for divine truths, seldom went away unedified. Although he did not enjoy good health, yet he was a man of a cheerful disposition; and it may, without exaggeration, be said, that he was never heard to utter an impatient sentence, but was calm and resigned to the will of God, amidst all his sufferings. For two months previous to his death, he was unable to preach. He went to Parkgate, for the benefit of the air, and his friends fondly entertained hopes of his recovery; but he was soon obliged to return to Chester, as every symptom of a speedy dissolution was visible. Though the painful tidings were unexpected by his friends, the terrific messenger was welcomed by him. The sting of death was removed, and he had nothing to do but to die. On July 10, 1800, the day of his departure, his constant language was expressive of his hope and confidence in the Lord Jesus. To a friend he said, "Trust in Jesus! trust in Jesus! he is the only Saviour." To another, he observed, "True grace, and that unmixed Gospel I have preached to others, is now my only joy and support." The nature of his disorder, which was an inflammation of the lungs, hindered his speaking much; but what he did say, evidenced the composure of his mind, and his entire resignation to the will of God. On the Wednesday after his death, he was interred in the burying ground of St. John's Church. On the Sabbath following, a funeral sermon was preached, at the chapel in Boughton, by the rev. Mr. Charles, of Bala, to a crowded audience, from Rev. iii. 3. And the mournful event was improved by a sermon on the occasion, at the Independent Chapel, in Queen Street, preached by the rev. Mr. Smith, from Heb. i. 12. The character of Mr. Oliver was uniform and consistent. As a minister, few, if any, excelled him, in sweetness, simplicity, and purity of sentiment, which were mingled through all his discourses. The righteousness and atonement of the Lord Jesus were subjects on which he dwelt with

with peculiar rapture. As a Christian, his life and conduct were "as becometh the Gospel of Christ." He was kind, affable, and generous. The poor, in him, lost a friend and an unwearied benefactor. To do good to the souls of men, and to promote their tempotal and eternal happiness, were the grand ends of his life, in subordination to the glory of God.

OWEN, JOHN, D. D. was second son of Henry Owen, esq. originally of Dolgelle, in Merionethshire, North Wales, and was born at Stadham, in Oxfordshire, where his father was minister, in the year 1616*. He had such an extraordinary genius, and made so quick a proficiency in his studies at school, that he was admitted into Queen's College at about twelve years of age, and when he was but nineteen, commenced M. A. 1635. He pursued his studies with incredible diligence, allowing himself for several years not above four hours sleep in a night. While he continued in the college, his whole aim was to raise himself to some eminence in the church or state, to either of which he was then indifferent. It was his own acknowledgement since, concerning himself, that being naturally of an aspiring mind, affecting popular applause, and very desirous of honour and preferment, he applied himself closely to his studies, to accomplish the ends he had in view; and he was ready to confess with shame and sorrow, that then the honour of God, or serving his country, otherwise than he might thereby serve himself, were remote from his intentions. His father having a large family, could not afford him any considerable maintenance at the university, but he was liberally supplied by an uncle, one of his father's brothers, a gentleman of good estate in Wales; who having no children of his own, designed to have made him his heir. He lived in the college till he was twenty-one years of age, from which time he met with extraordinary changes, which through the unsearchable wisdom of God, turned to his great advantage, and made way for his future advancement, and eminent usefulness. About this time Dr. Laud, abp. of Canterbury, and chancellor of Oxford, imposed several superstitious rites on the university

* Dr. Owen derived his pedigree from Llewellyn ap Gwrgan, prince of Glamorgan, lord of Cardiff; this being the last family of the five regal tribes of Wales.

upon

upon pain of expulsion. Mr. Owen had then received such light, that his conscience could not submit to these impositions; however temporal interest might plead for his compliance, yet other more weighty considerations of a religious nature prevailed; for now God was forming impressions of grace upon his soul, which inspired him with a zeal for the purity of his worship, and what he thought to be reformation in the church. This change of his judgement soon discovered itself upon this occasion, and was observed by his friends, who thereupon forsook him as one infected with Puritanism; and upon the whole, he was become so much the object of resentment from the Laudensian party, that he was forced to leave the college.

When the wars in England broke out, he owned the parliament's cause, which his uncle, who had maintained him at the college, being a zealous royalist, so vehemently resented, that he turned him at once out of his favour, settled his estate upon another, and died without leaving him any thing. He lived then as chaplain with a person of honour, who, though he was for the king, used him with great civility; but he going at last to the king's army, Mr. Owen left his house, and came to London: he took lodgings in Charter House Yard, where he was a perfect stranger. During his abode there, he wrote his book called, "A Display of Arminianism;" which met with such acceptance, as made way for his advancement. It came out in 1642, a very seasonable time, when those errors had spread themselves very much in this nation; so that the book was the more taken notice of, and highly approved by many. There were some considerable persons who had a just sense of the value of this work, and did not fail to give real and particular marks of their respect to so learned an author. For, soon after its publication, the committee for purging the church of scandalous ministers, paid such a regard to it, that Mr. White, chairman of that committee, sent a special messenger to Mr. Owen, to present him the living of Fordham, in Essex; which offer he the more chearfully embraced, as it gave him an opportunity for the stated exercise of his ministry. He continued at this place about a year and a half, where his preaching was so acceptable, that people resorted to his ministry from other parishes; and great was the success of his labours in the reformation and conversion of many. Soon after he

came

came to Fordham, he married a gentlewoman, by whom he had several children, all which the Doctor out-lived. In 1644 he published his discourse, "Of the Duty of Pastors and People."

Upon a report that the sequestered incumbent of Fordham was dead, the patron, who had no kindness for Mr. Owen, presented another to the living; whereupon the people at Coggeshall, a market town about five miles from thence, earnestly invited him to be their minister; and the earl of Warwick, the patron, readily gave him the living; which favour of opening a door for preaching the Gospel, in that place, he thankfully acknowledged; for here he taught a more numerous and judicious congregation, seldom fewer than two thousand, where he found the people generally sober, religious, and discreet. Hitherto Mr. Owen had followed the Presbyterian mode; but after a due search and study into the nature of church government, he was fully convinced that the congregational way was most agreeable to the rule of the New Testament. His judgement in this matter has been printed, with the several reasons for it, in two quartos. Several ministers of the Presbyterian denomination were dissatisfied with this change of Mr. Owen's judgement, and particularly Mr. Cawdry reproached him very unhandsomely, to whom he gave a much more civil answer. He had formed a church at Coggeshall upon congregational principles, which continued long. The worth of so great a man, so eminent a light, could no longer be concealed; his fame and reputation spread both through city and country. He was sent for to preach before the parliament; this sermon is entitled, "A Vision of free Mercy, &c." on Acts xvi. 11. April 29, 1646. He pleaded for liberty of conscience and moderation towards men of different persuasions, &c. in an "Essay for the Practice of Church Government in the Country," which he subjoined to that sermon. In 1643 he published "Salus Electorum, Sanguis Jesu: or, The Death of Death in the Death of Christ." This is a noble undertaking, carried on with all the vigour of argument and learning, of which himself was so conscious, that though the most modest and humble of all writers, yet he scrupled not to declare, that "He did not believe he should live to see a solid answer given to it."

Colchester was about this time besieged, and lord Fair-

fax, general of the parliament's forces, quartering at Coggeshall some days, he became acquainted there with Mr. Owen, and likewise four commissioners sent by the house into Essex, to look after their affairs in that county, entered into a conversation with him. About this time also he became known to Cromwell, who happened to hear him preach and solicited his friendship. He acquainted Mr. Owen with his intended expedition into Ireland, and desired his company to reside there in the college at Dublin; but he answered, the charge of the church at Coggeshall would not permit him to comply with his request: Cromwell was not satisfied with the objection, and would have no denial; but at last from desires he proceeded to commands, and resolved he should go; at the same time telling him, that his younger brother (whom he dearly loved) was to go as standard-bearer in the same army: he not only engaged his brother to persuade him to a compliance, but also wrote to the church at Coggeshall, to desire leave that he might go with him to Ireland; which letter was read publicly amongst them, yet they were utterly unwilling to part with him on this occasion; but at length Cromwell told them plainly, he must and should go. Mr. Owen consulted several ministers about it, and they all agreed in their advice for his going; upon which he prepared for his journey, not with the army, but more privately. He arrived at Dublin, and took up his lodgings in the college, preaching there, and overseeing the affairs of that eminent school of learning. Here he staid about half a year, and, with Cromwell's leave, returned into England, and went to Coggeshall, where he was joyfully received. He had scarcely time to take breath there, before he was called to preach at Whitehall, which order he obeyed.

In September, 1650, Cromwell required Mr. Owen to go with him into Scotland, but he being averse to this journey also, the general procured an order of parliament, which left no room for any objections. He staid at Edinburgh about half a year, and then returning into England, he went once more to his people at Coggeshall. There are two sermons printed which he preached, the one at Berwick, and the other at Edinburgh, entitled, "The Branch of the Lord; the Beauty of Zion," upon Isaiah lvi. 7. "Mine house shall be called a house of prayer for all people." He hoped upon his return to Coggeshall after this

this journey, to have spent the remainder of his days there; but he must now leave his private service of being overseer to a congregation in the country, to preside over a college in Oxford, and after that over the university there. The first intelligence he had of this matter was by one of the weekly newspapers at Coggeshall; where he read words to this effect: "The house taking into consideration the worth and usefulness of Mr. John Owen, student of Queen's College, master of arts, has ordered that he be settled in the deanery of Christ's College, in Oxford, in the room of," &c. and soon after he received a letter from the principal students of that college, signifying their desire of his coming, and their great satisfaction in the choice the house had made of him to be their dean. With the consent of his church he went to Oxford, and settled there, in 1651, and in the following year he was chosen vice-chancellor of that university; and admitted September 26, 1652; in which office he continued successively five years. About this time also he was diplomated doctor of divinity. He took care in managing this trust, to restrain the loose, to encourage the sober and pious, to prefer men of learning and industry; and under his administration it was visible, that the whole body of that university was reduced into good order, and flourished with a number of excellent scholars, and persons of distinguished piety. The Doctor's government, as vice-chancellor, took up a great part of his time, together with other avocations which daily attended him in that station; yet notwithstanding he redeemed time for his studies; preaching every other Lord's day at St. Mary's, and often at Stadham, and other places in the country, and moreover he wrote some excellent books. In 1654 he published "The Saint's Perseverance," in an answer to Mr. John Goodwin's "Redemption Redeemed." It is a masterpiece of this kind, full of close and strong reasoning, whereby he has enervated all the subtle arguments, and answered all the objections of the adversary, confirming the truth by the Scripture evidence; and in the whole has given the world an example of a rare Christian temper in the management of controversy.

In 1655 he published, "Vindiciæ Evangelicæ; or, The Mystery of the Gospel vindicated, and Socinianism examined," which was chiefly designed against John Biddle, a Socinian, who had published two Socinian Catechisms

of the same nature with the Racovian, written by Valentinus Smalcius, which also the Doctor takes into examination, being willing to give a full confutation of Socinian errors. Hitherto the eminent learning, prudence, and piety of this great man, had displayed their lustre in a public and honourable station; but the time was now come when he must retire to a more private capacity, wherein he failed not to preserve and improve the same excellent qualifications, and spread his usefulness both from the pulpit and the press. About this time he published that excellent book, "Communion with God," of which we need say the less, since it has for so many years recommended itself to the spiritual taste of serious and judicious Christians. He was vice-chancellor of the university till 1657, when he gave place to Dr. Conant*; and in 1659, Dr. Edward Reynolds, afterwards bishop of Norwich, succeeded him in the deanery of Christ Church.

The Doctor had now quitted his public station at Oxford, and retired to Stadham, the place of his birth in that county, where he was possessed of a good estate: here he lived privately for some time, till the persecution grew so hot, that he was obliged to remove from place to place, and at last came to London. All which time he was not idle, but employed his talents like a faithful servant of Christ, in preaching as he had opportunity, and in writing several valuable and useful books, to serve the common interest of religion and learning. In 1661 he published that elaborate and learned treatise, "THEOLOGOUMENA; De naturâ, ortu, progressu et studio veræ Theologiæ," which was afterwards reprinted at Bremen, in Germany.

The next year come out a book, called "Fiat Lux," written by John Vincent Lane, a Franciscan frier; wherein, under the pretence of recommending moderation and charity, he with a great deal of subtilty invites men over to the church of Rome, as the only infallible cure of all church divisions; too impressions of this book were printed off before the Doctor had seen it; at length it was sent him by a person of honour, who desired him to write an answer to it; which he did in a very short time: This answer bears the title of "Animadversions on Fiat Lux, by a Protestant;" which being generally accepted,

* Whose life see above, vol. I. p. 565.

made

made the frier very angry, so that he published a sheet or two by way of reply, which produced the Doctor's answer, entitled, "A Vindication of Animadversions on Fiat Lux," to which never any reply was given*. Dr. Owen,

* There was some difficulty in obtaining a licence for this last book, when the bishops who were appointed by act of parliament the principal licencers of divinity books had examined it: they made two objections against it. (1.) That upon all occasions when he mentions the evangelists and apostles, even St. Peter himself, he left out the title of Saint. (2.) That he endeavours to prove, that it could not be determined that St. Peter was ever at Rome. To the first, the Doctor replied, that the title of evangelist, or apostle, by which the Scripture names them, was much more glorious than that of saint; for in that name all the people of God were alike honoured; yet to please them he yielded to that addition; but as to the other objections, he would by no means consent to any alteration, unless they could prove him to be mistaken in his assertion, and rather chose his book should never see the light, than to expunge what he had written upon that subject; and in all probability it had never been printed, had not sir Edward Nicholas, one of his majesty's principal secretaries of state, who was informed of this matter, wrote to the bishop of London to licence it notwithstanding this objection. This book recommended him to the esteem of the Lord Chancellor Hyde, who, by sir Bulstrode Whitlocke, sent for him, and acknowledged the service of his late books against "Fiat Lux;" assuring him that he had deserved the best of any English Protestant of late years; and that for these performances the church was bound to own and advance him; and at the same time he offered him preferment if he would accept it: the chancellor moreover told him, there was one thing he much wondered at, that he being so learned a man, and so well acquainted with church history, should embrace that novel opinion of Independency, for which, in his judgement, so little could be said. The Doctor replied, that indeed he had spent some part of his time in reading over the history of the church, and made this offer to his lordship, if he pleased, to prove that this was that way of government which was practised in the church for four hundred years after Christ, against any bishop he should think fit to bring to a disputation with him upon this subject. Say you so (said the chancellor) then I am much mistaken. Other discourses passed between them, particularly about liberty of conscience: the lord chancellor asked him what he would desire with respect to liberty and forbearance in the matters of religion: to which the Doctor replied, "That the liberty he desired was for Protestants, who assented to the doctrine of the Church of England." How the chancellor related this passage is not known, but in all probability from hence was that calumny raised on the Doctor, as if he would have no other persons permitted to live in England; which he never said nor thought; yea, upon all occasions he has constantly declared it as his judgement, that no peaceable persons holding the foundation of the Christian faith, ought, by the rule of the Scriptures, or right reason, to have any violence offered to them for their profession of religion in the exercise of their consciences

Owen, notwithstanding his services, was persecuted from place to place, which perpetual trouble inclined him to think of leaving his native country, having received an invitation from his brethren in New England to go thither; and in 1665 he made preparations for that voyage: but the providence of God diverted him from that purpose: for now the dreadful plague begun, which swept away above one hundred thousand; and the lamentable fire broke out in our metropolis, that consumed so great a part of it.

The Doctor, who had lived privately in London for some years, went to visit his old friends at Oxford, and to attend some affairs of his own estate not far from thence; but, notwithstanding all his privacy, he was observed, and intelligence was given of the very house where he lay: upon which some troopers came and knocked at the door; the mistress of the house came down and boldly opened the door, asking, "What they would have?" "Who thereupon enquired of her, "Whether she had any lodgers in her house?" Instead of giving a direct answer to the question, she asked, "Whether they were seeking for Doctor Owen?" "Yes," said they; she told them, "He went from my house this morning betimes." Then they immediately rode away: in the mean time the Doctor, who she really thought had been gone, (as he told her he intended) arose and went into a field near the house, whither he ordered his horse to be brought, and then rode to London. Fresh invitations were now given him to go to New England, but he had too great a love for his native country, to quit it so long as there was any opportunity of being serviceable here; whilst the liberty which had been granted to Dissenters continued, he was assiduous in preaching; and it was no small encouragement that now the people who had been awakened by the several judgements that they had felt, and convinced of the peacefulness of the nonconformists, of enemies now became their friends and advocates; being ready to protect those whom they used to persecute. Now the Doctor had

sciences towards God; and though he had sufficient reason at that time to make his proposal for such Protestants, yet he did it not then, or at any time, with any design of severity on others, nor would give so much as any tacit consent to the persecuting of any peaceable persons for the profession of their faith, and their worshipping of God according to their consciences.

opportunity

opportunity of preaching publicly, and setting up a lecture, to which many persons of quality and eminent citizens resorted; and his time was filled up with other useful studies, which produced several valuable books, both learned and practical.

In 1668 he published his excellent exposition of the cxxxth Psalm. It was calculated for the service of poor distressed souls in their depths of spiritual trouble; there he has treated largely of Gospel forgiveness; and in the whole he has with all plainness, yet with a most penetrating spiritual judgement, consulted the relief of such souls, who of all persons in the world stand most in need of compassion; and we shall only add, that it is a book that has been blessed for the advantage and comfort of many, and ever grateful to the spiritual taste of all good persons. In this year also he published the first volume of his exposition on the Epistle to the Hebrews, and the three others followed in their order, the last coming out in 1684. It is not easy for us to give a full account of the value and usefulness of this work; it is filled with a great variety of learning, particularly rabbinical, which he has made serviceable to give light into the subject matter chiefly treated of in this Epistle; and withall he has taken care to adapt his exposition to the service of the faith and comfort of Christians, and to recommend the practice of the substantial duties of religion, so that it is hard to say, whether the scholar or the divine shine brightest, through this excellent work. Besides the exposition itself there are very learned and accurate exercitations, which serve to illustrate many difficult parts of Scripture, and to answer the design of the whole work; we shall observe farther, that here the Doctor has enumerated all the arguments, and answered all the main objections of the Socinians, overthrown entirely their whole scheme, and driven them out of the field; so that whoever reads this work needs scarcely any other for the assailing of their pernicious errors. About the sitting of the parliament, November, 1669, Samuel Parker wrote his "Discourse of Ecclesiastical Polity;" and the "Power of the Civil Magistrate in the Matters of Religion." To this Dr. Owen wrote an answer. Afterwards Andrew Marvell wrote against Parker's book in a very witty and satirical way.

There was nothing done this session of parliament against

against the Dissenters, but at their next meeting they drew up a severer bill than ever, which with some difficulty was at length past: when the bill was sent up to the lords and debates arose upon it, the Doctor was desired to draw up some reasons against it in the intended severity of it: he did so and it was laid before the lords by several eminent citizens and gentlemen of distinction. This paper is called, "The State of the Kingdom, with respect to the present Bill against Conventicles;" but it did not prevail: the bill was carried and past into an act; all the bishops were for it but two, viz. Doctor Wilkins, bishop of Chester, and Doctor Rainbow, bishop of Carlisle, whose names ought to be mentioned with honour for their great moderation. This was executed with severity to the utter ruin of many persons and families. His "Discourse concerning the Holy Spirit," which he published in 1678, comes next under our particular observation; "It is a subject very difficult to manage, being in itself abstruse and mysterious, (as he himself observes in the preface,) and besides the opposition to it has been carried on with much scorn and public contempt." At that time the opposition to the Deity, and personality of the Holy Ghost, and all his operations with respect to the new creation, rose to a very great height, and happy it was for the church of God, that this excellent person was raised up, who was so well fitted to explain and defend this doctrine. We cannot but observe, that this learned and judicious person has not only fully vindicated the doctrine of the Holy Spirit and his operations from the cavil of adversaries, and the contempt of profane men, but he has suited his discourse (as he tells us) to the edification of them that believe, and directed it to their furtherance in spiritual obedience and true holiness.

Thus we see with what faithfulness and diligence this great man employed his excellent talents for the service of the church; he was frequently writing some book or other that might contribute to that noble design: and though it might seem too tedious in the history of his life to take notice of every one of them, yet we judge it very necessary to illustrate his character in giving a particular account of those which have deservedly gained a great interest in the esteem of learned and good men. Among which we must reckon that incomparable treatise he published in 1677, entitled "The Doctrine of Justification by Faith through the Imputation

Imputation of the Righteousness of Christ explained, confirmed, and vindicated;" wherein he has pursued a method and design that required a more than ordinary judgement and skill. In this performance he has avoided the unprofitable jangling of perverse disputation, wherewith this doctrine of Justification has been generally perplexed, and all reflections on persons that differ from him.

It was not possible the real worth of so excellent a person should be concealed; and in many instances his reputation shone with such lustre as drew the admiration and respect of several persons of honour and quality upon him, who much delighted in his conversation; particularly the earl of Orrery, the earl of Anglesea, lord Willoughby of Parham, lord Wharton, lord Berkley, sir John Trevor, one of the principal secretaries of state; and even king Charles himself, and the duke of York paid a particular respect to him. When the Doctor was drinking the waters at Tunbridge, the duke of York being there, sent for him into his tent, and several discourses passed between them about the Dissenters and conventicles; and after he returned to London, the king himself sent for him, and discoursed with him about two hours together, assuring him of his favour and respect, and telling him, he might have access to him, as he would. At the same time the king was pleased to assure the Doctor how much he was for liberty of conscience, and how sensible he was of the wrong that had been done to the Dissenters; and as a testimony hereof gave him a thousand guineas to distribute among those who had suffered most by the late severities. The Doctor could do no less than thankfully accept his majesty's generosity, and did faithfully apply it to that purpose. When this was known, a clamour arose, among the churchmen, who reported he was in pension, to serve the Papal interest; but the Doctor to wipe off this vile aspersion, declares solemnly, in his preface to the first part of his "Evangelical Churches," "That never any person in authority, dignity, or power in this nation, nor any one that had any relation to public affairs, nor any of the Papists or Protestants did ever speak one word to him, or advise with him about any indulgence or toleration to be granted unto Papists, and challenges all the world to prove the contrary if they can." The Doctor had some friends also among the bishops, particularly Doctor Wilkins, bishop of Chester, who was very cordial in his respects to him, and Dr. Barlow, formerly his tutor, then bishop of Lincoln.

It is not to be wondered that a life filled up with so many labours should decline under the weight of infirmities which now began to grow upon him. Some few years before he died he was often ill, and sometimes confined to his bed or chamber, whereby he was taken off in a great measure from his ministerial function, but not altogether disabled from serving the church of God; and whenever he was able to sit up, he would be continually writing, when not prevented by company, and several excellent books were composed by him, which might deserve a particular notice but our limits will not allow us to enlarge, and therefore we refer the reader to his works. The time now drew near when he must die, and after all his labours and sufferings enter into the joy of his Lord. His infirmities of body grew on him apace, which obliged him to retire into the country for the benefit of the air. He went to Kensington and lived there some time. One day as he was coming from thence to London in the Strand two informers seized upon his coach and horses, upon which a mob gathered about him: the providence of God so ordered it, that sir Edmund Bury Godfrey came by at that time, and seeing a mob, asked what was the matter? and being a justice of the peace, he ordered the informers and Dr. Owen to meet him at a justice of the peace's house near Bloomsbury Square upon a day appointed, and he would get some other of his brethren to be there to hear the cause: they met accordingly, and sir Edmund being in the chair, upon examining the whole matter they found the informers had acted so very illegally, that they discharged the Doctor, and severely reprimanded them; after which he was no more disturbed by them. From Kensington he went to Ealing, where he had a house of his own; in which he finished his course. During which time he employed his thonghts in the contemplation of the other world, as one that was drawing nearer to it every day; which produced his "Meditations on the Glory of Christ;" in which he breathed out the devotion of a soul that was growing continually into the temper of the heavenly state. He died August 24, 1683 *, in the sixty-seventh year of his age.

Dr.

* A Correspondent has favoured me with an anecdote of the Doctor which transpired on the day of his death, and which I shall give in his own words. Old Mr. Humphreys, of Colchester, but originally from

Dr. Owen's published works were thirty in number, but we have spoken concerning the principal of them, it may be unnecessary to enumerate them in this place.

The Doctor was buried at Bunhill Fields, with uncommon respect, where he has a tomb stone with a Latin inscription, drawn up by Mr. Thomas Gilbert, of Oxford, but very accurately engraved, and in Dr. Calamy's account as inaccurately printed. The following is a true copy:

"JOHANNES OWEN, S. T. P.
Agro Oxoniensi oriundus;
Patre insigni theologo theologus ipse insignior;
Et seculi hujus insignissimis annumerandus:
Communibus humaniorum literatum suppetiis,
Mensura parum communi, instructus;
Omnibus, quasi bene ordinata ancillarum serie,
Ab illo jussis suæ famulari theologiæ;
Theologiæ polemicæ, practicæ, et quam vocant, casuum
(Harum enim omnium quæ magis sua habenda erat, ambigitur)
In illa, viribus plusquam Herculeis, serpentibus tribus,
Arminio, Socino, Cano, Venenosa strinxit guttura:
In ista, suo prior, ad verbi amussim, expertus pectore,
Universam Sp. Sti. oeconomiam aliis tradidit;
Et missis, cæteris, coluit ipse, sensitque,
Beatam, quam scripsit, cum Deo Communionem:
In terris viator comprehensori in cœlis proximus:
In casuum theologia, singulis oraculi instar habitus,
Quibus opus erat, et copia, consulendi:
Scriba ad regnum cœlorum usquequoque institutus;
Multis privatos infra parietes, à suggesto pluribus,
A prelo omnibus, ad eundem scopum collineantibus
Pura doctrinæ evangelicæ lampas præluxit;
Et sensim, non sine aliorum, suoque sensu,
Sic prælucendo periit,
Assiduis infirmitatibus obsiti,
Morbis creberrimis impetiti,
Durisque laboribus pottissimum attriti, corpotis

rom SaffronWalden told me a little before his death, that Mr. Payne, who for several years kept an academy at Saffron Walden (at which several eminent Dissenting ministers were educated) being instructed by Dr. Owen to put his last performance to the press, came in to see the Doctor the morning of that day on which he died, and told him, Doctor, I have been just putting your book "On the Glory of Christ" to the press; to which the Doctor answered, "I am glad to hear that performance is put to the press; and then lifting up both his hands and his eyes, as in a kind of rapture, he said, "But, O brother Payne, the long looked for day is come at last, in which I shall see that Glory in another manner than I have ever done yet, or was capable of doing in this world."

(Fabricæ, donec ita quassatæ, spectabilis) ruinas,
Deo ultrà fruendi cupida, deseruit;
Die, à terrenis potestatibus, plurimis facto fatali;
Illi, à cœlesti Numine, felici reddito;
Mensis scilicet Augusti XXIV°. Anno à Partu Virgineo
MDCLXXXIII°. Ætat. LXVII."

The following is a translation:

"Johnn Owen, D. D. born in the county of Oxford: the son of an eminent divine, but more eminent himself, and justly to be ranked among the most illustrious of the age. Furnished with the aids of polite and solid learning, in a very uncommon degree, he led them all, in a well-ordered train, to the service of his great study, Christian divinity, controversial, practical, and casuistical. In each of these, he excelled others, and was ever equal to himself. In the one branch of this sacred science, he, with powers more than Herculean, seized and vanquished the envenomed monsters, of Arminian, Socinian, and Popish errors. In the other, first experiencing in his own breast, according to the unerring rule of Scripture, the Sacred energy of the Holy Spirit, he taught the whole œconomy of that divine influence. Rejecting lower objects, he constantly cherished and largely experienced, that blissful communion with God which he so admirably described. Though a pilgrim on earth, he was next to a spirit in heaven. In Experimental Divinity, all who could have the blessings of his counsels found him as an oracle. He was a scribe every way accomplished for the kingdom of heaven. To many in private dwellings, from the pulpit to more, and from the press to all, who were aiming at the heavenly prize, he shone a pure lamp of Gospel doctrine. Thus brightly shining he was gradually consumed, not unobserved by himself and his affected friends, till his holy soul, longing for the fuller fruition of its God, quitted the ruins of a body depressed by constant infirmities, emaciated by frequent diseases, but chiefly worn out by severe labours, and so no further suitable for the service of God: a fabric, till thus reduced, most comely and majestic.

"He left the world on a day, rendered dreadful to the church by the powers of the world, but blissful to himself by the plaudit of his God, the 24th of August, 1683, aged sixty-seven."

OWEN, THANKFUL, M. A. president of St. John's College. He was born in London, and was remarkably preserved in his youth as he was swimming near Oxford, after he had sunk twice under water. He was a man of an excellent temper, and possessed a considerable share of polite literature. He was admired for an uncommon fluency and easiness in his composures, and for the peculiar purity of his Latin style. He was ejected by the commissioners in 1660, after which he went to London and lived privately, much respected, and never repented of his nonconformity.

Upon

Upon Dr. Goodwin's decease he was chosen to succeed him, but died suddenly about a fortnight after, April 1, 1681, at his house in Hatton Garden, just after finishing an epistle for a volume of Dr. Goodwin's works. He was preparing for the press, and had almost finished, a book, entitled "Imago Imaginis," designed to shew that Rome Papal was an image of Rome Pagan *! When Dr. Owen gave notice of his funeral, he said, "That he had not left his fellow behind him for learning, religion, and good humour." He was buried in the same vault with Dr. Goodwin, at Bunhill Fields, and a Latin inscription is subjoined to that on the Doctor expressive of the above singular circumstance attending his death. Both are copied in Maitland's Hist. of London, p. 774.

OXENBRIDGE, JOHN, A. M. was born at Daventry, in Northamptonshire, Jan. 30, 1608. He took his degree in 1631, and the following year began publicly to preach the Gospel. After two voyages to Bermudas he returned to England, and settled as pastor to a church at Beverley, in Yorkshire, in 1664. After his ejectment from Eton College, Dr. Calamy says, that he went to Berwick-upon-Tweed, where he held on his ministry till he was silenced by the Bartholomew Act. He then went to Surinam, in South America, and from thence, in 1667, to Barbadoes. With what view he took these voyages we are not informed, but from one of his publications it appears most probable that it was to propagate the Gospel. In 1669 he went to New England, where he succeeded Mr. Davenport, as pastor of the first church in Boston; and there he died suddenly, Dec. 28, 1674, being seized with an apoplexy towards the close of a sermon which he was preaching at the Boston Lecture. Mr. Mather, having mentioned his writings, says, "The piety which he breathed in these composures was but what he maintained in his daily walk." Having spoken of the large MS. of his which he had perused, mentioned below, he says, that "he found in it a grateful variety of entertainment." He also gives some extracts from his diary, which discover a very pious, devout and humble spirit. From one of these, dated Nov. 1666, it appears that he was then involved in great affliction, by the death of an

* See this argument since discussed in Dr. Conyers Middleton's Letters from Rome.

excellent

excellent wife and two children; but that, though he had been subject to great depression of spirits, he then experienced wonderful support and comfort, on which occasion he writes thus: "What shall I say for the strange and strong consolation with which he filled my soul? No words can express what I felt in my heart. I was wholly taken up with the thoughts of the kindness of God. I said—Who is a God like unto thee? What remains for me but to love and praise thee for ever? Now death was no dark thing to me, neither was any concern of this life considerable. This hath been a great stay to me in my solitary condition. Though bereft of such relations, the Lord Jesus liveth for ever, to do all for me, and be all to me. I the more admire and adore the great God, in condescending so much to so vile a worm, that hath been so full of fears and doubts, and hath so much displeased his Holy Spirit. Oh that the Lord may confirm these comforts, so that I may enjoy them in death, and improve them for the good of others in life!"

Mr. Oxenbridge was a person of great modesty as well as exemplary piety; but the troubles to which the Dissenting interest was exposed in his own country, after the restoration of Charles II. made him desirous of endeavouring to be useful to the church of God, by contributing to advance the name of Christ in a clime far removed from his native land.

He was author of, 1, "A double Watch-Word; or the Duty of watching, and watching in Duty: on Rev. xvi. 5. and Jer. i. 4, 5."—2. "A Proposition of propagating the Gospel by Christian Colonies in the Continent of Guiana;" being gleanings of a larger Discourse, the MS. of which is yet preserved in New England.—3. "A Sermon at the Anniversary Election of Governor, &c. in New England."—And, 4. "A Sermon on seasonably seeking God."

PAKEMAN.

PAKEMAN, THOMAS, was born about 1614, and educated at Clare Hall, Cambridge; at which university he took the degree of M. A. He was first minister at Haddam in Essex, from whence he was ejected in 1660 with ten children, as he was afterwards from the vicarage of Harrow on the Hill in 1662. He was in great esteem with sir Gilbert Gerrard, and indeed with the whole parish, for his diligent preaching and great charity; for he sometimes gave money where he had a right to take it. Being eminent for his integrity, and for ruling well his own house, he soon after his ejectment had the care of the instruction and boarding of several children of persons of quality, and preached as he had an opportunity. He afterwards removed to Old Brentford, and continued to keep boarders there, who were instructed by Mr. Button, who lived next door. There he preached constantly, and administered the sacrament. Mr. Button was at length taken up, and imprisoned six months upon the Five Mile Act; but Mr. Pakeman escaped, and for a time kept private. He afterwards lived and preached constantly at Mrs. Methwold's in Brompton, near Knightsbridge; and thence removed into the family of Erasmus Smith, esq. where he continued some years. In 1685, he lived with his children in the city, where he attended on Dr. Kidder's ministry, and sometimes received the sacrament from him, preaching occasionally at the houses of his children. At one time when he was preaching at his son's house, where not above three or four neighbours were present, the city marshal seized him and his son, and carried them before sir Henry Tulse, then lord mayor, and they were forced to pay a fine. In 1687, he removed to Stratford, where he had an opportunity of some service. He was an acceptable preacher to the neighbours there, and administered the sacraments. He procured a person to teach the poor people's children to read, and gave money to encourage it. He died in June, 1691, (after about a week's illness,) in the seventy-eighth year of his age. During his sickness he said, He thanked God it had been his design to glorify him. He was eminent for his great reverence of God, especially in the pulpit; his aptness to awaken and affect young people; and his readiness for edifying discourse. His funeral sermon was preached by bp. Kidder, from Rev. xiv. 13.

PALK,

PALK, THOMAS, M. A. He was born in 1636, at Staverton, in Devonshire, and educated at New Inn Hall, Oxford. He was a hard student, a most industrious man, and an excellent preacher. Having but a small library, he borrowed many books, and abridged them for his own use. He engaged in teaching a school, but was so harrassed by the spiritual court, that he was obliged to give it up. At length he was excommunicated for his nonconformity, and died in consequence of the troubles to which it subjected him, June 18, 1693, aged fifty-six.

He was author of, 1. "The Loyal Nonconformist, or Religious Subject, yielding to God his due, and to Cæsar his Right: Discourses on John iv. 23, 24. and Rom. xiii. 1." printed as preached in August, 1662.—2. "Usury Stated, in Opposition to Jellinger's Usurer Cast." He left in MS. "A Vindication of this," and, "An Answer to Long's History of the Donatists."

PALMER, HERBERT, born at Wingham, in Kent, in 1601. The impressions of grace had so early an appearance in him, that he was, not without good ground, esteemed one sanctified from the womb. When but four years old, he would cry to go to his mother, to hear her read or speak something of God; and his religious desires grew up with his age. He was early acquainted with the book of God, which he much delighted in, and read with great affection. He had excellent natural parts, which were soon exercised; he learned French so young, that he has been often heard to say, he could not remember learning it. In 1615, he was admitted fellow-commoner of St. John's College, Cambridge, where he greatly improved in learning. In 1622, he took the degree of master of arts; and in the year following was constituted fellow of Queen's College, in the same university: in 1624, he entered into holy orders. In 1626, he was chosen lecturer in the city of Canterbury; where, notwithstanding the great opposition he met with, he laboured, in word and doctrine, with diligence and success, for several years, till he removed to Ashwell, Hertfordshire, in 1632. Besides his constant preaching twice every Lord's day, and on every other occasion, studying plainness of speech, that he might profit all that heard him, he was remarkably careful by catechising to instruct in the principles of religion not only the children and youth, but even aged people, privately, whom he found ignorant.

And

And in order to render as extensively useful as possible this most important part of pastoral duty, he prevailed upon the greater part of his parish and the most considerable persons in it, to send their children and servants constantly to be catechized before the afternoon sermon at church; and when they grew so very numerous, that they took up too much time at church, he divided them, and catechized the rest at his own house in the evening. After studying several forms of catechism, and finding, by experience in teaching, they were defective in point of easy and ready instruction, he drew up a very excellent one, entitled, "An Endeavour of making the Principles of the Christian Religion plain and easy;" which was so well approved, that several thousands were printed every year.

In 1682, he was by the university of Cambridge made one of the university preachers, (having proceeded bachelor in divinity two years before:) which, after the nature of a general licence, authorized him to preach, as he might have occasion, in any part of England. In the beginning of the parliament, he with Dr. Tuckney was chosen clerk of the convocation for the diocese of Lincoln. In 1643, he was called to be a member of the assembly of divines at Westminster: and, after some time, was chosen one of the assessors, and appointed to assist the prosecutor in case of absence or infirmity. He was in that assembly an eminent and very useful member, exceedingly diligent and industrious, being very rarely absent; for as he esteemed it an honour to be employed so publicly in the service of God and his church, so he conscientiously attended upon it. And having provided Ashwell with a pious able divine, to whom he gave the whole stipend, he continued to preach occasionally in and about London, till he was invited by the inhabitants of Duke's Place to be their minister: which call he accepted, and laboured amongst them with much faithfulness and diligence, preaching twice every Lord's day, duly administering the sacraments, publicly catechising, and expounding the Scriptures.

When his friends advised him to favour himself, seeing him labour beyond his strength, his answer was, "My strength will spend of itself, though I do nothing; and it cannot be better spent than in the service of God." Indeed so far was he from favouring himself in this way, that it was a rule, which he constantly observed, never to decline

any ministerial exercise that he was requested to perform, if he could possibly do it.

The New Church at Westminster being finished, at the earnest solicitation of the people, and by the advice of the assembly of divines, he consented to take that charge upon himself, upon condition that the assembly would provide a faithful pastor to be his successor at Duke's Place: which, being complied with, and Dr. Young, afterwards master of Jesus College, Cambridge, appointed to succeed him, he entered upon this large and important cure with his usual fidelity, labour, and zeal, in all the pastoral charge: with the additional labour of being one of the seven daily morning-lecturers at the Abbey Church, by the appointment of parliament.

April 11, 1644, he was constituted president of Queen's College, Cambridge. Here his first care and chief study was, to promote the study of true religion and the advancement of practical piety, knowing that where these took place, a conscientious improvement of time in other things would necessarily follow. He paid great attention to the life and conversation of every individual, and frequently gave them personal counsel and private directions. His next care was for the advancement of learning, which he endeavoured to promote, by frequent exhortations and encouragements to diligence in their studies and a due improvement of every opportunity, and also by requiring the constant performance of public exercises by persons of all ranks, exciting the fellows to a diligent inspection, as well jointly over the college in general, as severally over their own pupils in particular. He also furnished the college library with all proper books, which he did partly by the assistance of some subscribing friends of his own, and by converting some college dues to that purpose which used to be spent in feasting, but chiefly at his own expence; resolving, that in support of poor scholars, and whatever he judged most for the good of the college, to spend all his college income. He had the greatest regard to equity in the elections to places of preferment in the college, that they might be bestowed on the most deserving: and to that end, with the unanimous consent of the fellows, he made a decree, that, in all future elections, none should be admitted to a schollarship or fellowship in the college, till they had given full

full proof of their learning by two or three days trial before the whole college. So that when any one solicited him for preferment for a friend, his constant answer was, "If he be found to deserve it better than others, he shall have it; but, if not, he must expect to go without it."

Mr. Palmer wrote a treatise "Of making Religion one's Business;" with an appendix "applied to the Calling of a Minister," which, with other small tracts, were printed together under the title of "Memorials of Godliness and Christianity." In preaching at the cathedral of Canterbury before the dean and prebends, he set before them such things as were notoriously amiss; but, what more immediately concerned them, he expressed in Latin, that they might take notice of it, and not the people. This caused him some opposition and trouble, but did not prevent him going to the bishop of Lincoln's visitation at Hitchin, and there speaking fully and freely against the corrupt innovations then in practice, though sensible of his great danger in so doing. He likewise took a decided part, with much zeal, in defence of the perpetuity of the Sabbath and the moral obligation of the fourth commandment; and looking upon such an opposition, which was at that time very great, to be an act of the highest indignity to the majesty and authority of God, he mentioned it in almost all his prayers, discourses, counsels, and conversations; and, in conjunction with the rev. Daniel Cawdrey, published an excellent discourse entitled "Vindiciæ Sabbathi." And when, in the former part of his time, the book for sports on the Lord's day, bowing to the altar, and some other silly ceremonies imposed by archbishop Laud, were urged, he determined not to comply; and, with that resolution, went to the archbishop's visitation at Welling, held by sir John Lambe; but, contrary to his expectation, he found them inclined to connive at him.

And in the same manner he conducted himself concerning the convocation-oath in the new book of canons, in 1640, which he vigorously opposed, and took much pains to evince the unlawfulness of it. And in his ordinary course of preaching at the New Church, the Abbey, and St. Margaret's, in Westminster, where the greatest number of parliament men usually resorted, and also in those discourses preached by special order before one or both houses of parliament, he faithfully and plainly declared what he believed

God expected from them, and freely reproved them for whatever he saw amiss; frequently saying, he did not in that place preach before them, (ut coram judice) but to them (authoritativè) as by commission from God; and that how much soever they might be superior to him in other respects, yet he was in that place superior to them, as acting in God's name; and therefore would not be afraid to speak whatever he thought to be the will of God, nor regard any displeasure or danger that might follow upon a faithful discharge of his duty.

Not long before his death, when a friend had read to him the thirty-eighth chapter of Isaiah, (having then some little hopes of his recovery,) and was ready to go to prayer, he desired him to stay awhile that he might pray first, which he did briefly, (as his weakness would permit,) but very fully, both for himself, the kingdom, the church of God, and all to whom he stood in any relation. Being spoken to, to cast the burden of his sickness and pain upon God, he answered, "I should do very unworthily, if when I have preached to others, that they should cast their burdens upon God, I should not do so myself." He departed this life in 1647, and in the forty-sixth year of his age; having served God faithfully in his generation, being an instrument of much good, and an excellent pattern for imitation. He was interred in the New Church at Westminster.

His works, besides those already mentioned, so far as we can learn, are only some Sermons preached before the parliament.

PARE', DAVID, a celebrated divine of the Reformed religion, was born Dec. 30, 1548, at Francolstein, in Silesia, and put to the grammar school there, apparently with a design to breed him to learning; but his father marrying a second wife, this step-mother prevailed with him to put his son apprentice to an apothecary at Breslau; and not content with that, he was taken thence, and, at her instigation, bound to a shoemaker. However, he was not long abandoned to the shameful ill usage of a step-mother; Providence had ordained better things for him, and many years had not passed when the good old man his father resumed his first design; and David was not above sixteen years of age when he was sent to the college school of Hermsberg, in the neighbourhood of Francolstein, to prosecute his studies

dies under Christopher Schilling, a man of considerable learning, who was rector of the college.

It was customary in those times for young students, who devoted themselves to literature, to assume some Greek or Latin name, instead of that of their family. Schilling was a great admirer of this custom, and easily persuaded his scholar to change his German name of Wongler for the Greek one of Paré, both denoting the same thing in the different languages. He was christened David, because he was born on St. David's day, so that this must be a different saint from the Welch saint of that name, whose feast is kept on March the first. His father was sheriff or alderman of Francolstein, his native place, and was the son of a rich peasant, who lived above an hundred years, and saw himself a father of twenty children all living. Young Paré, for so we must now call him, soon became a great boy with his master, by his excellent parts and industrious application; and his step-mother's ill humour was presently appeased by his success. He had not lived above three months at his father's expence, when he provided for his own support, partly by means of a tutorship in the family of an honest citizen, whose name was James Schilder, and partly by the bounty of Albertus Kindler, one of the principal men of the place, and lord of Zackenstein. Paré lodged in this gentleman's house, and wrote an Epicedium upon the death of his eldest son, which so highly pleased the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his genius, setting him proper subjects, and rewarding him handsomely for every poem which he presented to him. In the mean time, his schoolmaster, not content with making him change his sirname, made him also change his religious creed, with regard to the doctrine of the real presence, turning him from a Lutheran to a Sacramentarian, as he also did the rest of his scholars. This affair brought both master and scholar into a great deal of trouble. The first was driven from his school at the instance of the minister of the place, and the latter was near being disinherited by his father; and it was not without the greatest difficulty that he obtained his consent to go into the Palatinate, notwithstanding he made use of an argument which is generally very prevailing, that he would finish his studies there without any expence to his family. As soon as he was at liberty he followed his master, who

who had been invited by the elector Frederic III. to be principal of his new college at Amberg. The allowance which Paré's father gave him for his journey was so short, that he was obliged to beg on the road. He arrived at Amberg in 1566, and was sent shortly after with ten of his schoolfellows to Heidelberg, where Zachary Ursin was professor of divinity, and rector of the college of Wisdom, who, upon perusing the recommendation of their master, admitted them into his college. The university was at that time in a most flourishing condition, with regard to every one of the faculties; so that Paré had here all the advantages that could be desired, for making the most considerable proficiency both in the learned languages, and in philosophy and divinity.

He was received a minister in 1571, and in May that year sent to exercise his function in a village called Schlettenbach. This was a difficult cure, on account of the contests between the Protestants and Papists at that time. The elector Palatine his patron had asserted his claim by main force against the bishop of Spire, who maintained that the right of nomination to the livings in the coporation of Alfested was vested in his chapter. The elector allowed it, but with this reserve, that, since he had the right of patronage, the nominators were obliged by the peace of Passaw to present such pastors to him whose religion he approved. By virtue of this right he established the Reformed religion in that corporation, and sent Paré into the parish of Schlettenbach. The Papists shut the doors against him; but they were broke open, and the images and altars pulled down; yet, after all, he could get nobody to clear away the rubbish. However, he was going to be married there before winter, when he was called back to teach the third form at Heidelberg. He acquitted himself so well in that charge, that in two years time he was promoted to the second class; but he did not hold this above six months, being made first pastor of Hemsbach in the diocese of Worms. Here he met with a much more tractable congregation than that of Schlettenbach. For when the elector Palatine, as patron of the parish, resolved to reform it, and caused the church doors to be broke open, Paré took care to have all the images taken down, and had them burnt with the people's consent. Thus happily situated, he soon resolved to be a lodger in a public house no longer; and in order to obtain a more

a more agreeable home, he engaged in the matrimonial state four months after his arrival, with the sister of John Stibelius, minister of Heppenheim, and the nuptials were publicly solemnized January 5, 1574, in the church of Hemsbach, a sight which had never before been beheld in that parish. Yet such was the unhappy state of this country, rent by the continual contests about religion, that no sooner was Popery, the common enemy, rooted out, than new disturbances arose, through the contests and animosities between the Lutherans and Calvinists, who ought to have been friends. After the death of the elector Frederic III. his son Lewis, who was a very zealous Lutheran, established every where in his dominions those ministers, in the room of the Sacramentarians. By this means, Paré lost his living at Hemsbach, in 1577. On this occasion he retired into the territories of prince John Casimir, the elector's brother, and was minister at Ogersheim, near Frankentale, three years, and then removed to Witrengen, near Neustadt; at which last place prince Casimir, in 1578, had founded a school, and settled there all the professors that had been driven from Heidelberg. This rendered Witzingen so much more agreeable, as well as more advantageous; and upon the death of the elector Lewis, in 1583, the guardianship of his son, together with the administration of the Palatinate, devolved upon prince Casimir, who restored the Calvinist ministers, and Paré obtained the second chair in the college of Wisdom at Heidelberg, in September, 1584. He commenced author two years afterwards, by printing his "Method of the Ubiquitarian Controversy." He also printed the German Bible with notes, at Neustadt, in 1589.

In January, 1591, he was made first professor in his college, and counsellor to the ecclesiastical senate in November, the following year, and in 1593 was admitted doctor of divinity in the most solemn manner. He had already held several disputes against the writers of the Augsburg Confession, but that of 1596 was the most considerable. Among other things, he produced a Defence of Calvin against the imputation of his favouring Judaism, in his Commentaries upon several Parts of Scripture. Two years after this he was promoted to the chair of divinity professor for the Old Testament in his university, by which he was eased of the great fatigue which he had undergone for fourteen years, in governing the youth who were educated at the college

of

of Wisdom; an employment so toilsome that Zachary Ursin declared he was happy in being banished by the dreadful charge of ruling these untractable and head-strong youths. Daniel Tossanus, professor of divinity for the New Testament, dying in 1602, Dr. Paré succeeded to that chair, and a few years after he bought a house in the suburbs of Heidelberg. Herein, in 1607, he built in the garden an apartment for his library, which he called his Pareanum. He took great delight in it, and the whole house went afterwards by that name. The elector honoured it with several privileges and immunities, and the Doctor had two inscriptions, one in German, and the other in Latin, put upon the frontispiece. At the same time his reputation, spreading itself every where, brought young students to him from the remotest parts of Hungary and Poland.

In 1617, there was kept an evangelical jubilee, in memory of the church's deliverance from Popery an hundred years before. The solemnity held three days, during which there were continual orations, disputations, poems, and sermons, on the occasion. Dr. Paré also published some pieces upon the subject, which drew upon him the resentment of the Jesuits of Mentz, who wrote a sharp censure of his work, and the Doctor published a suitable answer to it. The following year, 1618, at the instance of the States General, he was pressed to go to the synod of Dort; but he excused himself, on account of his age and infirmities, which he said would not permit him to undertake so long a journey, nor bear the inconveniences of such an alteration of diet as must unavoidably attend it. Otherwise he was a proper person for that assembly, being a great enemy to all innovations in points of doctrine. He would not suffer any man to deviate a tittle from the catechism of his master Ursin.

The apprehensions which he had of the ruin, which his patron the elector Palatine would bring upon himself, by accepting the crown of Bohemia, put him upon changing his habitation. When he saw the workmen employed in improving the fortifications of Heidelberg, he said it was so much labour lost; and considering the books which he had wrote against the Pope and Bellarmine, he looked upon it as the most dreadful calamity that could happen to him, to fall into the hands of the monks, and for

that

reason gladly complied with the advice that was given him, to provide in time for his own safety. Accordingly he chose for his sanctuary the town of Anweil, in the duchy of Deux Ponts, near Landau, and arrived there in October, 1621. However, he left that place some months after, and went to Neustadt; nor did he stay long there, for he determined to return to Heidelberg, in the resolution to fetch his last breath at his beloved Pareanum, and so to be buried near the professors of the university. Accordingly his wish was fulfilled. He died at Pareanum in June, 1622, and was interred with all the funeral honours, which the universities in Germany are used to bestow on their members.

Dr. Paré's exegetical works were published by his son at Frankfort, in 1647, in three volumes, folio. Among these are his "Commentary on St. Paul's Epistle to the Romans, in 1617," which gave great offence to king James I. of England, because it contained some anti-monarchical principles.

PARKER, MATTHEW, the second Protestant archbishop of Canterbury, was born August 6, 1504, in the parish of St. Stephen's, Norwich. He had the misfortune to lose his father when he was only twelve years of age; but his mother took a very particular care of his education. In September, 1520, he was admitted into Corpus Christi, or Ben'et College, Cambridge; of which house he was chosen scholar, or Bible-clerk, March 20, following; and applying himself closely to his studies, took the degree of B. A. in 1523; but, according to others, in 1524. In April, 1527, he was ordained deacon; in June, priest; and in September, created master of arts, and chosen fellow of his college. By this time he had rendered himself so conspicuous for learning, that he was one of those eminent scholars who were invited from Cambridge, to the magnificent foundation of cardinal Wolsey's [now Christ's Church] College, in Oxford; but by the persuasion of his friends he staid where he was, diligently following his studies. And having, within five or six years, read over the fathers and councils, and rendered himself an accomplished divine, he became a licensed, and frequent preacher, at court, at St. Paul's Cross, and other public places and occasions. In 1533, or 1534 he was made chaplain to queen Anne Boleyn;

who had so much regard and esteem for him, (he being a zealous promoter of the Reformation,) that, a little before her death, she gave him a particular charge, to take care of her daughter Elizabeth, that she might not want his pious and wise counsel.

July 14, 1534, he commenced bachelor in divinity; and being presented, Nov. 4 following, by the favour of the queen his mistress, to the deanery of Stoke, near Clare in Suffolk, he was installed the 13th of the same month. At this place he founded a grammar school, and made new statutes for the college. March 1, 1537, after the queen's death, Henry VIII. took him into his own service, and made him one of his chaplains; as he was afterwards to Edward VI. During the rebellion that broke out that year, he preached at Clare, against Popish superstitions, for which he was articled against by some of his neighbours; but his own vindication was so satisfactory to the lord chancellor Audley, that he bid him go on, and not fear such enemies. On July, 1538, he was created doctor in divinity; and, October 28, 1541, installed prebendary of the second stall in the cathedral of Ely, having been nominated thereto by Henry VIII. in his new charter for that cathedral. In 1542, he was presented by the chapter of Stoke to the rectory of Ashen, in Essex, conveniently situated both for Cambridge and Stoke. He held this living not quite two years, but resigned it April 30, 1544, and the next day was presented to the rectory of Birlingham All Saints, in his own county of Norfolk; which he resigned October 1, 1550. December 4, 1544, upon the king's letters commendatory to the college, dated November 30, he was chosen master of Corpus Christi, or Ben'et College, to which he afterwards became a special benefactor, and compiled for it a new book of statutes. January 25, 1545, he was elected vice-chancellor of the university, which office he discharged afterwards in 1549. Sept. 22, 1545, he was presented by his college of Corpus Christi, to the rectory of Landbeach, in Cambridgeshire, to which he was admitted December 1. Notwithstanding all his endeavours to the contrary, he lost his deanery of Stoke by the dissolution of that college, April 1, 1547; but, in consideration of his merit, he had a yearly pension of forty pounds settled on him, in lieu of it, and a promise of the deanery of Lincoln. In the same year, on June 24, he married Mrs. Margaret

Margaret Harlestone, daughter of Robert Harlestone of Mattishall, in Norfolk, gent. Happening to be in Norfolk, in 1549, during Ket's rebellion, he had the resolution to go to the rebels' camp; and, preaching to them out of the "Oak of Reformation," took an opportunity to exhort them to temperance, moderation, and submission to the king. In January, 1551, he was put into a commission for correcting and punishing some Anabaptists, newly sprung up in the kingdom. The February following, he preached a funeral sermon for Doctor Martin Bucer, regius professor of divinity in Cambridge. June 1, 1552, he was presented by Edward VI. to the prebend of Corringham, or Coldingham, in the cathedral of Lincoln; and being nominated, a few days after, by his majesty, to the deanery of the same church, he was elected July 30, and installed October 7 following.

Thus he lived in great reputation under Henry VIII. and Edward VI. But, upon Mary's coming to the crown, he was reduced to low circumstances, and suffered much; though still contented and chearful: for, in the second year of her reign, he was deprived of all preferments, of which the pretence was his being married. According to his own account, "In December, 1553, he resigned his mastership of Corpus Christi College to Laurence Moptye, whom in a kind of necessity he chose his successor, April 2, 1554, he was deprived of his prebend of Ely, and rectory of Landbeach, May 21, so he was of his deanery and prebend of Lincoln." "After that, (adds he) I lived privately; so joyful in my conscience before God; and so neither ashamed nor dejected, that the most sweet leisure for study, to which the good providence of God recalled me, gave me much greater and more solid pleasures, than that former busy and dangerous kind of life ever afforded me." He had so heartily espoused the Reformation, which rendered him noxious, that he was fain to abscond, and to retire privately into Norfolk, among his friends, with his wife and family. He was often and diligently sought for, yet by shifting from place to place, without, however, going out of the kingdom, he escaped those bloody times, and was reserved for better days. One time, narrow search being made in order to take him; he receiving notice of it, fled in the night in great distress, and got so dangerous a fall from his horse, that he never recovered it. During this retirement,

he turned the book of Psalms into English verse; and wrote a defence of the marriage of priests. Queen Elizabeth's accession, in 1559, made a great change in his condition; for, he not only became free from all fear and danger, but was exalted to the highest station in the English church, to the archbishopric of Canterbury. A station for which he was looked upon as the fittest man; his great prudence, courage, conduct, learning, and experience, being wanting and necessary, for the Reformation that was now to be set on foot, and carried on with the utmost vigour. He was so far from seeking that high dignity, that it seems he earnestly avoided it. In the mean time, he was appointed one of the visitors of the university of Cambridge. And he privately addressed the queen, to dissuade her from exchanging the temporal revenues of bishoprics for impropriations, as she was impowered to do by act of parliament, upon a vacancy; which was a very unequal exchange. He likewise advised her to remove crucifixes and lighted tapers out of churches, particularly out of her own chapel.

Having been elected archbishop, August, 1, 1559, by the dean and chapter of Canterbury, he was confirmed, December 9, in the church of St. Mary-le-Bow; and consecrated, the 17th of the same month, in Lambeth Chapel, by William Barlow, late bishop of Bath and Wells, and then elect of Chichester, John Scory, late bishop of Chichester, and then elect of Hereford, Miles Coverdale late bishop of Exeter, and John Hodgkin suffragan bishop of Bedford. Archbishop Parker being thus constituted primate and metropolitan of the church of England, took care to have the several sees filled with learned and worthy men, and well affected to the Reformation: and soon after performed his metropolitical visitation of the several dioceses *.

In 1560, he and the bishops of London and Ely addressed the queen, to enter into the blessed state of wedlock; but she chose to reign alone. He likewise, and some other bishops, exhorted her to remove images entirely out of churches, which she inclined to retain. By his encouragement it was, that a free school was founded, in 1563, at

* It has been observed, that in the space of fifteen years and five months (during which he was metropolitan) he either consecrated or confirmed the bishops of all the dioceses throughout the kingdom: a circumstance, which has occurred to him alone of all the archbishops of Canterbury.

Sandwich

Sandwich in Kent; and he likewise recovered the stipend of the schoolmaster of Stoke, near Clare. In 1564 he completed the reparation and building of his palace at Canterbury, the expence whereof amounted to above one thousand four hundred pounds; and, about the same time, founded a free school at Rochdale, in Lancashire. One of his principal endeavours, was to introduce into this church an uniformity both in habits and ceremonies; but he met therein with great opposition. June 24, 1567, he founded three grammar scholarships, or exhibitions, in Ben'et College. And again, in May, 1569, he founded five more scholarships; and, the August following, two other scholarships, and two fellowships, in the same college. And, in July 1568, obtained also of the queen, for that college, the advowson of St. Mary, Abchurch, in London; for which he gave in exchange the rectory of Penshurst, in Kent. This last mentioned year, came out the great English Bible, commonly called "The Bishops' Bible;" which was put out chiefly through the archbishop's procurement and care *.

In 1570, he repaired the great hall at Lambeth, covering it with shingles; and made the long bridge into the Thames near the palace. He also made the regent walk, leading from the west of St. Mary's Church, in Cambridge, to the public schools, paving it, and building a brick wall on each side. In 1571, he gave handsome presents of plate, and other benefactions, to several colleges in that university, and in particular founded one scholarship in Trinity Hall, for the study of the law. Sept. 7, 1573, he magnificently

* His heart was much set upon this great work, from the many defects which appeared in the Bibles then in use. He was the great spring which set this business in motion. He distributed the book in parts to several learned bishops and other divines, and revised the whole for the press. Edwin Sandys, then bishop of Worcester; Guest, bishop of Rochester, who had the Psalms; Parkhurst, bishop of Norwich; Davies, bishop of St. David's; Cox, bishop of Ely; and other eminent men; were employed in this translation. Strype says, "So highly pleased was this good prelate, when he saw an end put to this great work, that he seemed to be in the same spirit with old Simeon, using his very words, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation!" This was that which was commonly the Bishops' Bible, because the archbishops and the bishops had the chief hand in correcting, reviewing, and publishing it. Lawrence, a man very famous for his knowledge in Greek, had the care of the New Testament. The second edition of this Bible was published in 1572, much improved and embellished.

entertained

entertained queen Elizabeth at Canterbury, as he had entertained her several times before. Taking umbrage at the prophesyings set up in several dioceses, particularly in that of Norwich, he endeavoured to suppress them, which exposed him to censures from some warm Puritans. Towards the end of 1574, he gave a hundred volumes to the library of Cambridge; whereof twenty-five were valuable manuscripts; and added further benefactions to his favourite college of Corpus Christi. At length being arrived to the seventy-second year of his age, and finding himself in a declining condition, April 5, 1575, he signed his will, wherein he bequeathed legacies and gifts to several persons and places. He died May 17 following, of the stone and stranguary; and was buried with great solemnity, in his own private chapel, within his palace at Lambeth.

His magnificent, as well a generous and charitable disposition, is sufficiently manifest from what hath been said. As to his other virtues; he was pious, sober, temperate: modest even to a fault, being upon many occasions over bashful; immoveable in the distribution of justice; a great patron, and zealous defender, of the church of England; in which he acted with great resolution, it being his rule "in a good cause to fear no body;" notwithstanding he is for that censured by some, as having too much roughness. Among his other valuable episcopal qualities, he was a frequent preacher; and given to hospitality without profusion or offence; his family and entertainments, though large, being conducted with the utmost decency, elegance, regularity, and sobriety. Of his learning, the several books published by him are a sufficient evidence. Particularly, he was a great lover and preserver of manuscripts, and other antiquities; and a hearty encourager, if not the first reviver, of the study of the Saxon tongue in this kingdom. He recovered many books in that language, which would otherwise have been inevitably lost; and some of them were published by himself, or by his direction. The best antiquarians in his time, had the honour of standing in the number of his most intimate friends and acquaintance.

His works were as follow: 1. "A Defence of Priests' Marriages, established by the Imperial Lawes of the Realm of England: against a Civilian naming himself Thomas Martin, Doctor of the Civil Laws, going about to disprove the said Marriages lawful by the eternal Word of God, and by the High Court

Court of Parliament: only forbid by foreign Laws, and Canons of the Pope, coloured with Visor of the Church. Which Laws and Canons were extinguished by the Parliament, and so abrogated by the Convocations in their Synod by their Subscriptions." Printed in 1562, without his name.—2. "Ælfric [Abbot of St. Albans about the year 996] his Saxon Translation of a Latin Homily, entitled, A Sermon of the Paschal Lamb, and of the Sacramental Bodie and Blood of Christ, written in the Old Saxon tongue before the Conquest, and appointed in the reign of the Saxons to be spoken unto the People at Easter, before they should receive the Communion. Or, A Testimony of Antiquity, shewing the Antient Faith of the Church of England, touching the Sacrament of the Bodie and Blood of the Lord, here publicly preached, and also received, in the Saxons time, above seven hundred years ago. With two Epistles of Ælfric."—He published in 1570, folio, 3. "Flores Historiarum per Matthæum Westmonasteriensem collecti, præcipuè de Rebus Britannicis ab Exordio Mundi usque ad Annum Domini, 1307." With a large preface.—Likewise in 1571, folio, 4. "Matthæi Paris Monachi Albanensis Angli Historia major."—And the Life of king Ælfred, in 1754, entitled, 5. "Alfredi Regis res gestæ ab Asserio Shirburnensi Episcopo conscriptæ." Printed in Saxon letters, the same as the original manuscript was written in; on purpose to bring gentlemen to the knowledge and study of the Saxon tongue. To which is subjoined, "Historia brevis Thomæ Walsingham ab Edvardo primo ad Henricum quintum;" with his "Upodeigma Neustriæ vel Normanniæ."—It was through his advice and encouragement, that the learned John Fox published king Alfred's Saxon Translation of the Gospels; and Reformatio Legum Ecclesiasticarum, 1571, 4to.—Another considerable work of his, was, The Lives of his Predecessors Archbishops of Canterbury, entitled, "De Antiquitate Britannicæ Ecclesiæ et Privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis ejusdem LXX." London, 1572, folio.—Though London is put in the title page, it is said to have been printed at Lambeth, where the archbishop had workmen of all sorts. He caused only a few copies to be printed, which he occasionally distributed amongst his friends.

PARSONS, ANDREW, M. A. was born in Devonshire, and was minister there some years before the civil war. Being driven thence to London, he became well known to Mr. Pym, who sent him to Wem, when that town was garrisoned for the parliament. There he continued in the exercise of his ministry till 1660, at the close of which year he was brought into trouble, on the account of seditious words

words being sworn against him. The words he used were these; "The devil is like a king that courts the soul, and speaks fair till he has gotten into the throne," &c. The witness deposed, that he said, "the king was like the devil;" which was contrary to the coherence of the discourse: and it appeared from his own notes, and those of four persons who wrote after him, that the above were the words he used. He was tried at Shrewsbury, before lord Newport, Mr. Serjeant Turner, and others, May 28 and 29, 1661. It was also charged upon him, that he said other things reflecting upon the church and the king. He had council assigned him, who pleaded, that the time limited by the statute, on which he was indicted, was expired. The court yielded it was so, allowing twenty-eight days to a month, but they would understand it of calendar months. So he was found guilty, fined two hundred pounds and sentenced to be imprisoned till it should be paid. (Conformist's 4th Plea, p. 32.) This trial made a great noise at that time; and the more, because Mr. Parsons was a person of known loyalty. He ran several hazards of losing his life and estate when king Charles passed with his army to Worcester; and he sent a horse and arms to the rising at Chester in his favour. He continued near three months in prison, till lord Newport, without his knowledge, procured the king's remission of the fine. His living was presently sequestered by the chancellor of Litchfield. Perhaps the value of this living made him the more noxious. He told them in open court, that his benefice was condemned long before, and that four hundred pounds was bidden for it by a great man in the country, &c. One of the jury, when he had reflected upon what was done, afterwards came to him much dejected, and told him, the foreman went against the sense of the majority. He went also to the judge, and told him the same; who replied, he need not trouble himself about that. Mr. Parsons after this went to London, where he was for several years assistant to Mr. Wadsworth, in Southwark, and afterwards had a congregation near Covent Garden. His wife contributed towards their subsistence by making gold and silver lace. He was a grave and solid, and a lively and useful preacher. He was also very generous and charitable, though his circumstances were but low. Upon a dreadful fire that happened at Wem, in 1677, he collected some money for the sufferers; and with it sent

them

them a printed letter full of seasonable instructions and consolations. He died at London, in peace, about the end of 1684, aged sixty-eight.

PARSONS, HENRY, was born about the year 1630. He was a man of good learning, and had episcopal ordination. While he was at Burstock, which was but a small living, he taught the languages to several youths committed to his care, some of whom lived to shew him great respect in his old age. Soon after his ejectment by the Uniformity Act, the living of Uplime, worth three hundred pounds per annum, being vacant by the death of the incumbent, the patron solicited Mr. Parsons to accept it; but he excused himself, by saying that his conscience would not permit him to do it. Besides his pecuniary loss he suffered much for his nonconformity; having had his house rifled and plundered; being driven from his abode, and several times thrown into prison. He was once seized at Taunton, when preaching to a numerous congregation, who were desirous of enjoying his labours, and was carried to Ilchester jail. The persons who conducted him, obliged him, so soon as he came to the end of the town, to quit his horse, and travel through a bad road on foot; whipping him on in a barbarous manner. His feet were so much hurt as to bleed. He took his trial at the assizes for the county, before judge Hale, who treated him with great respect, and found means to discharge him. He was afterwards imprisoned in Dorchester jail, with several of his brethren, suffering for the cause of nonconformity. He was after that confined in the county jail of Devonshire for many months, upon the same crime. And finally, he was imprisoned in one of the Western jails, soon after the duke of Monmouth's defeat, and thrown into a vile dungeon, from whence several of the quarters of some, who had been executed for that affair, had been carried out the preceding day to be dispersed, and hung up as monuments of king James's and judge Jefferys's humanity. After the Revolution, Mr. Parsons lived many years at Stoke under Ham in Somerset, where he spent the remainder of a useful life, with a society of Protestant Dissenters. He died in 1717, in the eighty-eighth year of his age, full of satisfaction in his nonconformity, and of the hope of a crown of life. He had a numerous family.

PASCO, THOMAS, was, in his early years, together with his pious mother, a constant hearer of the late Dr. Gifford, under whose ministry he received those serious impressions which extended their influence throughout his life. At the usual age, he passed through a regular course of education in surgery and medicine; and competent judges have always spoken highly of his professional attainments. In 1777, he removed from London to Oxford, where he settled as a chemist and druggist, and soon obtained, by his integrity and obliging attentions in business, that high degree of confidence and respect which he ever afterwards preserved. In that city, which now became his place of residence, the interest of serious godliness, and especially among the Dissenters, had sunk into a low state; and Mr. Pasco was evidently directed thither by Providence, as the mean of cherishing and reviving it. In 1780 he became a member, and soon after, a deacon, of a Baptist Society at Oxford; in both which characters he was highly honourable and useful for a period of twenty-six years. He often declared that he considered the few services which he was enabled to render to the cause of Christ, as by far the most important end of his existence.

In his habitual conduct, Mr. Pasco combined great integrity with singular wisdom; and a steady avowal of religion with courtesy and gentleness of manners. His professional knowledge introduced him to the acquaintance of many characters of great respectability; and his general knowledge of the interests of society, united with an accurate judgement and indefatigable activity, rendered him a friend whose aid was eagerly coveted by all around him, in the management of their temporal concerns. Much of human character is unfolded in the scenes of domestic life; and here, that of Mr. Pasco was highly worthy of imitation. He sustained the relations of a son, a husband, a father, and a master, with affectionate gentleness, prudence, and honour.

In his intercourse with his Christian brethren, he was "not soon angry;" but could bear much contradiction without any apparent resentment. "Smite me on the one cheek, and I will turn to thee the other," was his usual answer to any of his friends who censured his conduct; and the interest of religion owes much to this excellency of disposition in one who, on many occasions, possessed sufficient

cient influence to have carried his point, had he chosen to do it, without a due regard to the opinions of his brethren; but he was the disciple of Him "who pleased not himself;" and he acted under the influence of that declaration, "Blessed are the peace-makers, for they shall be called the sons of God."

The doctrinal sentiments of Mr. Pasco were decidedly Calvinistic; and he conscientiously adhered to the views of the Baptist denomination; but his love to Christians, and his services to the church of Christ were unconfined. Mr. Pasco was always liberal; yet, as is usually the case with characters of genuine piety, he made great advances in this respect, during his later years. Among many symptoms which indicate the prosperity of evangelical religion, and in which he sincerely rejoiced, there is one of a different nature, which he deeply deplored, "Why should serious and godly ministers, of different denominations," he would say, "who have long been accustomed to the most friendly intercourse with each other, now withhold their acquaintance, and every expression of esteem from all who are not in their own communion? Such a conduct cannot issue in good, by whomsoever it is countenanced or commanded." In his own deportment, Mr. Pasco never discovered the least alienation of affection from ministers or professors of evangelical piety; and by a ready distribution, to different denominations, of public property left under his own direction, he fully proved that the love of religion, and not a spirit of party, ruled in his heart.

Those who best knew Mr. Pasco have no doubt that he spent much of his time in devout retirement; and his conversation savoured of the spirit which he imbibed in these exercises; nor can it be supposed that a life like this could be sustained without those supplies which no other source can afford. As he knew the pleasures of secret prayer, so he constantly recommended them to others; and was especially fond of circulating Dr. Hawker's tract, concerning "Ten Minutes Advice," on this subject, as well as many other Religious Tracts*; often accompanying his gifts with good advice, and with other acts of beneficence; to which the poor were always accustomed under his hospitable roof. Living authors also found as ready a welcome

* The distribution of religious tracts, so much practised of late years by the benevolent exertions of The Religious Tract Society, has been the mean of doing much good.

with Mr. Pasco as did their pious labours. His acquaintance with ministers was very extensive, and to them his conversation was peculiarly entertaining, from the information, as well as from the piety, which it discovered.

During the few last years of Mr. Pasco he had kept a steady eye on the interest of the Bristol Education Society, and exerted himself strenuously to promote its prosperity. He had the pleasure to see his exertions, in great measure, crowned with success; and just before he died, commended, with great earnestness, the support of that institution to his survivors; on whom, we are confident, his recommendation cannot be lost.

One virtue Mr. Pasco possessed in so great a degree, that it ought to be distinctly noticed. Few professors of religion have been so much engaged in the world as he was, and yet have so carefully and successfully guarded against imbibing its spirit. His engagements in the world were indeed those of duty; and through the whole of his life, an instance, it is believed, cannot be collected when he for a moment forgot, in any company, the dignity or propriety of the Christian character. It ought, however, to be remarked, that felicity like this is not to be attained without sacrifices. Mr. Pasco hesitated not to give offence by refusing his company in instances where temptation was certain, and duty did not expressly call him. When he believed it his duty to be present in large and mixed companies, no entreaties could prevent his retiring at a very early hour from scenes in which it was impossible, he said, for a Christian to be either delighted or profited.

It is not often seen, that gentleness of manners and an ardent love of peace are combined with an equal degree of fortitude and active courage: and while beneficence, in some instances is general and diffusive from other hands it descends in greater abundance on some favoured spots, to which duty or inclination may direct them. Every virtue has its place in the Christian character; but that all should exist in a degree equally eminent, is an approach towards complete excellence, which those who contemplate life in all its bearings, do not feel themselves warranted to expect. Sensible of his defects, and evidently advancing in his conquest over them; exhibiting a life of sincere obedience, from which no virtue was excluded, and in which most virtues shone with eminence; Mr. Pasco met, at a far earlier period

period of the conflict than his friends had anticipated, but not earlier than he desired, that solemn and gracious sentence, which cancelled his imperfections, accepted his obedience, and crowned him with triumph.

It remains only that the last, and most animating scene of Mr. Pasco's life, should be recorded. During a period of almost thirty years, the friends of Mr. Pasco had not known his health interrupted even by one season of dangerous illness. In the two last years of his life, his well-known temperance and care of his health had not enabled him to avoid a slight attack of the gout, which was only once repeated, before that illness, which, arising from the same cause, terminated his days. In the beginning of August, 1805, he was present at the annual meeting of the Education Society at Bristol; and some friends thought that they then perceived symptoms of the fatal disorder lurking in his frame, and diminishing his usual sprightliness and activity. He returned to Oxford early in the month, and, though somewhat indisposed, continued his usual engagements, which were numerous, till about twelve days before he died. It was on the evening of August 19, when, after a day spent in the active service of his friends, he complained of severe indisposition; and it was with difficulty he took horse exercise the two following days, with a view of diverting the disorder from the vitals, and directing it to the extremities of the system. This measure was not attended with success. On the night of the 21st, he experienced an attack so violent, that respiration was nearly suppressed, and immediate danger of course apprehended. Medical aid was called in, and relief procured; but it proved to be only temporary. After two or three days, the disorder returned with violence, took firm possession of the seat of life, and though opposed by the skill and sedulous attention of two eminent physicians, baffled every attempt to subdue or remove it, and finally succeeded in the errand on which it was sent,—the removal of Mr. Pasco to a better world. From the beginning of this illness, Mr. Pasco appeared to be fully persuaded that it would terminate in death. For several days before, his friends were much alarmed respecting him; his conversations, which were greatly interesting, usually closed with such expressions as these: "You will remember this when I am gone. This is the language of your dying friend." He uttered these expressions with equal

equal solemnity and cheerfulness. The first stroke of his disease was commissioned and empowered to break off every chain: to deliver him at once from all desire of life, and every fear of death. "I have no reason," said he, "to be discontent with life; it has smiled, and still smiles on me with every attraction, nor am I insensible to its blessings; but I have a better life—it is better, far better to depart, and to be with Christ."

The prospect of death and judgement filled him, indeed, with a just awe and reverence; and this, combined with a consciousness of imperfection and guilt, seemed for a few hours to suppress his joys; but these clouds were quickly removed by the lively actings of faith on the sure promises of pardoning mercy, and the unchanging faithfulness of the divine Redeemer. Thus supported, this dying saint displayed, to the praise of divine grace alone, a most dignified serenity, mingled with rational and exalted joy. Of himself he said little, except in penitential confession; and of his own usefulness he said nothing. Of Christ and his excellency, of the beauty of religion, and its unspeakable consolations, his heart and lips were full. Mr. Pasco gave frequent signs in his last moments that his felicity continued, and appeared to be indulged both with intellect and consolation, till he willingly breathed forth his spirit, and fell asleep in Jesus. He expired Sept. 1, 1806, having just entered on his fifty-fourth year.

PATTRICK, GEORGE, LL. B. was born at Marks Tey, a small village near Colchester, Essex, and descended of a very respectable family. His first destination in life was to the practice of an attorney, and having served his clerkship at Colchester, he entered on the practice, and was for a short period at Dedham, famous for the ministry of Mr. Burkit, the vicar thereof, whose Exposition of the New Testament has been extensively circulated, and deservedly esteemed. He then took chambers in the metropolis; but having dissipated a considerable part of a moderate fortune left him by his father, and having little practice in the law, he was induced to change his profession, and entered himself as Fellow Commoner, at Sidney College, Cambridge: whence he proceeded, after the usual exercises, LL. B. Prior to this he had taken holy orders, and became curate of Aveley, Essex, the living

ing of which he afterwards obtained from the late bishop Lowth, through the interest of lord Dacre, of Bell House, in the parish of Aveley, who appointed him his chaplain, and in whose family and circle of acquaintance he almost wholly lived for many years. His manners and conversation were such as rendered him peculiarly agreeable to the polite and fashionable world, and when eventually he became lost to their society, few men have ever been more regretted. Long, however, were such connexions a snare to him, and his emancipation from the shackles in which they held him was slow and gradual.

From the letter of a mutual and intimate friend we transcribe the following extract: "My acquaintance with him commenced, if I remember right, in the year 1786, at a period when he had scarcely any other serious friends, at least, in London. He had been then several years under serious impressions, but it was still some time longer before the religious world had any general knowledge of him. He has told me how his views first began to alter; and I think it was by the conversation of a female parishioner, who occasionally went to London, and heard the rev. Messrs. Newton, Foster, Cecil, &c. She earnestly recommended to him the hearing of them likewise, and his curiosity was excited to fulfil her wishes; though I remember hearing him say, that he kept it from her that he did so; and always affected to receive her counsel with contempt." It pleased God that he did not hear in vain; and having once heard, he heard frequently; he came often to town, and at length took lodgings, I believe chiefly with a view to steal more time from his worldly connexions, and spend it unobserved in attending the preaching of the Gospel. Of what he heard in the course of the week he always took notes, and these a little enlarged, he usually delivered to his congregation on the Lord's day following. Thus he went on, gradually acquiring light and strength, until he was appointed chaplain of Morden College, on Blackheath, about 1787, through the interest of the late lord Dacre, of Lee, his worthy friend and patron, to whom he had been chaplain from the decease of his predecessor in the title, lord Dacre, of Aveley, beforementioned. His preaching soon attracted a large congregation to the college chapel; and his zeal here flamed out in a manner which surprized all who

who had not previously marked his progress. He now opened his house two evenings in the week for prayer and exposition of the Scriptures, and at these exercises first initiated himself into the practice of extempore preaching.

In 1789 he married Miss Farriday, of Madeley, in Shropshire, whom he left with two children.

His residence at Blackheath was not long. The old pensioners, as well as the officers of the college, were highly incensed at the plain dealing they met with. Accustomed to think themselves Saints, they abhorred the imputation of being treated as Sinners. And it is reported that a curious memorial was presented by these self-righteous Pharisees, stating, that they had been endeavouring with all their pains to keep the commandments, and Mr. Pattrick insisted that they had broken them all: nay, that they had been guilty of adultery, and murder! How ignorant is man of the spirituality of the law, until God enlightens the understanding, and renews the heart! Drunkenness and immorality might perchance have been passed over in our friend, but this was an unpardonable crime. The offence of the Cross was such, that the governors dismissed this faithful Micaiah. The loss of this chaplaincy was no ordinary trial. The situation was pleasant, the emolument considerable, the post respectable: yet all these houses and lands, did he sacrifice without seeming reluctance; so chearfully had he learned to suffer persecution, affliction, and reproach, for the sake of his blessed Master. This transaction made him generally known, and regarded as he deserved. After his expulsion from the college, he settled at Carshalton, in Surrey, as curate to the rev. Mr. Rose, afterwards rector of Beckenham: here he remained for three years, and had much acceptance.

Tender health, and being subject to the ague, having prevented residence on his living; at the rev. Mr. Foster's invitation he removed to London, to be his assistant, and so continued until Mr. Foster's health being established, and the afternoon joint lecture of St. Leonard, Shoreditch, offered him in 1796, to which the Sunday evening lecture of St. Bride's was soon added, this respectable connexion was dissolved. Mr. Pattrick was now in the apparent zenith of his usefulness. Two large churches crowded from end to end, besides occasional services at

St.

St. John's, Ely Chapel, Blackfriers, Lothbury, &c. during the otherwise unemployed part of the Holy Day, rendered him a truly laborious, as well as popular minister. His willing and able talents were also frequently engaged in behalf of charitable institutions, for which he was found a successful pleader. But now, that God, "whose thoughts are not as our thoughts, and whose ways are not as our ways," thought fit to remove him from this lower hemisphere to shine in the firmament of heaven. Before it was known by many that he had been ill, tidings came that he was dead: rather that he had fallen asleep in Jesus!

We come to the last period of his life, in which we shall see his lamp burning bright in the dark valley of the shadow of death.

> "The chamber where the good man meets his fate
> Is privileg'd beyond the common walk
> Of virtuous life; quite on the verge of Heav'n.—
> You see the Man, you see his hold on Heav'n.—
> Heav'n waits not the last moment; owns her friends
> On this side death; and points them out to men."

It was the custom of Mr. Pattrick to take an annual excursion, in the course of the summer, into the country, to Madeley, and sometimes the sea side, for the establishment of his health, after his many labours. With this view he left town in the Shrewsbury mail, on Tuesday the 26th of August, 1800. For some time he was observed to have been rather languid, and in conversation with his domestic servant she mentioned to a particular friend her apprehensions, as though she had had some presentiment of his decease. From the time of his arrival at Madeley he appeared much indisposed, and on the following Sabbath (the 31st) was so ill that his friends wished him not to venture into the pulpit; but he loved his Master's work, and would not yield to their entreaties, saying, "I shall forget myself whilst I am so well engaged." He preached twice: in the morning from the Shunamite's son; (1 Kings, xvii.) and in the afternoon from those sweet words, now realized by him in all their glory—"The chiefest among ten thousand." (Canticles, v. 10.) From this time his disorder encreased; and it may well be said his spiritual strength was abundantly renewed. He laid aside every temporal concern, and was wholly and deeply occupied in eternal things. Even when

the violence of the fever a little disordered his mind, it was plain his heart and treasure were in heaven: thith his soul continually ascended, and the words he utte were full of God. When he heard the bells ring church on Sunday (Sept. 14) he asked what it was? being informed, he replied—"How often have I go up with joy to worship in the assembly of thy saint About four o'clock in the afternoon of that day he w seized with a convulsion, which did not last long. soon as he a little revived he began again, with a cl strong voice, more powerfully to address those that w about him.—"My friends, it is an aweful thing to d O prepare for eternity!" He then offered his dying p tion for his wife and children:—"Lord support the wid and fatherless, in every dispensation that may occur." He was requested by Mrs. Ferriday not to exert himse so much; but he answered—"My dear mother, I mu God has given me strength, and I must use it." Sh after, lifting up his hands in an extacy, and with a voi and manner that cannot be described, he exclaime "God is all in all! Come Lord Jesus, now come! I God's, and God is mine! Christ is mine! Heaven is mi Glory is mine!—Glory, glory be to God for ever a ever. Amen, and Amen." He lay quiet a few momen and then was seized with another convulsion, which s dislodged his immortal spirit, and landed it in the para of God. He departed this life on the evening of Septe ber 14, 1800, in about the 54th year of his age, and t 30th of his ministry.

On the Wednesday following his remains were inter in Madeley church, close by the tomb of the rev. M Fletcher, late vicar thereof, and near the spot, whe six years ago, with fervent prayer he laid the foundati stone of the new church.

The solemn providence was improved in several pu pits in the metropolis, when his dying experience w read. And on Sunday, October 5, his funeral serm was preached at St. Leonard's Church, Shoreditch, b the Rev. W. B. Williams, B. A. of High Wycomb Such was the respect paid to his memory, that this ve spacious building was crowded to an overflow long be fore divine service commenced: it is computed near fo thousand persons were within the walls, besides hundred

in the church yard who were unable to procure admission. Prayers were read by the vicar; and the pulpit was hung in black on the occasion.

As a man, his feelings were tender and sympathetic. In his general deportment, he was ever distinguished by benevolence, probity, and humility: and few men seemed more likely to live down that prejudice, which by many is unfortunately conceived against the ministers of the Gospel. In his domestic and familiar habits, he was an affectionate husband, an indulgent parent, a kind master, and a warm, generous, and faithful friend. His manners were polished; he had seen much of life, and made the grand tour (as it is called) on the continent; but said little as to either what he had heard or seen; before strangers, he had considerable reserve; with intimate friends, he was always open, and sometimes peculiarly communicative and enlivening. Of his acquirements in literature, I do not pretend to decide. He certainly had a fine imagination, and excelled in the epistolary style of writing. But we rather conclude, that like many fashionable young men, he never thought deeply; and that his knowledge was acquired rather from experience than from books. After all, as we have been often told, "The best of men are but men at the best:" and as such, no doubt, he was a subject of those failings, infirmities, and weaknesses, which flesh and blood is heir to.

As a minister, his principles were Calvinistic, and such he conceived the articles of the Church of England to be; but he was by no means what is called high in the doctrines, and never made them the sum and substance of his preaching: when they occurred, they were fairly stated, and always practically applied. In this, as well as in his ideas of church government, though fixed himself, he had the utmost liberality towards others. And while he enforced "the whole counsel of God," with faithfulness and energy, he did it in a way tending more to conciliate than confound. Instead of driving the vicious and profane from his presence, he rather intreated them to stay and be reformed. Excepting in the power and strength of his voice, he was more of a Barnabas than a Boanerges. Though his voice had but little modulation, and was vitiated by a foreign accent he had unfortunately contracted, and which rendered the pronunciation of some

words very grating to ears nicely tuned to harmony, i was always solemn, generally commanding, and o impressive. The largest churches were filled by him w apparent ease; and what exceeded, and was of m greater importance, he preached with a divine unct from above, and the word came with "power and d monstration of the Spirit of God." No wonder, w such graces and gifts, that his popularity was great, a that he stood in the foremost rank as a preacher of t Gospel. But truth, which is superior to friendship, co pels us to observe, that in his peculiar method of disc sion, he was rather to be admired than imitated. It m be confessed, that at times he was rather superficial th solid. The 'lucidus ordo' was not always evident; a that invaluable maxim, 'qui bene distinguit, bene doce was forgotten. It is just to add, this arose principall from the fire of a lively imagination, and a too great lo of allegory, which led his better judgement captive.

As a Christian, Mr. Pattrick was both a burning and shining light, and was a living lecture to all around. H was eminently a man of prayer, and far exceeded ord nary Christians in this respect. At a time, when of t few who knew him, some thought very slightly of h religion, he had a man servant who seemed very serious disposed, and with whom he constantly prayed, and re the Scriptures daily. And when he settled at Mosle College, previous to his marriage, he daily set apa some time for religious conference and prayer with a aged domestic, whom he employed as his housekeepe

He was peculiarly favoured with the talent of admini tering consolation, advice, and reproof. Those who "i need, sorrow, sickness, or other adversity," had on been visited by him, were ever anxious of seeing hi again under similar circumstances; and few of them ha gave him the preference, in these situations, to eve other minister of their acquaintance.

In reproving his friends he gave this best and most in some proof of friendship, from which most people des to be excused, and blended such suavity of manners wi integrity of design, that his reproofs were truly most ex cellent oil: however smitten, none could reasonably b offended.

A friend who knew him well adds, "I have known him

him fourteen years; and I have never known a man of a more lowly mind, and less elevated to any undue estimation of himself by the regard in which he was holden by others. Neither have I ever known any man or minister who more adorned the Gospel in all the relative situations of social and domestic life."

There has been a small book of prayers, which, though it has no name, bears undoubted internal evidence of being the work of the deceased. A Sermon preached Dec. 4, 1796, at St. Leonard's. A volume of Sermons, containing eighteen in number, was published after his death, in 1802 *.

PEARCE, SAMUEL, A. M. From early life he attended the ministry of Mr. Gibbs, at Plymouth Dock, of whose church his father was a member. At the usual period he was bound apprentice to his father, a respectable silversmith and watchmaker; and we know of nothing remarkable in his life till his sixteenth year, when it pleased God to convert him by the instrumentality of Mr. Birt, then assistant to Mr. Gibbs, whom he ever after peculiarly loved and honoured. He now joined the church, and, upon a discovery of his ministerial gifts, he was called to exercise them at this early age, which he did privately, with great acceptance. For some time he continued at his father's business, receiving, at his leisure hours, instruction in the rudiments of literature from Mr. Gibbs, until he was removed to the academy at Bristol, under Dr. Ryland †; and upon the completion of his studies,

* "Mr. Pattrick's Sermons contain a rich body of evangelical truth, discover an animated and ardent mind, and urge upon the hearers, in a strong and forcible manner, most of the doctrinal, experimental, and practical branches of religion." Evang. Mag. vol. x. p. 109.

† "While (says Mr. Pearce) I was at Bristol Academy, the desire (of preaching the Gospel to the heathen) remained; but not with that energy as at first, except on one or two occasions. Being sent by my tutor to preach two Sabbath days at Coleford, I felt particular sweetness in devoting the evenings of the week to going from house to house among the colliers, who dwell in the Forest of Deane, adjoining the town, conversing and praying with them, and preaching to them. In these exercises I found the most solid satisfaction that I have ever known in discharging the duties of my calling. In a poor hut, with a stone to stand upon, and a three legged stool for my desk, surrounded with thirty or forty of the smutty neighbours, I have felt such an unction

studies, he received a call from the Baptist Church, in Canon Street, Birmingham, with whom he continued till his death, a period of about ten years. His frequent labours appear to have been too much for his delicate frame. In October, 1798, returning from a missionary meeting, at Kettering, he was overtaken with rain; a chilliness and hoarseness followed; and preaching repeatedly while his lungs were in this state, they became inflamed, and a consumption ensued, which proved fatal. During his confinement, his extreme weakness, and the irritable condition of his stomach, debarred him in a great measure, from the pleasures of conversation with his friends, except by writing.

In the spring of 1799 he was advised to try his native air, and at Plymouth seemed so much better as to flatter himself his disorder was removed; threatening symtoms, however, soon returned, and his complaints terminated in a confirmed, slow, nervous fever, which equally baffled the skill of his physicians and the kindness of his friends. In July he returned to Birmingham, and, growing weaker and weaker, languished till October 10 following, when he died.

Though the Lord, in sovereign wisdom, spared not his valuable life, in answer to the many prayers daily offered for him, he bestowed on him those tokens of his love and favour which are far better. The following extracts are taken from the memoranda of Mrs. Pearce during his last month: Mrs. Pearce saying, "If we must part, I trust the separation will not be for ever." "O no," he replied, "we sorrow not as those who have no hope." She said, "then you can leave me and your dear children with resignation, can you?" he answered, "My heart was pierced through with many sorrows before I could give you and my dear children up, but the Lord has heard me say, "thy will be done," and I now can say, blessed be his dear name, I have none of my own."

Mr. Pearce was buried October 10th, when a funeral oration was delivered by his neighbour, the rev. Mr. Brewer, of Birmingham; and on the Lord's day evening following, the mournful occasion was improved in a funeral sermon by Dr. Ryland.

tion from above, that my whole auditory have been melted into tears, while directed to the Lamb of God that taketh away the sin of the world."

His

His death was likewise improved and lamented by Mr. Fuller, from whose discourse the following extract is taken, which contains a parallel between him and king Josiah, from 2 Chron. xxxv. 25. "And Jeremiah lamented for Josiah," &c. After delineating the character of the young prince, the preacher adds:

"But let us in the next place endeavour to recollect some of the distinguishing qualities of our dear and amiable friend, as grounds of lamentation for the loss of him. There are but few characters in this imperfect state that will bear an impartial scrutiny; and which do not require, if exhibited to advantage, that a number of their words and deeds should be overlooked, or thrown, as by a painter, into the shade. But I solemnly declare, that were I disposed to say all I know of him, both bad and good, I should be utterly at a loss on one side, nor have I any fear of speaking too much on the other; but rather am persuaded, that it is not in my power to do him justice. He was, doubtless, a sinful and imperfect creature before God; but he was also a singular instance of the holy and happy efficacy of divine grace, whose imperfections were as few, and whose excellencies as many, as I have ever witnessed in a mortal man. Some, who knew but little of him, may think this too strong. I only say, they that knew him best will be the least disposed to think so.

"I have pointed out some of the leading traits in the character of Josiah, and I doubt not but you have perceived as I have gone along how applicable they are to our dear deceased brother, I shall therefore say nothing further of many of those particulars, but merely point out three things in which the likeness between them was most eminently conspicuous.

"First, like Josiah, he was devoted to God from his early youth. In the sixteenth year of his age, while he was yet young, he began to seek after the God of his fathers. In the twentieth year of his age, he began his public work of preaching Christ to his fellow sinners; and coming to the service of God thus early, he brought all his soul into the work.

"Secondly, like Josiah he was tender-hearted. If he was distinguished by any one quality more than another, it was by the affectionate. His religion was that of the heart;

heart; whatever he read, or heard, or studied, or preached, was converted into love. His sermons, which many, both in the city and in the country, well remember, commonly breathed a spirit of ardent affection. Nor was his sympathy towards men inferior to his piety to God. The miseries of his fellow creatures and fellow Christians, both bodily and mental, deeply impressed him; and he was continually laying himself out in endeavouring to alleviate them.

"Finally, there was in him, as in Josiah, a lovely uniformity of character. He declined not to the right nor to the left. Character is made up of an assemblage of actions and habits; and it is the proportion of a number of the different excellencies that constitutes holy beauty. We have observed men eminent in one or two virtues, who have been sadly deficient in others of equal importance. We have seen men rise high in contemplation, who have done but little good in the world; zeal, mingled with bitterness, and candour degenerate into indifference; experimental religion, mixed with a large portion of enthusiasm, and what is called rational religion, void of every thing that can interest the heart of man. We have seen splendid talents tarnished with insufferable pride; seriousness tinctured with melancholy; cheerfulness, with levity; and great attainments in religion, with uncharitable censoriousness towards men of low degree. But we have not seen these inconsistencies in our brother Pearce. For my own part, I never knew a man in whom were united greater portions of the contemplative and the active; holy zeal, and genuine candour; spirituality, and rationality; talents which attracted almost universal applause, and the most unaffected modesty; fortitude that would encounter any difficulties that stood in the way of duty, and gentleness that would not break a bruised reed; faithfulness in bearing testimony against evil, and compassion to the soul of the evil doer; deep seriousness, and habitual cheerfulness; finally, a constant aim to promote the highest degree of piety in himself and others, and, at the same time, a readiness to hope the best of the lowest."

PEARD, OLIVER, was a gentleman of a good and reputable family in Barnstaple, Devonshire, where he was born

born in 1636, and brought up in school learning under Mr. Humes. He was afterwards of Magdalen College, Oxford. His heart was touched betimes with a saving relish of divine things; and he was once among many, whom it pleased God to make Mr. Jonathan Hanmer an instrument of converting him. When he had spent several years in the university, he returned into the country, and first exercised his ministry at Ashford, near Barnstaple, and afterwards at Barnstaple. He was privately ordained at Biddeford, by his father-in-law Mr. William Bartlet, and others. Having taken the charge of his little flock, he fed it as he then could, performing the several offices of a faithful shepherd. The neighbouring towns and villages also had a share in his labours. But he had his troubles for nonconformity with others of his brethren. He often ran great hazards in the service of his Master, and had frequent meetings at midnight, both in town and country; in which he preached and administered the sacrament; and yet it so happened that their assemblies were at no time disturbed when he preached. Once he was apprehended, and (with Mr. Bartlet, of Biddeford, and several other neighbouring ministers) was carried to Torrington, where he remained some time in custody. At length they were released, though not without difficulty, being bound for one another. His confinement occasioned him an illness, which brought him to the very point of death; and though he recovered, his constitution was broken. When the Oxford Act took place, he retired for a while to Ilfracombe; but being obliged by the circumstances of his family to return home, he lived retired in his own house; and upon suspicion of his being there, search was several times made for him, but he escaped. However, he survived the troubles of those days; and after liberty was granted, became minister of a numerous congregation, in the place where he had been before used to preach only to a few. Mr. John Hanmer was afterwards joined in the work with him. This was a happy circumstance for the people, who now enjoyed the united labours of two persons, as likely as any to carry on the great design of the Gospel. Mr. Peard had a good estate, and made a good use of it. Though he had several children to provide for, he was very generous to others, whose circumstances were straitened, and contributed largely to the support of his distressed brethren. He was of a mild disposition,

and very serious, hearty and affectionate in his labours of love both towards the souls and bodies of men. He finished his course in October, 1696, when he was about sixty years of age.

PEARSALL, RICHARD, was born at Kidderminster, in Worcestershire, August 29, 1698, and received his education in a dissenting academy at Tewkesbury, in Gloucestershire. In process of time, he entered upon the ministerial service, and was fixed for ten years at Bromyard, in Herefordshire. From thence, he removed to Warminster, in Wiltshire, at which place he continued his ministry for sixteen years; and, finally, he settled in Taunton, in Somersetshire, where he exercised the sacred function for above fifteen years, and from thence was called to heaven, on the 10th of November, 1762.

His writings discover the piety and grace, with which God had blessed him. They are not only evangelical, but ingenious; and though he does not exceed Mr. Hervey in these respects, whose style he seems to have admired and imitated, yet his comtemplations may be read with pleasure and profit, especially by younger minds, to whom they are particularly adapted. His "Contemplations on the Ocean," &c, in two volumes, 12mo. were published by himself, and are mentioned by Mr. Hervey with regard, in the third volume of his "Theron and Aspasio." His "Reliquiæ Sacræ" were presented to the world by Dr. Gibbons, in two volumes, 12mo. 1765. They consist of Meditations on select Passages of Scripture, and Sacred Dialogues between a Father and his Children. If these do not abound with so many lively sallies of imagination as the Contemplations, they at least equal them in a warm and serious piety, and may, by the divine blessing, breathe holy fervour in the reader's breast.

Mr. Pearsall felt inward decays some time before his decease, and often expressed the same to his family. He seemed to be quite prepared for death, and he continually expatiated on the glories beyond the grave, and the high honour conferred on the just made perfect. His conscience bore testimony to the faithful discharge of his duty as a minister, father, and friend. He declared, that the great truths of the Gospel he preached when living, were the foundation of his hope in dying, and he recommended a

firm

firm attachment to them to all that came to visit him; nor did he omit strongly to urge a strict and close walk with God in private. A day or so before his death, he desired his friends not to be surprized if he went off sooner than they expected. He went to bed seemingly as well as usual. No alteration was observed by the person who was in the chamber, till a few minutes before his departure, when he appeared to be dying. One of his daughters came to him, and desired him to speak, which he could not, but he opened his eyes, put out his hand, and immediately breathed his last. His concern for his flock dictated a letter, which he addressed to them as from the grave, and which, agreeable to his direction, was read to them soon after his decease. Dr. Gibbons has given the whole of it in a preface to the "Reliquiæ Sacræ."

PEARSE, WILLIAM, son of Mr. Francis Pearse, of Ermington, gent. baptized Jan. 26, 1625, was educated at Exeter College, Oxford. He was presented to the living of Dunsford, in Devonshire, void by the death of the former incumbent, Dec. 25, 1655, from whence the Act of Uniformity ejected him. He afterwards removed, with his family, to Stretchleigh House, in Ermington parish, and preached privately in Tavistock. Upon the Indulgence in 1672, he took out licences for himself and his house, but afterwards met with great trouble. He was grievously harrassed and threatened; and at length, through the restless malice and unwearied diligence of his enemies, was forced to make over his goods, and leave his family for several months together, living in London and elsewhere, to escape their rage, who sought his ruin and his life. The "Conventicle Courant," of Jan. 31, 1683, had this article. "On Sunday Jan. 21, several loyal and worthy justices and constables, went to Mr. Lobb's meeting, where they seized one Mr. Pearse, and one Marmaduke Roberts, both preachers, who were both committed to New Prison."—Six times, in one year, the bailiff came to Stretchleigh House, to warn Mr. Pearse and his wife, with his son and daughters, to appear at the assizes at Exeter, to answer for riots, routs, keeping seditious meetings, and not obeying the laws. But he never was seized above once. Notwithstanding all his dangers, he did not waver; and God spared him till the cloud was dissipated. He survived the tribulation of those

days, and saw our civil and religious liberties restored by the happy revolution; after which, he set up a public meeting in Ashburton, where he continued for the remainder of his days. He died March 17, 1691, aged sixty-five.

He published, "A Present for Youth," and an "Example for the Aged;" being some Remains of his Daughter Damaris Pearse.

PELL, WILLIAM, M. A. was born at Sheffield, in Yorkshire, and sent to Magdalen College, Oxford, in 1650, of which he was afterwards chosen a Fellow. He had formerly been at Easington, to which the old incumbent returned in 1660, and was ejected from Stainton, Durham, in 1662. He was a tutor at Durham, when Oliver was attempting to set up an university there. After his ejectment, being occasionally at Durham on a Lord's day, he preached in a house not far from a tavern, where some justices of the peace were drinking together, who overheard the people as they were singing a psalm. Thereupon one of the company made a motion to go and disturb them. To which another replied, "That if any of them thought in their consciences, that singing psalms and hearing a sermon upon such a day, was more improper employment than drinking in a tavern, they might go and make them forbear; but that for his own part he would not be one of them:" and so the proposal was quashed. However, some time after, Mr. Pell was imprisoned at Durham for his nonconformity; but removed himself to London by an Habeas Corpus, and was set at liberty by judge Hale. He then retired to the northen parts of Yorkshire, and practised physic. Afterwards he preached publicly at Tattershal, in Lincolnshire, as Mr. Young had done before him; and by being entertained in the earl of Lincoln's family as a steward, he was preserved from the violence that others met with, and to which he had otherwise been exposed. Upon king James's liberty he was called to a congregation at Boston. After seven years continuance there he removed to Newcastle upon Tyne, where he was assistant to Dr. Gilpin; and there he finished his labours. His friends often urged him to teach academical learning, for which he was wonderfully qualified; but they could not prevail with him, because of the oath he had taken at the university, at his commencing M. A. None that knew him could, without the greatest injustice, deny him the character of a very learned pious

lious man, and a grave solid preacher. He was particularly eminent for his skill in the Oriental languages. He had three reams of paper bound up, purely for collections out of eastern authors; but they were unfinished, through the many disturbances and avocations which attended his unsettled condition. He could repeat off hand the various readings and interpretations of Scripture given by Jewish writers. He died in Dec. 1698, aged sixty-three. He often preached in London, where he providentially became acquainted with a Mr. Pell, a merchant, who was very kind to him for his name's sake.

PELLICAN, CONRADE, this great Hebraist and eminent divine was born at Rubeac, in Sweden, in 1478. His parents (whose family name was Kursiner, or, in English, Skinner,) brought him up at school till he was thirteen years of age, and then sent him to Heidelberg, where he studied sixteen months; after which he returned home, and entered into a monastery. After some time, he went again to Heidelberg, and from thence to Tubingen, where he studied with great success, and was much admired for the pregnancy of his parts. Melchior Adam relates very prolixly the most uncommon pains, which Pellican took to acquire the knowledge of the Hebrew tongue, and the great proficiency he attained in it without any instruction from others. His own and his parents' circumstances were but low; so that he got all his erudition in a manner out of the fire. While he was at Tubingen, the bookseller there had purchased an Hebrew Bible, in a very small type, printed at Pisa, but complete, which nobody seemed to care for. Pellican, after examining it well for a few days, wrote to his uncle for money, and bought it for a florence and a half, then believing himself to be a richer man than Cræsus. He immediately applied himself to the diligent reading of it, which was the middle of July, and with such zeal, that by the end of the October following, he finished it; selecting the roots, and ranging the words in the form of a concordance. This was shewn to the famous Capnio, or Reuchlin, who declared himself astonished, not only at the work, but at the very short time in which it had been performed.

About this time, flourished Paulus Scriptor, a countryman and friend of Pellican, and of the famous Stapitius, the

the patron of Luther. This good man preached and maintained the same doctrines, which were afterwards called Lutheran: and it seems not improbable, that, from these two excellent men, and from the writings of others, the great reformer providentially received those imitations of the true understanding of the Scriptures, which he afterwards promulged with so much courage and success.

In 1501, he was ordained Presbyter, at which time the plague raged exceedingly at Rubeac, and carried off both his father and mother. In condolence of himself upon so afflictive a dispensation, he transcribed the seven penitential Psalms in Hebrew, Greek, and Latin, subjoining many suitable prayers. The year following he proceeded to the degree of doctor in divinity at Basil, and was made divinity reader of the convent. About this time John Amerbac printed St. Austin's works at Basil, whom Pellican greatly assisted. Cardinal Raymund, the Pope's legate, at whose instance Pellican was first made licentiate, and then doctor in divinity, and who was much attached to him on account of his great learning, purposed taking him with him to Rome; but Pellican falling ill of a fever by the way, returned to Basil.

While Pellican continued a frier, he was universally esteemed for his learning and integrity, but when it pleased God, by the reading of Augustine, Jerom, Berengarius, &c. and by the conversation of certain learned, godly men, to shew him the errors and absurdities of the Church of Rome, and he began publicly to exclaim against them, he was presently hated and persecuted. He had, upon an occasion, visited Rome itself; and the sight of so many stupid and preposterous superstitions, which there passed before him, not a little contributed to his conversion. And when, about 1518, Luther and Erasmus had published some of their writings, which attacked virtually some of the principal points of the Romish corruption, he soon declared himself of their persuasion, and soon became stigmatized for a Lutheran. The senate of Basil observing his very great abilities, chose him joint lecturer in divinity with Oecolampadius in that city; where he began to read, first upon Genesis, then on Proverbs, and Ecclesiastes. In 1526, by the desire of Zuinglius, he was invited to Zurich, where he heard the first lectures upon Hebrew from the excellent Leo Judæ. Here, in the forty-eighth year of his age, he renounced

renounced Popery, and, by the persuasion of the other divines to confirm the propriety and holiness of marriage in ecclesiastics as well as other men, he married; and having a son, while he was reading lectures on the history of Samuel, he called him Samuel. His wife dying, he married again, but had no children by his second wife. He was present at the religious disputation at Bern. In 1527 he published an edition of the Hebrew Bible, with the comments of Aben Ezra and Rabbi Salomon.

He diligently applied himself to the study of the Turkish language, that he might be the better able to bring some that had become his neighbours to the Christian faith. He was Hebrew professor at Zurich for thirty years, where he was universally admired and greatly beloved, both on account of his extensive learning and unwearied labours, and also for his life and conversation, which were heavenly and devout. At length being grievously afflicted with the stone and other diseases, he changed this life for a better on the day of Christ's resurrection, in 1556, and in the seventy-eighth year of his age.

Lavater says, he had often heard Pellican affirm, "that when he first began to study the languages, there was not one Greek Testament to be got in all Germany at any price; and that the first he ever saw, was one brought out of Italy. But that he could not help rejoicing in having lived to see the vast difference that had obtained, as now many might be purchased for a trifle."

PENDLEBURY, HENRY, was born and brought up in Lancashire, and was, when of proper age, entered at Christ's College, Cambridge, where he took the degree of M. A. He preached his first sermon at Ashworth Chapel, in 1648, and continued there some time as Probationer. He was set apart to the office of the ministry Oct. 3, at Turton Chapel near Bolton, with Mr. James Livesey, after performing their preparatory exercises before the second classis in Lancashire, who met ordinarily at Bury. He afterwards preached some time at Horridge Chapel; and thence, in 1651, removed to Holcomb, where he diligently applied himself to his studies, preaching, discipline, and administering all ordinances, till he was ejected in 1662. He still continued in the exercise of his ministry, and was instrumental for the good of many. He died of a languishing disease,

disease, June 18, 1695, aged seventy, with these words in his mouth: "Father, come, and take me to thyself." He was a man of great learning, strict godliness, and every ministerial qualification. He was beloved and reverenced by all that knew him, and especially by his brethren in the ministry. All the adjacent parishes were very desirous of his labours after his ejectment as well as before. He continued a diligent and zealous labourer in the Lord's vineyard forty-four years. He had read over most of the ancient fathers, and had fully studied the controversies between Protestants and Papists, as appears from his writings. His piece on Transubstantiation was carried privately, by a friend, to abp. Tillotson, who so much approved it as to cause it to be printed.

Besides the above Treatise he was author of another, 1. of the "Sacrifice of the Mass," [since republished.]—2. "The Barren Fig Tree."—3. "The Books Opened; a Discourse on Rev. xx. 12."—Since his death; 4. "Invisible Realities," &c. containing an Account of his Life.—Several Sermons of his on "Christ's Transfiguration" were abroad in MS. which many wished to be printed, but we do not find that they have ever been put to the press.

PENTYCROSS, THOMAS, A. M. was born in London, Dec. 26, 1748. His parents were honest and reputable, though in rather dependent circumstances. His father procured for him an admittance into Christ's Hospital; in which celebrated school, the ardent desire for learning which young Pentycross discovered, was happily gratified; and as he made a rapid progress in the lower departments, he was admitted among the Grecians; all of whom, we believe, are designed to receive an university education. This, no doubt, was his own choice, as he felt, from very early life, a decided predilection for the clerical office. His great progess in learning, his amiable spirit, and agreeable manners, ensured the esteem, both of his tutors and his school-fellows. Here, however, the natural levity of his heart sufficiently displayed itself. He was particularly fond of reading plays, and other light productions. He used to commit many favourite passages to memory; and afterwards recite them with great eclat to the boys. During the summer months, he was accustomed to assemble the youth of his own ward, of

of which he was a monitor, very early in the morning; and after dressing each other as actors, in the best way their wardrobe would admit, they performed those parts of the plays which they most admired; and as he was the Garrick of the party, his performances obtained universal applause.

But the Lord, who had a part for him to perform on the great theatre of life, very different from, and superior to, that of an useless histrionic, soon directed his mind to substantial pleasures, and to scenes and duties of proportionate importance. A worthy Dissenting Minister, who was then a boy in the same school, and in the same ward with him, though unable to account for the instrumental cause of the change, relates the memorable fact, and its immediate consequences, as follows; "These morning theatrical exhibitions had not continued long, before a sudden and evident change took place in the mind, the pleasures, and the conduct of the young Grecian. We had no more theatrical exhibitions;—he no more spouted his favourite passages. He appeared now to be deeply impressed with eternal things. Coming myself out of a family reputed Methodistical, and being at times under serious impressions, he soon attracted my notice, though younger than he; and I narrowly watched his motions and actions. Frequently, when walking up and down the front, and myself in the hinder part of the ward, I have heard him pour forth his soul; at times in pious ejaculations; and at others, in the most lively and extatic exclamations of joy and gratitude. Now, instead of diverting the boys as before, he often collected them around him, to instruct them in the things of God and religion. His conciliating manners soon reconciled them to the new system. As the Sabbath evening was a dull and leisure period to many boys, who had no book but their Bible to read, he took that opportunity especially, to assemble them together in a secluded place, and engaged them in prayer, singing, catechising, and expounding the holy Scriptures; and we believe he occasionally composed short sermons, which he read to them. Many of the boys were much gratified; and I hope some were profited. These religious exercises soon excited the prejudice and opposition of the nurse (or matron) of the ward. She made no objection to the theatrical perform-

ances; but now her enmity fully displayed itself. The affair became a serious subject of dispute between her and the monitors. It was at last submitted to the steward, who, after judiciously investigating the business, desired that the Grecian might not be interrupted. The boys had triumphed over the old nurse's prejudices; and young Pentycross continued these religious exercises till he left the school and went to college; and we are assured, what was his becoming gravity and seriousness, that he obtained the appellation of Bishop in the school. His influence over the other boys tends to prove that the youthful mind, when suitable attractions are presented to it, may be easily led astray by folly, or allured to virtue and the duties of religion. However, previous to his going to college, and especially for some time after, he seemed to have lost the influence of religion."

He was entered at Pembroke College, Cambridge, to which he proceeded, in due course, to his degree. Though vain and dissipated for a time, Providence, he soon found, mercifully prepared for him an intimate and profitable companion in the rev. Rowland Hill. His instruction and example was very useful in reviving past impressions, and in leading him into a clear and experimental acquaintance with the truths of the gospel. The Rev. Mr. Decoetlogon, the late Mr. Simpson, of Macclesfield, and a few others, were also his associates.—Mr. Pentycross's ability and courage in defending the truth, was the mean, we have heard, of bringing one of the gownsmen to a serious concern for his everlasting welfare: he afterwards became a very popular preacher; and, on his subsequent declension, Mr. Pentycross made repeated efforts to reclaim him, and poured forth many fervent prayers to God for his recovery. Mr. Pentycross's attainments at college in the Greek and Hebrew languages, and in mathematical studies, were very considerable; and these he consecrated to the most useful purposes.

In the height of his zeal, he occasionally joined with his friends in some irregularities, we mean that species of irregularities which procured the expulsion of the six students from another celebrated university: but upon the suggestion of friends he forbore, as it was his intention to be a regular and consistent member of the church. He accordingly

accordingly entered into holy orders, we believe, in 1771. His first appointment was to the curacy of Hawley, near Ryegate, Surrey. Here the Lord blessed his zealous labours in the conversion of souls; but his fidelity and zeal exposed him to great opposition. In the first commencement of his ministry he was patronized by Mr. Romaine; for whom he occasionally officiated with much acceptance.

In the beginning of 1774, the living of St. Mary's, Wallingford, Berks, being vacant; and as it is rated in the King's books at twelve pounds per annum only, and actually at that time producing but little more, no clergyman in the neighbourhood seemed to think it worth his acceptance. This inclined a reputable inhabitant of the town, who was in the Methodist Society, to apply to Mr. Romaine, stating that Wallingford might be a good sphere for an evangelical minister; and promising, that if Mr. Romaine could persuade any one of his acquaintance to accept it, he would promote a subscription for his support, and subscribe liberally himself. Mr. Romaine mentioned the matter to Mr. Pentycross, who did not long hesitate; and on giving his consent, the living was applied for, and obtained. He came to Wallingford in the early part of that year. A small subscription was commenced, and continued; but the gentleman just alluded to, was the first to decline his; and, in two or three years dropped it altogether.

Wallingford, at this period, was in a deplorable state of ignorance and wickedness. The soil appeared barren indeed, and required all the skill, labour, and patience of one of the first-rate labourers in the Lord's vineyard; and happily for that town and its vicinity, Mr. Pentycross proved such a labourer! here the Lord opened "an effectual door, though there were many adversaries" to encounter, and many difficulties to surmount: but he was not easily intimidated in his labours. In the prime of life, in the full possession of his powers, and with an ardent zeal in his Redeemer's cause, he applied himself with all fidelity and diligence to the duties of his function. The congregation soon began to increase; and, from a few, a considerable number attended; but he did not see that immediate fruit which he anxiously anticipated: he began at length to be fearful that the good seed of the kingdom

had not taken root, and that he must quit his post; though he resolved to continue at it two or three years. However, after some exercise of his patience, and being absent from his flock, one of them wrote to him, assuring him of the good work that was going on, and of the earnest desires of many of them for his return. This was most seasonable and delightful information. With winged zeal and redoubled affection, he returned to his people; resolving now to "spend and be spent" for them; and he found, to his no small joy, that not a few had been awakened to a sense of their sinfulness under his ministry.

Among those to whom the Lord had blessed Mr. Pentycross's ministry, was a Miss Allen, of a neighbouring village. He became acquainted with this lady; and was married to her in May, 1775. In this connection he enjoyed much harmony and comfort through life; and he left her behind him, a sorrowful survivor, in the vale of conflict and hope.

His serious hearers now united together in a little phalanx, to encourage the heart of their minister, and to urge him on in his beloved employ. Prayer-meetings were established; in which the gifts and graces of the pious were fostered and matured. By this time his fame, as a Methodist extraordinary, had extended itself in every direction; and many people, from the circumjacent villages, from motives of curiosity or ridicule, were incited to come and hear this wonderful man for themselves; and many, blessed be God, that came to laugh, went home to pray*. From one or two villages especially, many families attended regularly; and sat for some years under his ministry; and it was found necessary to erect another gallery, chiefly for their accommodation. To a goodly number the message of life was brought with power to their hearts; and now, through Lady Huntingdon's Society, these families and their connexions are able to support an interest, and maintain a minister among themselves.

Pharisaical opposition began to shew itself from the first; and as "the word mightily grew and prevailed," the vehemence and rancour of opposition prevailed also. Among the principal of these opponents, from whatever

* It was said of the celebrated Dr. Watts, that his manners and exhortations were so engaging, "that many who came to scoff, remained to pray."

cause,

cause, was the very man who first applied to Mr. Romaine for an evangelical clergyman! Various and frivolous complaints were made against Mr. Pentycross to his diocesan, such as crowding the church, singing of hymns, speaking to the communicants at the Sacrament, &c.—After repeated admonitions, the bishop summoned him to give an account of these irregularities; but owing to the representations of an eminent clerical friend, the prelate, after a mild expostulation, granted him all the indulgence he wished to have. Had it not been for this friendly interference, the church would probably have lost one of its most useful ministers; for as opposition had been violent, and his mind perplexed and grieved, he was on the point of listening to some very liberal proposals that would have led him to labour in another sphere, where he was very highly and deservedly esteemed; but as the storm subsided, Mr. Pentycross saw it his duty to continue at his post; and successive indications of the leadings of Providence, made his mind satisfied on this point. The joyful departure of several of his hearers, who died in triumph, and the very awful deaths of others, who opposed him, fully confirmed him in his resolution. Hence opposition, ashamed or afraid, gradually sunk before him; and the man before alluded to, being often afflicted, would repeatedly beg Mr. Pentycross's forgiveness and prayers; which he readily obtained. His tongue also became silent in death.

Mr. Pentycross had to struggle with pecuniary difficulties for some time; for even with the fortune of his wife he had not a sufficiency; yet, in a most disinterested manner, it was about to be sacrificed to the great object of his life, the love of the souls of his flock: but now the Lord opened a way for him to commence a school; for this important sphere he was particularly qualified, by his extensive learning, and his amiable and affectionate manners. Increasing reputation and success followed; and he was hereby enabled to retire from it, two or three years before his death, with a competency, sufficient to render the evening of life very comfortable.

For some years he occasionally preached in Lady Huntingdon's principal chapels, and maintained an intimate correspondence with her Ladyship. She was much attached to his preaching; and his services were very acceptable

ceptable and useful among her different congregations; and indeed, wherever he went, his talents and zeal, his eloquence and piety, commanded universal esteem.

Though success followed Mr. Pentycross's labours at Wallingford, almost from his first sermon, yet as there are peculiar seasons "of refreshing from the presence of the Lord," so Mr. Pentycross found it to be in the course of his ministrations: the year 1783 was such a season. Successively, Sabbath after Sabbath, one or more were convinced of their transgressions, and led to the Saviour. His work was as delightful as his success was astonishing. Many in the town or neighbourhood now felt, and gladly acknowledged, the power of efficacious grace.

It is equally true, that there are seasons in which the people of God have to pass through peculiar trials. The restless adversary of souls is very active, and the enemies of the church enjoy a temporary triumph; but the continued intercession of our great High Priest prevails, and the faith of his own people, though assaulted, faileth not. Mr. Pentycross, universally admired, almost adored among his own people, and being perhaps somewhat elated with his great success, appears to have gradually declined from the purity of evangelical truth, and to have indulged himself in some of the vain speculations of what is called, but very improperly, High Calvinism. Practical preaching was necessarily disregarded; and Satan never fails, on such occasions, to cherish among the people a spirit of pride, self conceit, stubbornness, and aversion to personal holiness. At this period, 1786, a highly respected friend, and deservedly well known in the republic of letters, observing the danger to which Mr. Pentycross was exposed, and in the full confidence of friendship, and with the best of motives, entered into the discussion of some of Mr. Pentycross's high notions. Overcome by the force of argument, Mr. Pentycross now discovered the insinuating nature of those sentiments he had imbibed, and that they were in their tendency dangerous to the cause of holiness. This was proper and commendable; but the matter did not rest here. His ingenuous mind veered too far round, and too precipitately embraced some, though not all, of the Arminian or rather Baxterian opinions. And now suspecting that he had been inadvertently leading his flock into Antinomian errors,

errors, he laboured with much fidelity, though with imprudent zeal, to bring them over to his new system. But as high Calvinists cannot bear even a Baxterian whisper, "swellings and tumults" ensued. Some were grieved, others enraged, and all the party were impatient. The consequence was, a separation took place *.

This first separation was soon patronised by his former friend, Lady Huntingdon; and this paved the way for another, that divided from the first: and many changes and disputes have since arisen among the first seceders. Mr. Pentycross justly observed concerning them, "That schism was their sin, and schism would be their punishment." What he anticipated he lived to see; instability, impatience of controul, party feuds, a frequent change of ministers, and other signs of an unfruitful profession. And though in fact the seceders have gradually increased, and have now two meeting houses, yet Mr. Pentycross always distinguished between numbers and real prosperity. In short, he felt the more reconciled to the separation, judging, that if the light of evangelical truth should forsake the church at his death, many of his hearers would go to the dissenting meetings. These presentiments are now verified. And indeed one of the present ministers at Wallingford was brought to the knowledge of the truth under his ministry. Though Mr. Pentycross did not strive, nor did he wish to regain those who had left his ministry, yet he did not long continue the advocate of Arminian error. But after calumny had vented its spleen, Mr. Pentycross patiently and honourably continued in his parochial duties. And to the end of life, and upon clear conviction, no man was more regular or conscientious than himself. Some of the more serious of his former hearers returned to his church, and became more attached to him than before; and certainly it has been the decided conviction of the most judicious among them, that he now became, and ever after remained, a much more consistent, experimental, and scriptural preacher than before his lapse.

* On being in company afterwards with some friends in London, one of them regretted that his people had behaved in so ungrateful and undutiful a manner. Mr. Pentycross replied, "How can I blame them, when I neither taught them their duty to God nor man? Preaching doctrine, doctrine perpetually, was the likely way to make them at length forget their duty to me."—A very judicious remark indeed!

Now

Now the experience and holiness of the Gospel were harmoniously blended with its doctrines; and though this did not appear to be the seed time, yet the Lord now and then gave him fresh seals to his ministry till near the close of his life.

He relinquished his seminary, though strongly urged to continue it, that he might retire, as he said, from the bustle of life, and spend his remaining days in preparing for his great change. Happy are they who can form and fulfil a resolution like this!

Nearly a year before his death, symptoms of decay began to appear. He tried the sea-air in the autumn of 1807; but found no benefit from it. He then began to lose his appetite; and his strength gradually declined. Yet he continued his public labours so long as he was able; and often spoke like a man fully sensible he was on the brink of eternity; like a saint at the gates of heaven; and like a faithful servant about to "enter into the joy of his Lord." He now became unable to derive any more benefit from medical aid, and sunk gradually, but without much pain, into a lethargic state. Dozing much, he was generally unfit for conversing with friends. When he did speak to them, it was in the language of tranquillity, resignation, and prayer. Sometimes he uttered strains of holy joy and rapture. And though unable to speak through excessive languor, during the last day or two of his life, he did not manifest any thing inconsistent with this happy frame of mind; nay, it was evident he wished to express his satisfaction and happiness. At length the important hour of death arrived, and he departed to the world of spirits and the realms of bliss on the 11th of Feb. 1808.

In ministerial fidelity and humility, Mr. Pentycross was remarkably exemplary: he was not personal, though familiar, impressive, and searching, in his preaching. Possessed of a brilliant and fervid imagination, he seemed sometimes to soar above ordinary capacities on subjects of conjecture or description; but his only aim was, that he might descend upon the conscience with the greater rapidity and force. His inferences, and his sudden appeals to the heart, frequently took his hearers by surprize, and compelled their momentary assent at least to his theme. In the pulpit and in the parlour, he always appeared deeply sensible

sensible of his own unworthiness. So far was he from indulging in a boasting spirit, that we can safely aver, we never heard any contemporary whatever express himself in such humiliating terms as he, and with the most evident sincerity of heart.

Of Mr. Pentycross's writings we cannot speak accurately, not being able to ascertain all that he wrote. In the years 1774-5, we believe, he was editor of the Gospel Magazine, and wrote some of the principal pieces in those volumes: and several years after he greatly assisted in the support of the Theological Repository. In 1781 he published a volume of sermons, addressed to his parishioners; and at different times several single sermons, among which was an excellent one before the Missionary Society in 1766; and a small poem. These were the principal performances to which we find his name.

PERKINS, WILLIAM, was born at Marston, in Warwickshire. He was a great scholar, a profound divine, and a successful preacher in the university of Cambridge. He received his academical education in Christ's College, in that university, where, for some time, he was very wild, and ran great lengths in prodigality; probably permitted, that when he should become a preacher, he might more fully detect and lay open the workings of sin and vanity in others, sympathize with them in their sad condition, and be the better qualified to counsel and comfort them in their repentance towards God and faith in our Lord Jesus Christ. At the same time, and while yet a graduate, he gave proofs of the great genius with which Providence had endowed him, by his deep researches into nature, and the secret operations of natural powers. But when the Lord was pleased to convert him from the error of his ways, he applied himself, with uncommon diligence, to the study of divinity, and, in a short time, made an almost incredible proficiency. About the age of twenty-four, he was chosen fellow of his college, and entered into holy orders; when, according to the precepts of the Gospel, having "freely received, he freely gave;" and after the pattern of his great Exemplar, went and "preached deliverance to the captives." The jailor being prevailed upon to bring the prisoners into the county house, near to the goal, he preached the Gospel to them every Sunday, with great power and success. So soon

as this pious labour was known, many from the neighbouring parishes resorted thither to hear him; and it pleased God to make him the happy instrument in bringing to the knowledge of salvation, and into the liberty of the children of God, not only those whose bodies were in prison, but those also whose souls, like their's, were in captivity and bondage to sin and satan. His fame, which was afterwards in all the churches, soon spread through Cambridge; and he was chosen to St. Andrew's parish in that town, where he remained an industrious, faithful labourer, till he finally entered into the joy of his Lord.

Being settled thus in an university, his hearers consisted of collegians, towns people, and people from the country, which required such a peculiar gift as Providence had bestowed on Mr. Perkins; for in all his discourses he was able to accommodate his stile and phrases to the capacities of the common people; and at the same time the pious scholar could not but admire them. Luther used to say, "That as thunder without rain did more harm than good; so ministers that preach the terrors of the law, but do not at the same time drop in the dew of Gospel instruction and consolation, are not wise master builders; for they pull down, but build nothing up again." But Mr. Perkins's sermons were said to be "all law, and all Gospel." He was a rare instance of those opposite gifts meeting in so eminent a degree in one and the same preacher—the vehemence and thunder of a Boanerges, to awaken sinners to a sense of their danger and to drive them from destruction; and the gentle persuasives and comforts of a Barnabas, to pour in the wine and oil of Gospel consolation into the wounded spirit, which he pointed to Jesus Christ.

He had a surprizing talent in perusing books so speedily, that one would think he read nothing; yet so accurately, that one must think he had read all. Besides his frequent preaching, and other ministerial labours, he wrote many excellent books; which, on account of their worth, were many of them translated into Latin and sent abroad, where they have been greatly admired and valued; and some of them translated into French, High Dutch, and Low Dutch, and his "Reformed Catholic," into Spanish; which, however, so far as we know, was never answered. Voetius, and several of the foreign divines, have mentioned him with great honour; and bishop Hall said of him, "That he excelled

celled in a distinct judgement, and a rare dexterity in clearing the obscure subtleties of the schools, and easy explication of the most perplexed discourses." He was much afflicted with the stone, the frequent attendant on a sedentary life, under which severe complaint he was remarkably patient. In the last fit, a little before his death, hearing a friend pray for a mitigation of his pains; he cried out, "Hold! hold! do not pray so; but pray the Lord to give me faith and patience, and then let him lay on me just what he please." At length patience had its perfect work, and he bade a final and everlasting farewell to all pain of the body and affliction of the soul, and was crowned with eternal rest and glory, A. D. 1602, in the forty-fourth year of his age. He was born in the first, and died in the last year of the reign of queen Elizabeth. He died rich only in grace, and in the love of God and of good men: yet, like the apostle Paul, (2 Cor. vi. 10.) "however poor, he was enabled to make many rich." He was buried, with great solemnity, at the sole expence of Christ's College; the university and the town striving which should shew the most gratitude for his faithful labours among them, or pay the greatest respect to his memory. Doctor Montague preached his funeral sermon on these words; "Moses, my servant, is dead." Joshua i. 2.

He was so pious and exemplary in his life and conversation, that malice itself could find no ground for scandal or reproach. He was naturally chearful and pleasant; rather reserved towards strangers, but when once acquainted very familiar. He was lame of his right hand; yet with his left hand he wrote two folio volumes, so well, and to so good purpose, that he proved himself an able evangelical divine, and an invincible champion in the Protestant cause. And such was his humanity and condescension, that he not only preached to the prisoners, as we observed before, but accompanied the condemned to the place of execution; and what success he had in this line of his labours, will appear from the following example. A stout young man, going up the ladder, discovered great dejection of spirit, and when he came to the top, and turned round to speak to the people, he looked like one half dead, which Mr. Perkins observing, endeavoured to encourage him; but finding it to be without effect, said, "Man, what is the matter with thee, art thou afraid of death?" "Ah, no

(said the malefactor, shaking his head) but of a worse thing." "Dost thou so (replied Mr. Perkins) then come down again, and thou shalt see what God's grace will do to strengthen thee." When he came down, Mr. Perkins took him by the hand, and, at the foot of the ladder, they both kneeled down, hand in hand, when Mr. Perkins prayed with so much of the divine presence and with such power, in confession of sin, with its aggravating circumstances, and the horrible and eternal punishment due to the same, according to God's justice, that the poor man burst out into a flood of tears, being broken and contrite in heart; which, when Mr. Perkins observed, he proceeded to the second part of his prayer, in which he set forth the Lord Jesus Christ, the Saviour of every believing penitent sinner, as stretching forth his arms of mercy and power to save him in his miserable distressed condition, and from all the powers of darkness, and to give him heaven and glory. This he was enabled to do in so wonderful and successful a manner, that the poor creature continued, indeed, to shed tears; but they were now tears of love, gratitude, and joy, flowing from a belief that all his sins were cancelled by the merciful shedding of his Saviour's blood. And when they rose from prayer, he evidenced so good and satisfactory a confession, that the spectators lifted up their hands and praised God for seeing such a glorious display of sovereign grace, in converting, at the eleventh hour, this dying malefactor, who went up the ladder again, with apparently great comfort, and hasting as it were to have the grace he had so lately been made a partaker of, consummated in glory.

His works, which are usually bound in two volumes folio, are 1. "The Foundation of Christian Religion."—2. "A Golden Chain; or, the Description of Divinity."—3. "An Exposition of the Apostle's Creed."—4. "An Exposition of the Lord's Prayer."—5. "A Declaration, whether a Man be in State of Damnation, or a State of Grace."—6. "A Case of Conscience."—7. "A Direction for the Government of the Tongue."—8. "Two Treatises; one on Repentance, and the other on the Combat of the Flesh and Spirit."—9. "A Treatise how to live well in all Estates and Times, especially when Helps and Comforts fail."—10. "A Treatise on dying well."—11. "A Discourse on the Nature of Conscience."—12. "The Reformed Catholic"—13. "The true Manner of knowing Christ crucified."—14. "A Grain of Mustard Seed."—15. "Of true Wealth."—16. "A Warning against the Idolatry of the last Times."—17. "A Treatise

"A Treatise of God's Free Grace, and Man's Free Will."—19. "Of Man's Callings."—19. "Of Predestination."—20. "Bible Harmony."—21. "A Dialogue of the World's Dissolution."—In the above list Nos. 7, 8, 13, 14, were translated into Latin by Thomas Drax; and No. 19, written in Latin, is translated into English. Fifteen other pieces were published after his death.

PHILIPS, HUMPHREY, M. A. was born at Somerton, in Somersetshire, of a genteel family, and was inclined to the ministry from his youth. He had a severe fit of sickness while at the university, from which God wonderfully recovered him. He afterwards retired into the country for his health, and became chaplain and tutor at Poltimore, near Exeter, the seat of the ancient family of the Bampfields. At the end of the year he returned to the college, and was soon after chosen Fellow of Magdalen. At the age of twenty-four he was ordained by Dr. Wild, Mr. Hickman, &c. and preached frequently in the university, and the parts adjacent. Being turned out by the visitors at the restoration, he retired to Sherborn, where he had been two years before assistant to Mr. Bampfield. There he was useful to many, and very successful till the Uniformity Act took place; when both Mr. Bampfield and he preached their farewell sermons, and the place was a Bochim, i. e. a place of mourners. However they did not leave their people, but preached to such as would hear them in a house, till they were apprehended and sent to an inn, which was made a prison for them and twenty-five of their principal hearers; which put them to a considerable expence. They were bound over to the next quarter sessions, and to their good behaviour in the mean time. When they understood that the good behaviour designed, was an obligation not to preach, they openly renounced it, and returned to their work. They went to Mr. T. Bampfield's, at Dunkerton, near Bath, where they preached at first to a small number, but it gradually increased. They were often threatened, but were not discouraged. After some time Mr. F. Bampfield, was apprehended in Dorsetshire, and sent to Dorchester jail. Mr. T. Bampfield and Mr. Philips, now his chaplain, were also sent to Ilchester. The former returned in a month's time; but the latter after eleventh months confinement, was brought from prison, in the depth of winter,

winter, and in a heavy snow, to the assizes at Wells, where he met with cruel usage, being put into a chamber, like Noah's ark, full of all sorts of creatures, and laid in a bed with the Bridewell keeper, where the sheets were so wet, as to cling to his flesh. The justice who committed him gave him harsh language; but the judge discharged him, as he had satisfied the law. Whilst he was in prison, there was another disturbance at Mr. T. Bampfield's, by a person of Bath; who, in searching for his ink-horn to take down names, having a pistol in his pocket shot himself in the thigh, which endangered his life, and made him miserable all his days.

Mr. Philips having his liberty, went over to Holland with a son of colonel Strode's, a member of parliament, and made a visit to his old acquaintance Mr. Hickman, at Leyden; where he saw the most noted places in Holland, and conversed with many learned men, particularly the famous Dr. Gisbert Voet, the only surviving member of the synod of Dort. Upon his return to England, Mr. Philips went back again to Dunkerton, where he continued to preach with good success, though he met with great difficulties; especially from Mr. Bampfield and his brother, who espoused the seventh day sabbath, and carried it strangely to him, because of his different sentiments. He continued however his respect to them, and committed his cause to God, who in time made them more charitable to others, though unmoveable in their own opinion. He had afterwards various trials and temptations; many removals from place to place, and divers bodily infirmities. Fines were often imposed and levied upon him, and he had much trouble from the bishop's court, which drove him from his home to Bristol, London, and other places, for several years, till Charles II.'s Indulgence. He then returned to Sherborn, (to which the good people about Bath were very reluctant,) and for a year was very serviceable there. But on the expiration of the liberty, he met with great disturbance, and was forced away. After several removes he went to his own estate, at Beckington, where he lived many years, preaching to various congregations, far and near; particularly that at Froome, bringing forth fruit in old age. He died March 27, 1707, having been fifty years in the ministry. His funeral sermon was preached by his son-in-law, Mr. John England, on Acts xx. 24. The following are extracts from it:

"My

"My deceased father, who recommended these words unto me for the present occasion, told me that this text was his motto: a motto very becoming a gospel minister." In the close of the discourse he runs a parallel between the apostle and Mr. Philips, in some particulars of which the text speaks; observing, "1. That like Paul he was a great admirer of the grace of God. 2. That he was not diverted from preaching the Gospel by bonds and afflictions. He had his trials of this kind almost ever since he entered upon the ministry, which is upwards of fifty years." Having mentioned his first ejectment at Oxford, because he could not submit to re-ordination, and his second by the Act of Uniformity, with his subsequent imprisonments, &c. he adds, "After this he was vexed in the bishop's court, and was excommunicated; and a writ being out De excommunicato de capiendo, this forced him, for a time, to leave his dwelling, and to wander up and down, having no certain abiding place. And whilst he was from home, there was a warrant out against him for sixty pounds, having been convicted for preaching at two meetings; the first offence being twenty pounds and the second forty pounds. Having survived these troubles, another warrant for a fine of twenty pounds was out against him for being at a meeting; which warrant was executed and the money paid. In short, the whole time of his ministry, excepting a little at the beginning, the year of the Indulgence, in 1672, and the present Toleration, was full of trouble and danger." We do not find that Mr. Philips published any thing except two funeral sermons.

PHILIPS, PEREGRINE, was born at Ambra in Pembrokeshire, South Wales, in 1623, where his father was a good old Puritan minister, who suffered for not reading the Book of Sports. He had his education first in the public school at Haverfordwest, next under sir Ed. Harley's chaplain, at Bampton Bryan in Herefordshire, and lastly under Dr. Thomas, afterwards bishop of St. David's. From him, he went to Oxford, where he continued till he was forced away by the civil war. He first officiated at the church, as curate to his uncle, Dr. Collins, minister of Kidwelly in Carmarthenshire, from whence he removed to the living of Llangone and Fresthorp, a rectory in Pembrokeshire, which he enjoyed several years. Some gentlemen of the county taking notice of his abilities,

ties, were for advancing him to a place more equal to his merit. Accordingly, sir Hugh Owen, bart. sir Roger Lort, bart. and sir John Mayrick, preferred him to Mouston near Pembroke, and afterwards to St. Mary's and Cosheston, which were reckoned some of the best livings in that county. He preached three times every Lord's day, once in each of his churches, and did much good. He was generally reputed the best preacher in those parts. At the time Oliver Cromwell laid siege to Pembroke, Mr. Philips was much exposed, but continued labouring among his people; and though he sometimes had the balls flying about him, he was wonderfully preserved. Oliver, hearing of his fame, sent to him to preach at one his churches before the officers of his army, which he did with general approbation, and was afterwards much favoured by him. A number of men of war lying at Milford, designed for the reduction of Ireland, Cromwell got him on board to pray in each of the ships before they sailed. He afterwards, as occasion offered, preached in almost every church in the county both in Welsh and English; and also before the judges, at the assizes at Cardigan, Carmarthen, and Haverfordwest. Being at that time one of the committee, he was an instrument of keeping several worthy ministers in their places. But at the restoration he himself was ejected; when he retired to a farm called Dredgmanhill, and became tenant to sir Herbert Perrot, who was his great friend in most of the troubles he afterwards met with. Several other leading men of the county also discovered a great regard for him. There happened at Carmarthen, a dispute between him and Dr. Reynolds, about ceremonies and discipline in the church; and another between him and his old tutor bishop Thomas, which was afterwards printed by the bishop, contrary to Mr. Philips's design or knowledge. He was soon after prosecuted on the Five Mile Act, and a number of his cattle were taken away by the bailiff, by order of Mr. Howard the high sheriff, who on his death bed asked him forgiveness, which was readily granted; but his cattle were never restored. He was again taken up some time after, and made close prisoner in the middle of harvest, none being left to manage his farm but a wife, who had five small children and a very few servants. When he had been two months confined, he fell sick, and was discharged by the commissioners

missioners; when sir H. Perrot sent his coach to carry him to his own house, where he lay a long time ill of a fever, and was given over by his physicians. But a day of fasting and prayer being set apart by many serious Christians in those parts, on his account, God was pleased wonderfully to restore him. He was imprisoned a second time for keeping a conventicle in his house. When the judges and bishop Thomas came to the assizes at Haverfordwest, they made him considerable offers if he would conform; but not prevailing, they set him at liberty. However, he was still troubled with fines and outlawries; his house was searched by the deputy-lieutenants, bailiffs, and constables; for he would not desist from preaching there, nor from labouring among his people by night; nay, he preached to a number of people who came to him, even when he was in prison. When liberty was granted to Dissenters by king James, he preached to two congregations every Lord's day; in the morning at Dredgmanhill, and in the afternoon at Haverfordwest; both places being thronged with people. A few years before his decease, he met with a very wonderful deliverance, which deserves to be recorded. As he was riding homeward, late at night, over a place near Fresthorp, (he was ejected from the rectory of Llangone and Fresthorp,) in which there were a great many coal pits, he and his horse fell into one of them, which was very deep and half full of water. The mouth of the pit being narrower about six yards deep than at the top, the horse there stuck fast, with his rider upon him. An old woman who was deaf providentially travelling with her grand-child that way, the child heard a great noise, and with much difficulty persuaded the woman to go out of her road, to find the cause of it. At last, coming to the mouth of the pit, she found Mr. Philips's situation, and immediately went to captain Longman's, the proprietor, who had been his intimate friend for many years, and he presently brought proper assistance, so that Mr. Philips was got up safe without any considerable hurt. He died Sept. 17, 1691, aged sixty-eight.

PHILLIPS, JOSEPH, was born the year 1788, and was put apprentice to Mr. Payne, carpenter, in Shire Lane, Temple Bar. During part of his apprenticeship he worked

on the building of Tottenham Court Chapel: but from that period till 1794, when he appeared as a preacher, nothing is known concerning him, though it is probable he worked at his trade. By what mean he was introduced to the pulpit we are not informed. It is however certain that his pulpit exercises were very few before that period, when he was engaged by the late rev. Mr. Wills, as his assistant curate at Silver Street and Islington Chapels. In his service he read prayers, preached occasionally, and assisted at the dispensation of the sacrament of the Lord's Supper, in both those places of worship: these duties he performed till after the removal of Mr. Wills to Cornwall in 1800, where he died. Mr. Philips afterwards went to Faversham, in Kent, where he exercised his ministerial talents for a short time, and then returned to an alms house near Islington, being old and infirm; from which time, his infirmities increasing upon him, he remained in that friendly asylum till his death, which happened at the close of July 1808. He was buried in the ground of Islington Chapel.

PHILPOT, JOHN, son of Peter Philpot, was born near Winchester; and was, in his youth, put to Wykeham, or New College, Oxford; where he studied the civil law for six or seven years, besides the other liberal sciences, especially the languages *. From Oxford he set out upon his travels through Italy; where he was in some danger on account of his religion; a Franciscan frier at Padua, endeavouring to trouble him for heresy. But returning to England in the time of Edward VI. he was collated to the archdeaconry of Winchester by the pious and excellent Dr. Ponet, the first Protestant bishop of that see. Stephen Gardiner, Ponet's predecessor) bishop of Winchester, ever bore ill-will against Mr. Philpot, and forbade him preaching, oftentimes in king Henry's reign. But Philpot could not in conscience hide his talent, under

* Mr. Strype records an amusing incident, relative to Mr. Philpot, after he went to Oxford;—"Where (says he) he profited in learning so well, that he laid a wager of twenty pence with John Harpsfield, that he would make two hundred verses in one night, and not make above two faults in them. Mr. Thomas Tuchyner, schoolmaster, was judge, and adjudged the twenty pence to Mr. Philpot." Strype's Eccl. Mem. III. p. 263.

this

this prince, and in so Popish a diocese. At last, the bishop sent for certain justices, who came to his house; and there calling Mr. Philpot, ROGUE; Philpot said to the bishop, "My lord, do you keep a privy sessions in your own house for me, and call me ROGUE, whose father is a knight, and may spend a thousand pounds within one mile of your nose? And he that can spend ten pounds by the year, as I can, I thank God, is no vagabond."

Mr. Philpot, when archdeacon of Winchester, laboured abundantly in word and doctrine, with great success, in Hampshire, during the time of Edward VI. He was very well furnished both by grace and natural acquirements for his calling, to which he zealously devoted them all. Bishop Ridley and Mr. Philpot were esteemed the two most learned of all the English Reformers. Philpot appears to have possessed great fervency of spirit, which appeared in all his controversies and troubles with the Papists, whom he boldly attacked, leaving all consequences in the hand of God. He had the glowing ardour of a martyr, and desired the martyr's crown. He was valiant for the truth, and feared not the faces of men; for, at the beginning of Mary's reign, in a convocation of bishops and dignitaries, appointed for the purpose of changing religion from Protestant to Popish, he, with a few others, bore a noble testimony against the design; and, for his vigorous opposition, notwithstanding the promised liberty of free debate, he was called before the chancellor, the said bishop of Winchester, his ordinary; and by him committed close prisoner for a year and a half. He was then sent to Bonner, bishop of London, and other commissioners, who confined him in the bishop's coal-house; to which adjoined a little dark house with a great pair of stocks, both for hand and foot. There he met with two fellow sufferers in the same good cause; one of whom was a clergyman of Essex *, a godly minister, and a married man; who, upon hearing that archdeacon Philpot was brought to the coal-house, desired much to see him; to whom he grievously lamented, that in the hour of temptation, through the frailty of the flesh, and the extremity of imprisonment, he had sinfully complied, by writing,

* This was the rev. Mr. Thomas Whittle, a most excellent man, as appears by his writings preserved by Mr. Fox. He suffered in the flames with great joy and constancy, not long afterwards.

with the bishop of London. He added, that he was immediately set at liberty; but afterwards felt such a hell in his conscience, that he could scarcely refrain from laying violent hands on himself. Nor could he be at peace in his mind, till he went to the bishop's register, desiring to see the writing in which he had yielded to the bishop; which he had no sooner got into his hand, than he tore it in pieces. The bishop, being informed of this, sent for him, and acted indeed more in the character of a Popish bishop, than of a bishop of Jesus Christ, "who must be no striker;" for he fell upon him like a lion, beat his face black and blue, and plucked off great part of his beard. He then sent him to be confined hand and foot in the stocks in the dark hole; where Mr. Philpot found him, "as joyful (said he) under the cross as any of us, and very sorry for his former infirmity."

The second day after Mr. Philpot had been in the coal-house, he was sent to make his appearance before Bonner; who, among other things, said, "I marvel that you are so merry in prison, singing and rejoicing in your naughtiness; when you should rather lament and be sorry." Mr. Philpot answered, "We are in a dark comfortless place, and therefore as St. Paul wills us, we make merry in the Lord, singing together, in hymns and psalms." After some further altercation, he was remanded back to the coal-house; "where (said he) I, with my six fellow prisoners, do rouze together from the straw, as cheerfully, we thank God, as others do from their beds of down." But as though resolved, if possible, to put a stop to the rejoicing of this great and godly man, the Papists were continually adding new severities; so that when bishop Bonner, in one of his fawning fits, asked him, "If he could shew him any pleasure, and he would do it." Mr. Philpot answered, "My lord, the pleasure that I will require of your lordship is, to hasten my judgement which is committed unto you, and to dispatch me forth of this miserable world, unto my eternal rest. For notwithstanding this fair speech (added he in his account of this matter) I cannot obtain hitherto, for this fortnight past, either fire, or candle, or good lodging. But it is good for a man to be brought low in this world, and to be counted among the vilest, that he may in time of reward receive exaltation and glory. Therefore, praised be God,

God, that he hath humbled me, and given me grace with gladness to be content withal."

Mr. Philpot was examined fifteen or sixteen several times before bishop Bonner and others; but being well skilled in the civil and canon law, he pleaded his privilege of exceptionem fori, and refused to be examined before the bishop of London; because he was not his ordinary, being archdeacon of Winchester. The bishop urged his right of being his judge; because the convocation, in which Mr. Philpot was accused of heresy, in zealously maintaining the Protestant doctrines of the church of England, as then by law established, was held in St. Paul's church, and consequently in his diocese: "Therefore as you were sent hither to me (said the bishop) by the queen's commissioners, and are now in my diocese, I will proceed against you as your ordinary."

"I cannot deny (said Mr. Philpot) but I am in your coal house, which is *in* your diocese; yet am I not *of* your diocese. I was brought hither through violence, and by such men as had no just authority so to do; and therefore my being at present in your diocese, is not enough to deprive me of my own ordinary's jurisdiction; does it make me willingly subject to your jurisdiction, any more than a sanctuary man, being by force brought forth of his place of privilege, loses his privilege, but may always claim his privilege wheresoever he is brought: nor does my conduct in the convocation subject me to your jurisdiction, or make you my ordinary; for although St. Paul's be in your diocese, it is nevertheless a peculiar of the dean and chapter, and therefore not of your diocese."

The bishop then endeavoured to ensnare him in private examinations: but Mr. Philpot said, "My lord, Omnia judicia debent esse publica; i. e. all judicial proceedings ought to be public. Therefore if your lordship have any thing to charge me lawfully withal; let me be in judgement lawfully and openly called, and I will answer according to my duty; otherwise in corners I will not."

Bishop of London. "No; wilt thou not, knave? Thou art a foolish knave, I see well enough: Thou shalt answer whether thou wilt or not."

Philpot. "I will make no further answers than I have said already."

Bishop of London. "Have him away, and set him in the stocks: What, foolish knave!"

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The next morning early, an hour before day, Mr. Philpot was sent for by the bishop; but fearing some foul play, because it was at so unseasonable a time, he refused to go. The bishop then ordered him to be brought by violence, and charged him to take the book and swear to answer truly to all such articles as he should demand of him. But as the bishop was not Mr. Philpot's ordinary, he would not swear. The consequence of which was, the bishop ordered him to be put into the stocks; "where (says Philpot) I sat from morning till night, when the keeper upon favour let me out."

For a great while, they pretended to examine him every day, and sometimes oftener, and meanly to abuse him with the taunts of *blockhead, knave, fool,* &c. But this good man's arguments, on account of his great superiority in learning and knowledge of the scriptures, they could neither answer nor refute; "so that (says Mr. Fox) bishop Bonner having taken his pleasure with Mr. Philpot in his private talks; and seeing his zealous, learned, and immutable constancy; thought it high time to rid his hands of him. And therefore sitting in the consistory at St. Paul's, he caused him to be brought before him and others, as it seemeth, more for order's sake, than for any good affection to justice and right judgement."

Bonner then began by charging Mr. Philpot with being fallen from the unity of Christ's catholic church—with blasphemously speaking against the sacrifice of the mass, calling it idolatry—and with speaking against, and denying, the real presence of Christ's body and blood to be in the sacrament of the altar. He laboured, with the rest of the bishops, both by persuasions and promises, and by cruel threatenings, to make him abjure. To all which he answered, "You, and all your sort, are hypocrites, and I would all the world knew your hypocrisy, your tyranny, ignorance, and idolatry."

After a great deal more altercation upon a variety of matters, which served only to shew the bishop's tyranny and the martyr's constancy; Bonner asked Philpot if he had any just cause to alledge why he should not condemn him as a heretic? "Well, (said Mr. Philpot,) your idolatrous sacrament, that you have found out, you would fain defend, but you are not able, nor ever shall."

"My lords, (said Bonner,) my predecessor, Stokesley, when

when he proceeded to sentence against a heretic, made use of a certain prayer, whose example I will now follow; and so with a loud voice prayed, "Deus, qui errantibus, ut in viam possint redire, justitiæ veritatisque tuæ lumen ostendis; da cunctis, qui Christianâ professione censentur, & illa respuere quæ huic inimica sint nomini, & ea quæ sint apta sectari, per Christum Dominum nostrum; Amen."

Philpot. "I wish you would speak in English, that all men might understand you; for St. Paul commands, that all things, spoken in the congregation, should be spoken in a tongue that all men may understand and be edified." The bishop then repeated it in English, and when he came to these words—"to refuse those things which are enemies to his [i. e. Christ's] name;" Philpot said, "Then they must all turn away from you; for you are enemies to that name; may God save us from such hypocrites, as would have things in a tongue that the people cannot understand." "Whom do you mean?" said the bishop. "You, answered Philpot, and all who are of your congregation and sect. And I am sorry to see you sit in the place you now do, pretending to execute justice, while you do nothing else but deceive all men." And turning to the people, he said, "O all you gentlemen, beware of these men [the bishops] and all their doings; for they are contrary to God's word and the primitive church."

The bishop then pronounced sentence of condemnation against him as a heretic; upon which Philpot said, "I thank God, I am a heretic out of your cursed church: but I am no heretic before God.—But God bless you, and give you grace to repent of your wicked doings; but let all men beware of your bloody church."

In Newgate he was treated most cruelly by the keeper, though Mr. Philpot begged of him, upon the foot of old acquaintance, not to do it. He ordered him on the block, and as many irons to be rivetted on him as he was able to bear; and allowed his man to extort money from him, before he would allow him to be taken from the block. And notwithstanding Mr. Philpot pleaded his being a long time in prison, and his consequent poverty, and that he would willingly sell his gown off his back for twenty shillings, ("for said he, the bishop told me, I should soon be dispatched,") the keeper demanded four pounds; and because Mr. Philpot had it not to give him, he

he ordered his man to take him on his back, and carry him into limbo.

When notice was given him, the night before he suffered, that he was to be burnt the next day, he said,—"I am ready; God give me strength, and a joyful resurrection." He then poured out his spirit in prayer to the Lord, giving him hearty thanks for accounting him worthy to suffer for his truth. As he was going into Smithfield, the way being very dirty, two officers took him up, in order to bear him through the dirt; on which he merrily said—"What! will you make a Pope of me?" When he was come into Smithfield, he kneeled down and said, "I will pay my vows in thee, O Smithfield!" Being come to the stake, he kissed it, and said; "Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me." When he was bound to the stake, he repeated the hundred and sixth, seventh, and eighth Psalms, and prayed most fervently; till at length, in the midst of the flames, with great meekness and comfort he gave up his spirit to God.

PINCKNEY, JOHN, of Magdalen Hall, Oxford. He was of the ancient family of the Pinckneys, of Russel, near Marlborough. His father, Mr. Philip Pinckney, was minister of Denton, in Wilts, between twenty and thirty years, having a small maintenance, but a large family. He had thirteen children, who lived to be men and women. From Denton he removed to Bemerton, near Sarum, (a good parsonage) and there he died, leaving behind him a good reputation for piety and learning. This his son was observed in his tender years to be very religiously inclined. When he went to school, he was so diligent, that he attained to more than common skill in the Latin and Greek tongues, and especially the latter; insomuch that his master used often to boast of his young Grecian. He went to Oxford at the age of fourteen, and was entered of Magdalen Hall, where he studied so hard, that he often allowed himself but four hours sleep. This however impaired his health, and brought him into an ill habit of body, which was afterwards a great hindrance to him in his work. When he first entered on the ministry, he succeeded his father at Denton, and afterwards at Bemerton: from whence about half a year before the Restoration,

tion, he removed to Longstock in Hampshire, where he was much beloved, and found his preaching very successful; and from whence in 1662, he was ejected.

He was diligent in all the parts of ministerial service, and would not have left his place, if he could have satisfied his conscience as to the terms of conformity; for what estate he had, would do but little towards the maintaining himself, a wife, and three children. After he was silenced, he continued with his family at Longstock, and attended on the ministry of his successor, whom he found to be an honest good humoured man, but not very able to study two sermons a week; he therefore advised him one part of the day to adopt some good printed sermons, and lent him a volume for this purpose, the whole of which he delivered. While Mr. Pinckney was in this place, he not only taught his people by public preaching and catechising, but instructed them privately from house to house; and in this way he continued endeavouring to promote serious piety, when he was denied the liberty of preaching in the church. They that were often in his company observed, that he took a singular pleasure in talking of heaven, and in such discourse as might help men forward in the way to it. He ever discovered a most compassionate concern for the Jews, and upon all occasions prayed earnestly for their conversion. He died May 6, 1680, being about sixty-seven years of age.

PISCATOR, JOHN, a learned and laborious divine, was born at Strasburg in 1546. He was from a youth a lover of study, and made an early proficiency in learning; and, in his study of logic, reconciled and united Aristotle and his commentator Peter Ramus. Having made great progress in divinity, he was invited to Herborn to accept of the professor's chair; which he filled with such general satisfaction, and so very agreeably to the students, that many flocked thither from Germany, France, Poland, and other northern countries. He was very diligent and laborious: scarcely allowing himself sufficient time for sleep. He wrote many things; and translated the whole Bible with great industry and faithfulness into the German language; besides his analysis logical and theological of the greatest part of it. He died at Herborn in 1625, and in the eightieth year of his age. Dr. Twisse says of

him, that he was an excellent scripture divine, but no school divine, and that therefore it is not to be wondered at, if he did not use the accuracy of scholastic expressions. But if what Luther says be right (as we are inclined to believe), "Bonus textuarius est theologus bonus;" i.e. "A good textuary is a good divine."

POMFRET, The Rev. SAMUEL, was one whose exemplary conduct and genuine piety as a Christian, and whose extraordinary success as a minister of the gospel, secured to him the sincere respect of his contemporaries, and justly entitle him to the admiration of posterity. The various excellencies of this man of God not being now generally known, we have extracted this account from a memoir of his character, annexed to a funeral sermon preached and published by the rev. T. Reynolds, to which we have made some small additions. He was descended from pious parents, and was born at Coventry, 1651. He received the rudiments of his education at the grammar school in that city; and after residing some time at Cambridge, completed his studies under a private tutor at Islington. The death of his mother, which took place when he was about nineteen years of age, was rendered, by divine Providence, instrumental to his conversion. Early as this great change was wrought in his soul, he often lamented that it was no sooner, applying to himself with great emotion those words of Augustin, "Sero te amavi, Domine!" i.e. "O Lord! too late have I loved thee." Though mercifully preserved in his youth from scandalous sins, he retained a bitter remembrance of his juvenile vanities and follies. The deep impressions he received at this period fitted him, in a remarkable degree, for the service of Christ. He officiated for a time as chaplain to Sir William Dyer, in Essex. He afterwards took one voyage up the Mediterranean, with a pious captain, as chaplain to his ship; in the course of which he left no means unattempted to reform the sailors. Among other expedients, he distributed to them an adventure of hats, which he had carried out, to the value of fifty pounds, on condition that they would refrain from swearing. This, together with his obliging carriage, his daily exercises in prayer, and his excellent sermons on Sabbath days, had, under divine influence, a wonderful effect in restraining

training the whole ship's company from profaneness, and in producing a saving change in several of the crew. His first appearance as a public preacher was at a lecture in Lincoln's Inn Fields, where his services were so acceptable, that multitudes flocked to hear him; and many acknowledged the great benefits they received from his ministry. He then laboured for seven years at Sandwich, in Kent, where he preached to a few people with indefatigable diligence, and embraced every opportunity of doing good in the neighbouring villages, until he was compelled to leave that place by the persecutions directed against Dissenters in the reign of Charles the Second. Thus driven from his beloved flock, he resided near London; and notwithstanding the perils of the times, took every opportunity of dispensing the word of God. He generally preached three or four sermons on the Lord's day; and to accomplish this, has walked from Hackney to Bethnal Green, to Wapping, to Nine Elms, and back again to Hackney at night. His first stated meeting house in London was in Winchester Street, where the crowd was so great as to break down the floor of the room; but the hearers were so mercifully preserved, that not one of them received the least injury. This accident occasioned the building of a large and commodious house in Gravel Lane, Houndsditch, capable of containing fifteen hundred people. Here he laboured with uncommon success, and had more than eight-hundred communicants: a number rarely to be equalled in the most flourishing Christian societies in the present day.

Mr. Pomfret was a man of exalted piety. It was his constant study to preserve the power of religion in his own heart; and, when not ministering to others, he was incessantly employed in reading, meditation, and other devotional exercises. It was common for him to rise in the night, and spend considerable time in prayer; and whenever, either in the night or day, a useful thought occurred, he would immediately commit it to paper. His nocturnal exercises, however, were the unhappy means of greatly impairing a constitution unusually robust. Every Friday he kept a fast. His observation of the Sabbath was singular. He retired to rest very early on Saturday evening, would rise about twelve, and wrestle with God for his presence in the public services of the day. He

would frequently spend part of the night succeeding the Sabbath in the same manner, plentifully watering the seed he had sown with tears. In his family devotions he exceeded most, not suffering the least interruptions therein, after repeated exertions on the Lord's days; but has continued them till he has fainted away with excessive fatigue. Such was his fear of sin, and even the appearance of evil, that when he dined in a public company, he generally ate so sparingly as to return home from the table hungry. His visits were usually short, especially where religion could scarcely be introduced; nevertheless, he was a bold reprover of sin. His temper was affectionate and generous to the last degree. He treated his people with the utmost affability and tenderness; and, by his condescending behaviour, gained the affections of the poor. In his charities he was lavish; to enumerate all the instances of which would fill a volume. He has frequently straitened the provisions of his own table to feed the hungry, and given the clothes from his back to cover the naked. He has left home with a considerable sum of money in his pocket, and has returned empty, having distributed the whole of it to the poor. When his own finances have been low, he has borrowed of his friends, to satisfy the calls of the indigent *. He has, and perhaps with some propriety, been charged with imprudence and precipitancy in the exercise of his charities. But when we consider him as a man of extreme benevolence of mind and sensibility of nature, it is not to be wondered at, that his zeal was sometimes too incautious, and led him to bestow his gifts without sufficient discrimination.

"Mov'd by their tale, his heart begun to glow,
And quite forgot their vices in their woe;
Careless their merits, or their faults, to scan;
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And e'en his failings lean'd to virtue's side." GOLDSMITH.

* Among other singular anecdotes concerning him, it has been reported, that passing a beggar, who was soliciting charity, he gave her a guinea. Surprized by so unusual an alms, and seeing him dressed in black, she immediately suspected him to be the Devil, who (according to the superstition of the ignorant) had thus bribed her, with the design of purchasing her soul; and actually looked down to see if he had cloven feet.

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He was endowed with very popular talents, great vivacity of expression, and strength of voice. He was wonderful in his method of convincing and persuading poor sinners; and his word was frequently attended with such power, that some have been constrained to cry out in the congregation, "I am the man! guilty, guilty! What shall I do to be saved? For the Lord's sake, pray for me." Others, who came to mock, have been brought to saving repentance.

"Truth from his lips prevail'd with double sway;
And fools, who came to mock, remain'd to pray." GOLDSMITH.

A servant woman, in whom her master placed great confidence for her honesty, but who had robbed him, at various times, to a considerable amount, was awakened under his ministry. From that time she was much persecuted in the family. Some years after, Mr. Pomfret, in a discourse, was insisting upon restitution as a necessary branch of repentance; upon which she brought the money to Mr. Pomfret, acknowledging what she had done, who immediately returned it to the gentleman's son, saying "Sir, you see the good effects of the word of God."

By his extraordinary labours he contracted those grievous distempers the gout, the stone, and the asthma, with which he was severely exercised for many years, and in some degree disabled from his work; but he bore his afflictions with singular patience and exemplary cheerfulness. When he could no longer walk, he was brought in a chair to the pulpit; and though he often preached in great pain, yet few of his hearers perceived it. In his last illness he maintained a lively hope, having no darkness nor doubt on his mind. To an attendant who came to dress his blisters, he said, "Come, see, see a dying man under exquisite pain, yet not afraid to die." To another person, "Let him do his pleasure." "Absent from the body, present with the Lord." "Outward pain and inward peace." At another time, "Here we cannot arrive at perfection; but at my dissolution, when my soul is carried by angels to my dear Redeemer, I shall be presented spotless, and without wrinkle." The night before he died, he ordered the family to prayer, in which he was long and fervent. To a person who asked him how he did? he replied, "Nature disputes every inch of ground."

ground." And to one who looked sorrowful, in expectation of his death, he said, "O! you should rather rejoice." When death was approaching, he said to those who asked how he did, "Better and better;" and to the same question, just before his departure, "Almost well." Thus after near fifty years' indefatigable labour, with as great success in his Master's vineyard as any man in the compass of his own time, this very eminent and distinguished servant of Jesus Christ fell asleep, Jan. 11, 1721, in the seventy-first year of his age. He left behind him an aged widow, and a church suffused in tears. Some time after his decease, the church removed to a place of worship which they erected in Ayliffe Street, Goodman's Fields, which is not, at this period, distinguished either for its numbers, its zeal, or its orthodoxy.

His publications were few:—1. "Treatise at the Close of his Catechetical Exercises."—2. "Three New Year's Day Sermons preached to Young People."—3. "An excellent Discourse, addressed to the Society for Reformation of Manners;" on the delivery of which, he was waited upon by many gentlemen of rank, with the thanks of the principals of the society, and was also complimented, on the occasion, by a dignitary of the established church; which, in those times, was a mark of high respect.

PONET, JOHN. Though the life of this excellent man was but short, and the memorials of that life are handed down to us but in fragments; he was of eminent importance in his time, and was a burning and a shining light in the church of God. Bishop Godwin, in his book "De Præsulibus Angliæ," says of him, that he was born in the county of Kent, in or about the year 1516, and received his academical education in King's College, Cambridge. He must have obtained the knowledge of the Gospel pretty early in life; for he was in so much confidence with the great Reformers, that, so soon as the beginning of Edward the VIth's reign, June 26, 1559, when Ponet could not have been more than thirty-three years of age, he was consecrated bishop of Rochester; and, upon the deprivation of Gardiner, was, within a year afterwards, translated to the see of Winchester. The reason of his preferment does as much honour to the admirable young king Edward, as it could reflect credit upon the bishop; for,

for, we are told, that it was by the king's own motion, on account of some very excellent sermons which Ponet had preached before him.

He was a man of great learning, as well as grace; and possessed the knowledge, not only of the Latin and Greek, but (what is not a frequent attainment among divines) a thorough acquaintance with the Dutch and Italian tongues. He was, in particular, a great Grecian, and had engaged his mind, probably when a young man, very deeply in mathematical learning. To such a proficiency had he arrived in the mechanical branch of the mathematics, that he constructed a clock, by the effort of his own genius, which pointed both to the hours of the day, the day of the month, the sign of the Zodiac, the lunar variations, and the tides. This was presented to Henry VIII. and was received very graciously, for (what indeed it was in those days) a wonderful piece of mechanism. Besides all this variety, as well as extent, of knowledge, in so young a man, Heylyn, who was by no means partial to the principles of our Reformers, informs us, that he was "well studied with the ancient fathers."

Thus fraught with human knowledge and with divine grace, we cannot wonder, that Dr. Ponet was so soon and so much taken notice of. Above all, God gave him the desire to devote his great abilities to the cause and service of the Gospel. He not only preached much, but is said to have written much for the truth, both in Latin and English. But the piece, for which he is most remembered, is the composition called, "King Edward's Catechism," which was approved and passed by the synod, which passed the book of articles, under the king's warrant. Fuller says, that this catechism "was first compiled (as appears by the king's patent prefixed) by a single divine, charactered pious and learned; but afterwards perused and allowed by the bishops and other learned men, &c. and by royal authority commanded to all schoolmasters to teach it their scholars." All the great Reformed revised it, and particularly archbishop Cranmer, without whom nothing was undertaken or set forth in religion, during king Edward's reign.

This catechism is highly Calvinistic, and perfectly correspondent with the articles, which were published about the same time. It came out in 1553, in two editions, the

the one Latin, and the other English, with the royal privilege. Indeed, the pious king himself prefaced this catechism by a letter, dated at Greenwich, May 20, in which he "charges and commands all schoolmasters whatsoever, within his dominions, as they did reverence his authority, and as they would avoid his royal displeasure, to teach this catechism, diligently and carefully, in all and every their schools; that so, the youth of the kingdom might be settled in the grounds of true religion, and furthered in God's worship."—At that time, and afterwards in the reign of queen Elizabeth, the catechizing children and servants was thought to be of so much importance to posterity, that the neglect of it was entitled to some very severe penalties.

When queen Mary came to the crown, and gave a bloody earnest of what Protestants may expect to receive from bigoted Papists; Dr. Ponet, with some other great and good men, thought it prudent to quit the kingdom. He accordingly retired to Strasburgh in Germany, where hedeparted this life, on the 11th of April, aged only forty years.

Bishop Godwin mentions that, Ponet published several works in Latin and English, which were extant in his time, but which we have not seen. They are however supposed to be chiefly upon theological subjects.

POOL, FERDINANDO, was born at Ulsthorp in Leicestershire, of godly parents, and educated in the college of Dublin. He was afterwards forced to go for ordination to Ireland, where there was a more moderate bishop than his native country would then afford. He was there ordained without subscription to those things which his conscience could not comply with. The bishop (who stiled himself Laonensis) gave him deacon's orders Aug. 24, and priest's orders Sept. 3, 1626. Mr. Pool was a serious, plain, and constant preacher. For the greater part of his time he was in the family of that grave and pious matron Mrs. Piggot of Thrumpton in Nottinghamshire, who by her interest and money sheltered him from the bishops' courts for several years. In her family he had seven children born and brought up. But when the civil war broke out, not being able to continue there any longer, he removed into Huntingdonshire, one of the associated

associated counties, where he had the living of Great Catworth, of about one hundred and thirty pounds per annum; yet such was his contempt of the world, such his affection to the good people of Thrumpton, and such his grateful respect to his good friend Mrs. Piggot, that when the war was over, he voluntarily left this living, and returned to his former, though he had a much smaller stipend. Here he continued till Bartholomew-day, 1662, and then was forced away again by his nonconformity. He died at Ashby-de-la-Zouch, in the house of his son-in-law Mr. Samuel Shaw, 1676, aged upwards of 80. He was a man of great humility and sincerity. He also possessed considerable ministerial abilities. He was particularly eminent in prayer, and had many remarkable answers to his prayers.

POOLE, MATTHEW, an eminent nonconformist minister, was son of Francis Poole, esq. of York, where he was born in 1624. Having laid a competent foundation of grammar learning, he was sent to Emanuel College, Cambridge, and put under the tuition of Dr. John Worthington. He afterwards took the degree of M. A. there; and falling in with the Presbyterian opinions, concerning ecclesiastical polity, which then prevailed, he entered into the ministry, and about 1648, became rector of St. Michael le Querne in London. In 1654, he published a piece in 12mo. entitled, "The Blasphemer slain with the Sword of the Spirit: or, a Plea for the Godhead of the Holy Ghost, wherein the Deity of the Spirit is proved, against the Cavils of John Biddle." In 1657, in that act at Oxford, when the protector Cromwell resigned that chancellorship, and was succeeded therein by by his son Richard, Mr. Poole was incorporated master of arts of that university, and April, in the following year, he projected a plan for maintaining at those places some choice students designed for the ministry. In 1659, he wrote a letter, in one sheet 4to. to the lord Charles Fleetwood, which was delivered to him Dec. 13, in reference to the juncture of affairs at that time. In the same view of supporting the Presbyterian power, he published also that year, in 4to. his "Quo Warranto: A moderate Debate about the preaching of unordained Persons: Election, Ordination, and the Extent of the ministerial Relation, in vindication of the Jus Divinum Ministerii, from

the Exceptions of a late piece entitled, the Preacher sent." In the title page of his "Quo Warranto" it is said to be written by the appointment of the provincial assembly at London. In 1660 he took a share in the Morning Exercise, which was then set up by those of the London clergy, who were thus puritanically inclined. The same year he printed a sermon upon John iv. 23, 24. preached before the lord mayor of London, against re-establishing the liturgy of the church of England, and refusing to comply with the Act of Uniformity in 1662, he incurred an ejectment from his rectory; upon which occasion he printed a piece in Latin, entitled, "Vox clamantis in Deserto." However, he submitted to the law with a commendable resignation. Being unmarried he was free from the charge of a family, and enjoying a paternal estate of one hundred pounds per annum, he sat down to his studies, resolving to employ his pen in the service of religion in general, without regard to the particular disputes among Protestants. In this view, meeting with suitable encouragement from all parties, he drew the design of a very laborious and useful work, and printed a specimen, which was approved particularly by Dr. Lightfoot, who also offered him assistance in the work. It was published by him in 1669, and the following years, under the title of "Synopsis Criticorum Bibliorum."

In the midst of this employment he found leisure to testify his zeal against Popery, in a treatise concerning the infallibility of the church, printed in 1666, 8vo. which was followed by another the next year, 8vo. entitled, "Dialogues between a Popish Priest and an English Protestant, wherein the principal Points and Arguments of both Religions are truly proposed, and fully examined." Besides these, he wrote "a Seasonable Apology for Religion, on Matth. xi. 14". London, 1673, 4to. The first of these pieces was reprinted in 1679. And the same year he observed his name in the list among those that were to be cut off, printed in the depositions of Titus Oates concerning the Popish plot; and an incident which befel him not long after, gave him so great an apprehension of his danger, that he thought proper to retire into Holland, where he died this year, about the middle of October, not without some suspicion of being poisoned. The incident was this. Having passed an evening at alderman Ashurst's

Ashurst's, he took one Mr. Chorley to bear him company home. When they came to the narrow passage, which leads from Clerkenwell to St. John's Court, there were two men standing at the entrance; one of whom, as Mr. Poole came along, cried out to the other, "Here he is;" upon which the other replied, "Let him alone, for there is somebody with him." As soon as they were passed, Mr. Poole asked his friend, if he heard what those men said; and upon his answering that he had, "Well, replied Mr. Poole, I had been murdered to-night, had you not been with me." It is said, that before this incident, he gave not the least credit to what was said in Oates's deposition. His body was interred in a vault which belongs to the English merchants at Amsterdam.

Besides what he published, he left behind him a manuscript of English annotations on the Holy Scripture, which being carried on to the prophecy of Isaiah, the 59th and 60th chapters were afterwards added by Mr. Jackson of Moulsey; and several persons, who were friends to Mr. Poole's memory and religious sentiments, joined in undertaking to complete the whole according to his plan, of the following shares, Dr. Collings drew up the notes on the rest of Isaiah, Jeremiah, and Lamentations; as also those on the four Evangelists, the two epistles to the Corinthians, and that to the Galatians, those to Timothy, Titus, Philemon, and the Revelations; Ezekiel, and the Minor Prophets, were done by Mr. Hurst; Daniel by Mr. Cooper; the Acts by Mr. Vinke; the epistle to the Romans by Mr. Mayo; to the Ephesians by Mr. Veale; to the Philippians and Colossians by Mr. Adams; to the Hebrews by Mr. Obadiah Hughes; the epistle of St. James, the two of St. Peter, and that of St. Jude, by Mr. Veale; and the three epistles of St. John by Mr. Howe. These annotations were printed at London in 1685, in two vols. folio. And by these authors, we are told in the preface, "that they had taken out of Mr. Poole's Synopsis, as much as was proper for his design in this work, and made use of a great number of other authors; some of which he left out, or very little considered in his Synopsis, upon a design to make use of them in this English work;" and to this purpose it is observable, that he expressly declares he had not brought Calvin into his Synopsis. Dr. Calamy informs us, that "while he was engaged in both

these laborious works, his common rule was to rise very early in the morning, about three or four o'clock, and take a raw egg about eight or nine, and another about twelve, and then continue his studies till the afternoon was pretty far advanced, when he went abroad, and spent the evening at some friend's house in cheerful conversation. In which he observes he was very facetious, as well as very true to his friend." And to crown his character, the same writer adds, that he was also very strict in his piety, and universal in his charity. As to his learning, Mr. Wood tells us, he left behind him the character of "Clarissimus Criticus & Casuista."

PORTER, ROBERT, was a native of Nottinghamshire. His abilities were great, his fancy rich and fertile, and his wit rendered him the desire and pleasure of gentlemen in conversation. After God had effectually touched his heart, which was not till after his leaving Cambridge, he betook himself to close study and a strict conversation. His proficiency was considerable. Few men better understood their Bible than he. His judgement was solid, his eloquence natural, and his language scriptural. His people were poor, but his labours among them were great and prosperous. His stated income was not above fifteen pounds per annum, but being greatly beloved by the neighbouring gentry and others, they raised it to near fifty. He was invited to places where he might have had much more, but he refused, because he found his ministry successful, and thought it would be difficult for the people to get a suitable supply. He was abundant in prayer, preaching, catechizing, and visiting from house to house. If the meanest persons in his parish were sick or in any difficulty, he was always ready to pray with them, or give them a sermon suited to their exigencies, in both which he had an uncommon faculty. When he was ejected from the vicarage of Penbridge, Derbyshire, in 1662, he continued as long as he could within the parish, to assist his people in private. Sometimes he preached in his own house; sometimes he went by night to an obscure house about a mile off, till the coming out of the Oxford Act, when he retired to Mansfield, where he ended his days. From thence he used often to visit his former flock keeping days of prayer with them, &c. And many a dark night hath he travelled in dirty

dirty and dangerous roads, from his regard to the good of their souls. When one of his hearers came to visit him, a little before his death, he said to him, "Never did any one go with more joy to his most pleasing recreation, than I have gone to Long-croft Fields to preach to you." At Mansfield he attended on the public worship, in the Establishment, and held his meeting before or after it, that he might not interfere: for his principles were moderate. Such love did he conciliate there, by his blameless and pleasant conversation, and his discreet management of himself, that when others were confined in prison, upon what was called lord Russel's plot, a considerable person who constantly kept to the parish church, went to the lord lieutenant, and offered to be bound for his good behaviour. The offer was accepted; and Mr. Porter continued in his own house without disturbance or suspicion. He was looked upon as a great blessing in those parts, and highly valued by his brethren, who used to consult him upon difficult cases, and paid a great deference to his judgement. He died at Mansfield, Jan. 22, 1690.

He was author of, 1. "An Account of the Life and Character of Mr. John Hieron, and other Derbyshire Ministers."—2. "A Farewell Sermon, in England's Remembrancer, on Zeph. iii. 18." it is the xvith in the Country Collections, and contains ample proof of his great moderation, and his aversion to an unnecessary separation from the Church of England.

POYNTEL, DANIEL, was born at Chesilhurst in Kent, and was educated at Cambridge. He was rector of Staplehurst in his native county, which was worth two hundred pounds per annum. He was famous in all the county for his extraordinary abilities natural and acquired, his eminent piety, sweetness of temper, and great moderation; for his generous principles, his great acquaintance with, and interest in, the clergy; for his rational and yet earnest way of preaching, and learned expositions of difficult texts of Scripture; in a word, for being an honour and ornament to the church, and her champion too, excepting her hierarchy, against which he was always vehement. His peaceable spirit was troubled with some unquiet Baptists and Quakers. Having at one time severely reflected upon the latter, in expounding Matt. vii. 15. "Beware of false prophets, which come to you in sheep's clothing," &c.

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one of them came to his church the next Lord's day, and declared he was sent of God. But Mr. Poyntel being then upon the following verses, the Quaker expressed his disappointment, expecting something farther on the former subject. Upon this Mr. Poyntel took occasion with advantage to argue, that the Quaker could not be sent of God, who certainly knew the subject he would be upon, and would doubtless have better informed his messenger. His Tuesday lecture in this place was much frequented by people from the neighbouring parishes, to hear his explication of the principles of religion, and the obscure passages of the prophets. Mr. Poyntel often expressed his wish to be satisfied with the terms of conformity; which made some zealots say, he wanted to blind his conscience for a fat benefice. But he could never bring himself to take the oaths, or dispense with the obligations he must have brought himself under. The weighty sense he had of his ordination-vow, his desire of doing good to souls, and the woe he expected if he did not preach the Gospel, induced him to comply farther than some persons of narrower principles thought warrantable, and sometimes brought him into the pulpit, at Staplehurst, after Bartholomew-day, to preach to his own flock. But it was plain he was not covetous of the fleece, for he generously told the succeeding incumbent, that he desired nothing of the income, if he could but have the pulpit one part of the day; who said, he was willing to grant it, provided he could get leave of the archbishop. Mr. Poyntel then waited on his grace, with whom he was very intimate, and readily got his permission. But the incumbent, having been in the mean while, otherwise advised, absolutely refused it. And therefore, as soon as the licences came forth in king Charles II.'s reign, he opened a meeting at Staplehurst, which was greatly crowded during the remainder of his life: and once, so much as to prove the cause of his death. The windows being taken down to let in air, upon a funeral occasion, he took so violent a cold as threw him into a fever, and carried him off, delirious, in a few days, 1674. Thus lived and died "the learned Mr. Poyntel," (for that was his common name in the county,) an honour to the party with whom he suffered, a bright ornament to the Catholic Church, and a reproach to the spirit

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of bigotry and ignorance, which triumphed in his ejectment from the rectory of Staplehurst. His ministry appears to have been very useful, for he had scarcely a prayerless family in his parish.

He was author of, 1. "A Discourse at the Dutch Church in Maidstone against the Hierarchy;" for which he was like to have had much trouble from the Bishops.—2. "Moses and Aaron; or the Minister's Right, and the Magistrate's Duty vindicated:" an Answer to a piece against Tithes, by R. Kingsmoth, a famous Baptist, who acknowledged his fault, and begged him to call his book in, promising to do the same by his.—He left some MS. sermons against regicide principles, in the hands of his son-in-law, Dr. Groombridge of Cranbrook. Also a piece against the "Infallibility of the Light within."

PRESTON, JOHN, a learned and excellent divine, descended from the ancient family of the Prestons, of Preston, in Lancashire, was born at Heyford, in Northamptonshire, in 1587. He received the first rudiments of his education at the free-school in Northampton; but, in order to be better instructed in Greek, was afterwards sent to a school in Bedfordshire. At the age of seventeen, he was admitted of King's College, Cambridge; where, according to the complexion of that college at that time, he learned music: but he soon removed to Queen's College, under the care of Oliver Bowles, who was a pious and learned man, and reputed an able tutor. Under his tuition he became a close student in philosophy and polite literature, he studied almost every thing, and even judicial astrology, and the planetary nature and power of herbs and plants, and attained to such a knowledge in simples, and compounding of medicines, that it used to be said, if he had failed in divinity, he might have been another Butler, who was an eminent physician of that age. He entertained great hopes of raising himself in the state; looking upon the study of divinity, as a kind of honest, but silly unmeaning study in itself, and much below the consideration of a great mind: but the Lord frustrated all his attempts to get into the line of promotion in the state, and at length providentially brought him to hear a sermon preached by Mr. Cotton, fellow of Emmanuel College. His reflections on this discourse made impressions on him so happy and abiding, as to cure his thirst after court-preferment,

preferment, and bring him into the ministry of the Gospel; a profession which he had before not a little despised.

In 1609, that this, five years after his first admission into the university, and the twenty-second of his age; on account of his extraordinary learning and parts, he was patronized by the bishop of Ely, and admitted fellow of his own college. He was a good logician and able disputant, and had a principal part allotted him in the disputations at the commencement before James I. The king was so well pleased, and particularly with Preston, that he resolved soon to pay Cambridge a second visit, which proved an opening at court for Preston, if he had now been willing; and many great people put him in mind of it, and promised him their assistance. Sir Fulke Greville, afterwards lord Brook, was so much pleased with him, that, after other demonstrations of regard, he settled fifty pounds a year upon him, and was his friend while he lived. Preston's conduct, in not eagerly improving this opportunity of the royal favour, became matter of speculation. He was naturally reserved, so that few knew what a change Mr. Cotton's sermon had wrought, respecting his views in life: some attributed it to his modesty, some to a degree of melancholy, and others to the attention and delight he took in his pupils, who now began to come from all parts; but certain politicians were persuaded, that it was from some inclination to Puritanism (a name not favourable to the views of court-interest); for "it could not be (said they) that he should let so fair an opportunity slip, if he had not something else in view." Mr. Preston had indeed the King of kings in view, and his glory; and having found the treasure in the field of the Gospel, he wisely sold all things that stood in competition with its purchase. He preferred spiritual, heavenly, and eternal riches and honour, to all that the world calls great and good. This act of crucifixion to the world was interpreted much in his favour by good men; and he was further confirmed in their good opinion, from a circumstance, that happened upon the king's second visit to Cambridge. It was proposed to entertain his majesty with a comedy; and one of Mr. Preston's pupils was nominated to support a female character, being a fair modest young gentleman; and learn

leave was requested of Mr. Preston for that purpose. But he answered, "I do not like the motion; I cannot "believe his friends intended he should be a player, and "therefore I beg to be excused." This instance of care and fidelity to his pupil, raised his reputation to such a pitch, that he was thought the fittest tutor in the university; and many great men had an eye to him for their sons and relations.

There is an observation, which was true in Mr. Preston, that there is usually no moderation in men of great parts. In his youth he would not sleep soundly, but laid the bed-clothes upon him in such a manner that they should fall off, that the cold might wake him; but now, through the many labours public and private, the many hours allotted for study, and the great attention he paid to the youth committed to his care, he could not sleep; but, about midnight, he still awoke and slept no more. He applied to Dr. Butler, of Clare Hall, the oracle in physic, who, after asking him some questions, advised him to smoke tobacco. Mr. Preston, supposing him to be in jest, took no notice of his prescription; till his want of rest, which continued, incapacitated him for study and labour; he then waited on the doctor again, who still urged the smoking of tobacco. Mr. Preston, perceiving the doctor to be serious in his advice, immediately began to smoke, and soon found, that the hot fume of the tobacco drew away those crudities from the mouth of the stomach, that hindered concoction of his meat: the removal of these obstructions occasioned sleep, and so restored him to rest and strength.

Mr. Preston, having taken orders, and become a celebrated preacher, came in course to be dean and catechist, which he resolved to improve by going through a body of divinity, with the view of being a guide to the scholars in their study of that science. He was unwilling they should study, as he had done, the schoolmen first, and then the modern writers; but first, that they should read systems in divinity, and settle their opinions and judgements, and then read the fathers, schoolmen, and the like. He had not proceeded far in his lectures, before some towns people, passing by, stepped in, and, reporting the nature and manner of his lecturing, many of the towns people attended, and also several scholars from

other colleges; so that the outward chapel would be often full, before the fellows came. There had indeed been other deans and catechists before Mr. Preston, but no such crowding: therefore some, moved with envy, complained to the vice-chancellor, that at this unusual kind of catechising not only scholars and townsmen mingled, but other colleges also intruded; so that the fellows could not get through the crowd, into the chapel to their places;—that it was not safe for any man to be thus adorned, unless they had a mind to cry up Puritanism, which would soon pull them down; and that the crosier-staff would not support them, if such assemblies were encouraged. In consequence of this complaint, an order was agreed on in the consistory, and sent to the college, that the scholars and townsmen should be confined to their own preachers, and not be suffered, on any pretence whatever, to attend these lectures, that were proper only to the members of the college. The like complaint has been urged at other times, whenever the gospel of the kingdom had been faithfully and experimentally preached, not for hire, or for the emoluments resulting from the pockets of the people, but for their spiritual edification and salvation.

About this time the lecture of Trinity Church, and the sermons at St. Andrews were put down, and the scholars confined to St. Mary's, which put Mr. Preston upon lecturing to his pupils on the Lord's day evening; but the scholars of other colleges, and those townsmen that had heard his other lectures, solicited him to preach in a place where they also could attend. St. Botolph's Church belongs to Queen's College, and is usually supplied by one of that house; and as Mr. Preston had lately been instrumental in the election of Dr. Davenant, afterwards bishop of Salisbury, to the headship of Queen's, Mr. Preston was allowed to lecture in that church. But there lived in that parish a Dr. Newcomb, a civilian, who had enticed to his house, with a view to marry his daughter, a pupil of Mr. Preston, Sir Capel Bedel, a young gentleman of large estate in Huntingdonshire. Sir Capel Bedel's parents were dead, and old Sir Arthur Capel was his guardian, and he had placed him, as he had done his own sons before, under the care and tutorage of Mr. Preston, who ever watched the conduct of his pupils very narrowly, and

and no sooner discovered what was going on between Sir Capel and Newcomb's daughter, than he acquainted Sir Arthur with it, and contrived to get Sir Capel to his grandfather's house at Audley End. Sir Arthur thanked Mr. Preston for his fidelity, and told young Sir Capel, that he was now come to a proper age to travel, which was absolutely necessary before he settled.

Dr. Newcomb, thus disapointed, was glad to find an opportunity to be reveneged on Mr. Preston; and this he found not only as a parishioner, but also as being commissary to the chancellor of Ely. He therefore went to church and ordered that prayer only should be read, but no sermon; the minister intreated for that time that Mr. Preston might be allowed to preach, as did the earl of Lincoln and several others in the church; but the chancellor was resolute; and, because he would not be further importuned, he went home with his family, and left them to determine at their peril what they should do. Mr. Preston was advised to preach, which he did from 2 Pet. iii. 17, 18. But so much time had been spent in sending messages to the commissary, before he left the congregation, that Mr. Preston was obliged to omit reading prayers before sermon, that the scholars might get home to their college prayers. This Dr. Newcomb made matter of further complaint; and as the court was at Newmarket, he went thither the next day, and complained to the bishop of Ely, and several of the clergy; assuring them, that Mr. Preston was in heart, and would soon be in practice a Nonconformist, and was so followed and adored in the university, that, unless some speedy course be taken with him, they might cast their caps at all conformity, and see their power trod under foot; and added, that gentleness was not the way, for he was cunning, and would recover all, if he were not seriously and thoroughly dealt with.

There was no advocate for Mr. Preston; but the doctor, being first in his own cause, seemed just. The Puritans began to be considerable, and from Newcomb's complaint, they were afraid Mr. Preston might become their leader. The king being at Newmarket, the commissary told his tale to his majesty, who, upon inquiry, finding that the bishop and chancellor's jurisdiction extended to the members of colleges, ordered that Mr. Preston should be proceeded against by them. Accordingly, a letter was sent

to Dr. Scot the vice-chancellor, to summon Mr. Preston before himself and the heads of houses, to answer for his notorious disobedience to the commissary. Mr. Preston made his defence with great meekness and modesty, saying, he was not guilty, and wished to refer them to his auditory to prove, that, because so much time had been taken up in treating with the commissary, he had omitted reading prayers purposely, that he might dismiss the congregation in time for the scholars to be present at their own college prayers, and not out of any disrespect to the service, which he usually attended at other times. They told him, they were engaged to support, by all just means, the bishop's jurisdiction, that the king had honoured him in leaving that offence to be examined by his proper judges, and that except he could take off the court, they must and would proceed to a very round and serious censure.

Mr. Preston was not altogether a stranger at the court: however, now there was no remedy. When he came to Newmarket, he found that bishop Andrews, then bishop of Ely, was chief, and that his jurisdiction in the commissary, was that which was pretended to be affronted, and therefore applied himself to him, and told him that he did not purpose to offend, but being engaged to preach at that time, could not with honour disapoint the auditory; if he suspected him for any thing, he desired he would examine him, and satisfy himself. The bishop told him, the king was informed he was an enemy to all forms of prayer, and held no prayer lawful but conceived; and therefore being popular, his judgement and opinion might be hurtful. Mr. Preston answered that it was a slander; for he thought set forms lawful, and refused not on all occasions to be present at the college prayers, and, when it was his turn, to read them. The bishop answered, that he was glad, and would inform the king, and do him all the good he could, and bade him wait awhile, and then repair again to him for satisfaction in it; and so time passed on, and there was nothing done. At length, however, an order was drawn, and sent to the vice-chancellor, that Mr. Preston should in Botolph's Church declare his judgement, concerning forms of prayer, on such a Sunday, or else they should immediately proceed against him, according to their first instructions. Mr. Preston was glad there was a way found out for him to escape, though sensible of the hard hand that had

had been carried towards him; but now there was no remedy, and it was in vain to strive against the stream; but before he could come home, the news was all about the town, that Mr. Preston was to preach a recantation sermon at Botolph's Church on such a day. This was good sport to some, who came crowding as fast as any, to hear; and it was no sin now for any body to be from prayers; and indeed there was a very great assembly, though he did all he could to have concealed it. So he went on upon his former text, and preached a very profitable sermon, concerning growing in grace, and directed prayer, as a special means to make men grow in grace. Now that, he said, was of two sorts, either that which was sudden, extemporary, and conceived; or set, enjoined, and prescribed before, not only for the sense and scope, but also for words and phrases. And whereas some thought this was to stint the Spirit, he said, there was a liberty to use conceived prayer at other times, wherein the Spirit might expatiate, and enlarge itself; and also the intention of the mind, though not in extension and variety of language*. Those that came to laugh, had no great cause to do it, for this passage was at the very close; and the sermon all along before, was sharp and searching: both sides were silent and went home, not without some prints of good upon their spirits: "Optimus orator censendus, non qui meruit auditorum judicium, sed qui obstulit:" that is, "He makes the best speech that binds his hearers, rather to think what was said, than who said it." The good fellows were not so merry at the end, as at the beginning of the sermon. Indifferent hearers praised all, and were confirmed in a good opinion of the preacher. Good men were glad he came so well off, and was at liberty to preach again, where they might hear him: himself was troubled, lest any thing he said, should be mistaken or misinterpreted, as he was apt to be.

Some time after this, he preached before the king, who seemed to approve his sermon, and especially his observation in it upon the Arminians, "That they put God him the same extremity, that Darius was put into, (Dan. vi.) when he would have saved Daniel, but could not:" And

* The excellent archbishop Leighton has some valuable remarks upon this subject in his Exposition of the Lord's Prayer, to which we would refer our Readers.

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the marquis of Hamilton spoke several handsome things in his favour, which, however, the king did not chuse to understand. This sermon was received with great eclat; and he was much solicited to give copies of it: but this, he said, he could not do, as he never wrote his sermons per extensum, or word for word, and what he did write was in a very bad hand. However, he was appointed chaplain to the prince of Wales, who was then about forming his court.

Mr. Preston had a great loss in the removal of Dr. Davenant, his friend, from the university to the see of Salisbury.

He had a very great regard for the famous Mr. Dod, and frequently consulted with him. He admired his plain familiar way of preaching, and saw it attended with infinitely more benefit to people's souls than studied harangues, which were mostly calculated to shew the preacher's abilities.

Not being a very ready Latinist, he travelled into foreign countries, on a visit to their universities, with a view to make the Latin tongue more familiar to him, through conversation, that he might not appear the less qualified for some offices in the university, which were proposed to him. After his return, he was appointed preacher at Lincoln's Inn, where his ministry was much attended and blessed; but still his great desire was to be useful in the university, where he might be instrumental in converting those, whose profession it would be to convert others. After some time, upon the resignation of Dr. Chadderton, he was appointed master of Emmanuel College, through the unanimous consent of the fellows, and especially by means of the duke of Buckingham. Here he employed himself with uncommon diligence, and was of the most eminent service to that foundation.

Upon an intention of sending Sir Arthur Chichester (the ancestor of the earls of Donegal) ambassador into Germany, it was resolved that Mr. Preston should attend him as his chaplain; and, upon this occasion, for the more honour, was admitted doctor in divinity. But this embassy did not take place; and so the doctor remained at home.

Soon after this he was chosen lecturer of Trinity Church in Cambridge, after much opposition and against the will of the court, excepting the duke of Buckingham, who took all opportunities to oblige the Puritans, "whose power

power (says Clarke) in parliament was now grown very formidable." This was the last preferment Dr. Preston had; and this he held till his death.

Dr. Preston had a remarkable controversy with Dr. Mountague, the famous Arminian of that day, in which the former made the cause of truth to triumph.

Dr. Preston's preaching and labours were exceedingly great; yet he never could be prevailed upon to spare himself; giving it as his opinion, that our life, like iron, would consume with rust, as much without as by employment; that every one could not be said to have lived long that was old, for that seven years in the life of some men were as much as seventy in others; and therefore the question is not so much, "How long I have lived, as how I have lived?" God allows a proper time for his servants to do their work in. Moses lived a hundred and twenty years, Deut. xxxiv. 7. David died in a good old age and full of days, 1 Chron. xxix. 28. and the great apostle of the Gentiles is called Paul the aged, Phil. xi. 9. But it was no discouragement to good Josiah, that he died young, nor to Dr. Preston that he died about his age. Our British Josiah, king Edward, scarcely out lived his minority; yet he out-stripped most of his longest lived predecessors in doing good. So the Lord, who hath appointed the time for all men upon earth, Job vii. 1. allotted the doctor but a short time; but enabled him to do a great deal of work in it, and, in point of service to his day and generation, to die an old man at the age of forty-one.

In his last sickness, being worn out with fatigue, or rather (as he would often say) with care and trouble for the church's safety and welfare; he was obliged to abate a little of his great labour. His old complaint returned, the want of rest; and tobacco now failed to help him, as before; he therefore sent for Dr. Despotine of Bury, and proposed to him the opening of a vein; but the doctor told him, that, though it might allay his heats and procure sleep; yet, if it were within the verge of a consumption it would prove fatal: however through the desire of present ease, he was let blood, but never lived to repair that loss. His disorders increasing upon him, he went to London, to consult the most eminent physicians there, who ordered him to Newington, and then to Hertfordshire, as being a thinner air; for they all agreed that the malady was in the lungs; from thence he went to Preston; within four

nature, being not only fomented in the university, but throughout the nation, all things were brought into confusion.

After he had been twenty-six years professor, he was one of those persons of an unblemished reputation, that his majesty, though late, made a bishop, by the means of the marquis of Hamilton, once his pupil.

He was elected bishop of Worcester November 22, and was consecrated at Westminster December 19, 1641, but received little or no profit from it. So that upon that account, and for his adhering to his majesty in the time of the grand rebellion, (wherein he pronounced all those of his diocese that took up arms against him excommunicated,) he became at length so impoverished, as to be obliged to sell his excellent library for the subsistence of himself and family. He died of a fever at Bredon in Worcestershire, at the house of his son-in-law Dr. Henry Sutton, July 30, 1650, leaving to his children no legacy, but "pious poverty, God's blessing, and a father's prayers," as the words of his will expressed it. Cleveland the court Poet wrote an elegy upon his death. He was an humble man, of plain behaviour, careless of money, and imprudent in worldly matters. He often used to say, after his advancement, "if I could have been clerk of Ugborow, I had never been bishop of Worcester." All that knew him, esteemed him as an excellent linguist, a person of a prodigious memory, and so profound a divine, that some had been pleased to entitle him, "Columna fidei orthodoxæ, & Malleus Hereticorum, Patrum Pater," and "ingens Scholæ & Academiæ præsidium." "In him (to use the words of Mr. Nath. Carpenter in his Geography Delineated) the heroical wits of Jewel, Reinolds, and Hooker, as united into one, seemed to triumph anew, and to have threatened a fatal blow to the Babylonish hierarchy."

His works, (about twenty-four) were many of them written in Latin, and were greatly esteemed by the learned abroad as well as at home.

He was accompanied to his grave, in the chancel of Bradden church, by many persons of quality in the neighbourhood of that place. Over his grave was a plain stone, with an epitaph composed by himself, (the day and year of his death excepted,) engraven on a brass plate, fixed thereto; the copy of which is already printed. (In Hist. & Antiq. Univers.

Univers. Oxon. lib. ii. p. 99.) wherein it is recorded, that he was some time chaplain to prince Henry, and afterwards to king James and king Charles I.

A great number of foreigners, who have been eminent in their respective countries, as well as several of our own country, men of the first rank, resorted to Exeter College for his sake, and have had chambers and diet there, purposely to improve themselves by his company, his instruction, and direction for their course of studies. Some of them have been divines of note, and others laymen of great eminence.

PRIME, EDWARD, was born at Weston in Derbyshire, and brought up at Chesterfield school; after which he was sent to Christ's College, Cambridge, where he was placed under the tuition of Mr. Ball. When he left the university he was some time in the family of Mr. Westby, of Ranfield, whence he removed to Baslow in the Peak, and was soon after, in 1655, called to be one of the assistants at Sheffield in Yorkshire, whence he was ejected in 1662. He was very clear about the point of Nonconformity, and by his frequent conversation shewed that he had much satisfaction in it. After his ejectment he fixed his residence in Sheffield, though advantageous offers at other places were not wanting. The serious gentry of those parts had great value for him, and he frequently exercised his ministry amongst them, particularly in his native county; by which means he was a great instrument of promoting religion in families. He also kept up a fortnight's lecture at Weston for forty-five years, (viz. from 1662 till his death,) where many neighbouring ministers were his hearers. For the last ten years of his life he often preached at Attercliff. His learning, piety, and ministerial abilities, were very conspicuous. He had a warm heart, and a clear, methodical, casuistical head, by the help of which he went farther into several points than most. He repeatedly pressed some duties to which he conscientiously adhered, because he judged them highly conducive to the honour of God and religion, and to the benefit of christian societies. He met with a course of comfortable providence during his Nonconformity, particularly in being skreened from the persecutions that some neighbouring ministers underwent, and in the supplies

that were sent him from the bountiful hand of God, by raising him up friends, and other means of support. He had a great blessing in a wife, by whom he had a numerous family. But this was attended with sharp family afflictions. He had a latitude of judgement above many, so that he did not refuse occasional communion with his conforming brethren. He had a respect for all godly and pious ministers, whether of one denomination or another, and kept up an affectionate correspondence with them to the last. He continued his labours till numerous infirmities disabled him. He always very solemnly observed Bartholomew day, and preached upon that occasion. The last time was in 1707, on Josh. xiv. 10. "And now behold, the Lord has kept me alive these forty and five years!" In the winter following he grew ill, and died April 26, 1708, aged about seventy-seven. His funeral sermon was preached by Mr. Robert Fern, on Heb. xii. 23. The preface to Mr. Fern's sermon, preached on occasion of Mr. Prime's death, is dated Crutched Friers, March 13, 1710, and signed John Billingsley; who says, "This excellent person was to me many years as a father, instructing, counselling, and comforting me, and his name and memory will always be most precious to me."—Mr. Fern was a dissenting minister at Wirksworth in Derbyshire, who died June 6, 1727, at an advanced age. He was a man of great zeal, remarkable integrity, and amazing courage, in reproving sin. He was indeed a very valuable person, and an exemplary minister of the word of God.

QUICKE, JOHN, was born at Plymouth, in 1636, of parents in the middle rank, and eminently pious. God wrought a saving change on his heart, when very young, which inclined him to devote himself to the work of the ministry. He went to Oxford about 1650, where he was entered of Exeter College, took the degree of M. A. and left it 1657, when he returned to his native county, and preached for some time at Ermington. He was ordained at Plymouth, Feb. 2, 1658, being called to be minister of Kingsbridge and Churchstow. From thence he was called to Brixton, in the same county, where the Act of Uniformity found and ejected him. Though upon the most serious consideration he could not comply with the terms which the law imposed, yet the people being earnestly desirous of his labours, he continued preaching to them after Bartholomew day, till he was seized in the pulpit, in the midst of the morning sermon, Dec. 13, 1663, and by the warrant of two justices committed to jail, for preaching without episcopal ordination, and that after excommunication. Being brought to the quarter sessions for the county, Jan, 15, he passed under a long examination from the justices. The court asked him by what authority he durst preach in spite of the law? He answered, that "He did it in despite of no authority, but from a sense of duty, and of a necessity laid upon him by his ordination, to preach to his flock, which had otherwise been wholly destitute." They then asked him, who were his ordainers? He mentioned four who had then conformed. His counsel urging that there were errors in the indictment, the bench allowed the plea, and unanimously declared his commitment illegal. But upon a motion made for his discharge, the court insisted on sureties for his behaviour, or else his promise to desist from preaching. After a long altercation, he freely told them, He must obey God rather than them; and that he could not look God in the face with comfort, if he should make such a promise after that at his ordination. Upon this he was remanded to prison, where he lay in close confinement eight weeks longer, till discharged at the assizes by the lord chief baron Hale.

Afterwards bp. Ward ordered two indictments to be laid against him for preaching to the prisoners in jail; and he was tried upon them and acquitted. He used to observe the

the goodness of God to him, in and after that confinement, in many respects. He had but five pounds in the world, besides his books, when he was seized; but a kind providence supplied him: and though he was consumptive when he went to prison, he was perfectly recovered when he came out. At another time, he and several other ministers, by the order of the earl of Bath, were imprisoned for twelve weeks in the Marshalsea at Plymouth, without any cause of commitment alledged. Being released, and finding other difficulties obstructing his being any farther serviceable in the West of England, he came to London, and in 1679 was unanimously chosen pastor of the English church at Middleburgh in Zealand; which he accepted upon condition that he might be at liberty to return, if he should be called into his own country. He there however met with some angry contests which he did not expect, upon which he returned London, July 22, 1681, where he preached privately, with good acceptance, during the remainder of the troubles of king Charles's reign, and gathered a congregation. He afterwards made use of king James's indulgence, thinking that an unjust law from the first, which deprived him and his brethren of the exercise of their ministry. He refused several preferments offered him if he would conform, and one of three hundred pounds per annum.

He was a good scholar, and a lively preacher. He had a great facility, freedom, and fervency in prayer. His ministry was successful to the conversion of many. His labours, as a preacher, were abundant; and he was all his life time a hard student. In his health he used to be in his study at two o'clock in the morning. For the last six years of his life he was racked with the stone to a very uncommon degree, and had it almost daily returning; but he was very seldom diverted by it from his work, in which indeed he often found present ease. He died in the seventieth year of his age, April 29, 1706. Dr. Williams preached a sermon at his funeral; and Mr. Thomas Freke, his successor, another afterwards, which are both published. Dr. Evans married his only daughter.

He was author of, 1 "Synodicon in Gallia Reformata," 2 vol. folio.—2. "A Relation of the Poisoning of a whole Family in Plymouth."—3. "A Funeral Sermon for Mr. John Faldo."—4. "Another

another for Philip Harris, Esq."—5. "The Young Man's Claim of Right to the Lord's Supper"—6. "On that Case of Conscience, 'Whether it be lawful for a Man to marry his deceased Wife's Sister?'"—7. "The Triumph of Faith, a Sermon at St. Bartholomew Close, Jan. 16, 1597, on the Death of Mrs. Barwell." In this discourse on Rom. viii. 38, 39. consisting of 36 pages 4to, are introduced anecdotes of several persons who died triumph, particularly of old Mr. Hieron, of Modbury. He left in MS. "Icones Sacræ, or the Lives of several worthy [illegible] both French and English," in 3 vol. fol. The old [illegible] of Bedford was so well pleased with it, that he resolved to have it published, though at his own expence, but was prevented by death.

QUARLES, FRANCIS, an English poet, son of James Quarles, Esq. clerk of the green cloth, and purveyor to Queen Elizabeth, was born at Stewards, in the parish of Romford in Essex, 1592. He was sent to Cambridge, and continued for some time in Christ College, and then became a member of Lincoln's Inn, London. Afterwards, he was preferred to the place of cup-bearer to Elizabeth, daughter of James I. electress palatine and queen of Bohemia; but quitted her service, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became secretary to abp. Usher. Upon the breaking out of the rebellion, in that kingdom, in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England. But here he did not meet with the quiet he expected; for a piece of his, styled "The Royal Convert," having given offence to the prevailing powers, they took occasion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as possible in his estates. But we are told, that what he took most to heart was being plundered of his books, and some manuscripts which he had prepared for the press. The loss of these is supposed to have hastened his death, which happened in 1644. He wrote a comedy, called, "The Virgin Widow," printed in 1649, and several poems, which were chiefly of the religious kind. Langbaine says, "He was a poet that mixed religion and fancy together; and was very careful in all his writings not to entrench upon good manners by any scurrility in his works, or any ways offend against his duty to God, his neighbour, and himself." Thus, according to Langbaine,

baine, (and others have given him the same testimonial,) he was a very good man; but, in the judgement of some, he was also a very great man, and a most excellent poet. "Had he been contemporary," says Fuller, "with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his commonwealth. Some poets, if debarred profaneness, wantonness, and satiricalness, that they may neither abuse God, themselves, nor their neighbours, have their tongues cut out in effect. Others only trade in wit at the second hand, being all for translations, nothing for invention. Our Quarles was free from the faults of the first, as if he had drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus; and was happy in his own invention. His visible poetry, I mean his "Emblems," is excellent, catching therein the eye and fancy at one draught; so that he hath out-alciated therein, in some men's judgements. His "Verses on Job" are done to the life, so that the reader may see his forces, and through them the anguish of his soul. According to the advice of St. Hierome, verba vertebat in opera, and practised the Job he had described."

By one wife Mr. Quarles had eighteen children, whereof one named John, a poet also, was born in Essex in 1624; admitted into Exeter College, Oxford, in 1642; bore arms for Charles I. within the garrison at Oxford; and afterwards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote several things purely for a maintenance; and afterwards travelled beyond the seas. He returned and died of the plague at London in 1665. Some have esteemed him a good poet; and perhaps he was not entirely destitute of genius, which would have appeared to more advantage, if it had been duly and properly cultivated. His principal merit, however, with his admirers, was certainly his being a very great royalist; but, above all, he was a very conscientious person, and strictly adhered to his principles, which where those generally styled orthodox.

END OF VOL. III.

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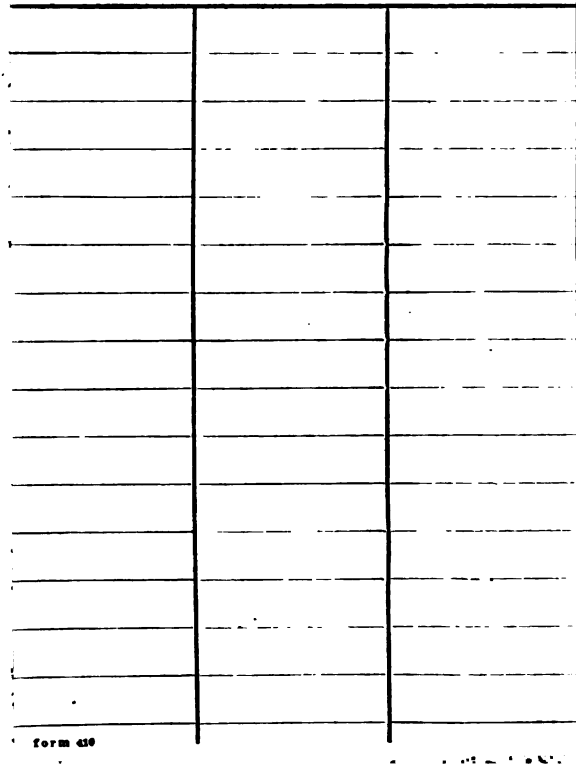

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